

The Voice of the Prophets:

Wisdom of the Ages, Buddhism

Compiled By Marilyn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org



The Light of the World , Holman Hunt

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For information, write to:

The Out-of-Body Travel Foundation!

www.outofbodytravel.org

MarilynnHughes@aol.com

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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Throughout time . . . That They
Might Have Voice!

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INTRODUCTION:

The Voice of the Prophets:

Wisdom of the Ages, Volume 8 of 12

The purpose of this series of texts is very simple. We have striven to compile the best of the better known *and* the least known of the ancient sacred texts from every religion throughout the world and throughout time.

It is our hope that this series of volumes makes it possible for a lay reader to truly access some of the most important world literature in religion without having to have a library of 5,000 books in their possession. In these volumes, you will find everything you need to know to have a well-rounded and deep understanding of the many different faiths and belief systems in our world.

As you peruse these texts, you may be surprised to find that the words of Ancient Egyptian Prophet Hermes from 5,000 years ago are not nearly so distant from the words of Christianity 2,000 years

ago, nor the words of Baha'u'llah just 175 years ago - as most of us might think.

There's a thread of unity which merges and molds these traditions together, and that unity comes from the One True God who has spoken through each and every one of them during their sojourn and time on this Earth. It is our duty to preserve the line of wisdom which travels throughout the ages through the voice of the Prophets.

Welcome to the journey of your life wherein you will travel to every ancient, medieval and modern world and soar through the minds of the greatest prophets, mystics, saints and sages that have walked this Earth!

The Voice of the Prophets

Wisdom of the Ages, Volume 8 of 12

Addendum: All texts used in this series come from sacred scriptures and other documents which are in what is called 'Public Domain.' Where possible, proper attributions are made to the original writer's and/or translators!

Volume 8

CHAPTER SEVEN

BUDDHISM

Wisdom of the Prophet Buddha and Buddhism

*Taken from 'The Word of the Buddha,' Nyanatiloka,
Buddhist Publication Society, Kandy, Ceylon, 1981*

The Threefold Refuge

1.) **Buddha** - Enlightened One. The name given to the Indian Sage, Gotama who discovered and proclaimed to the world the Law of Deliverance. The Buddha is neither God nor prophet or an incarnation of God, but rather, a supreme being who through his own effort, attained to Final Deliverance and Perfect Wisdom. He is a Saviour only in the sense that he shows men how to save themselves.

2.) **Dhamma** - The Teaching of Deliverance in its entirety, as discovered, realized and proclaimed by the Buddha, handed down in the ancient Pali language and preserved in three large collections of books which are together entitled Ti-Pitaka or 'three baskets.'

I. Vinaya-pitaka: Collection of Discipline

II. Sutta-Pitaka: Collection of Discourses

III. Abhidhamma-Pitaka: Philosophical
Collection

3.) **Sangha** - The Assembly of the Order of Bhikkhus and/or Mendicant Monks who provide the outer framework and favourable conditions for those who earnestly desire to devote their life entirely to the realisation of the

highest goal of deliverance unhindered by worldly distractions.

The Buddha, the Dhamma and the Sangha are called 'The Three Jewels' on account of their matchless purity. These 'Three Jewels' form the 'Threefold Refuge.'

The Five Precepts

1.) I undertake to observe the precept to abstain from killing living beings.

2.) I undertake to observe the precept to abstain from taking things not given.

3.) I undertake to observe the precept to abstain from sexual misconduct.

4.) I undertake to observe the precept to abstain from false speech.

5.) I undertake to observe the precept to abstain from intoxicating drinks and drugs causing heedlessness.

The Four Noble Truths

1.) **The Noble Truth of Suffering** - Birth is suffering; Decay is suffering; Death is suffering; Sorrow, Lamentation, Pain, Grief, and Despair are suffering; not to get what one desires, is suffering; in short: The Five Groups of Existence are suffering.

2.) **The Noble Truth of the Origin of Suffering** - What, now, is the Noble Truth of the Origin of Suffering? It is craving, which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever-fresh delight.

3.) **The Noble Truth of the Extinction of Suffering** - What, now, is the Noble Truth of the Extinction of Suffering? It is the complete fading away and extinction of this craving, its forsaking and abandonment, liberation and detachment from it.

4.) **The Noble Truth of the Path that Leads to the Extinction of Suffering:** THE TWO EXTREMES AND THE MIDDLE PATH - To give oneself up to indulgence in sensual pleasure, the base, common,

vulgar unholy, unprofitable; or to give oneself up to Self-mortification, the painful, unholy, unprofitable: both these two extremes, the Perfect One has avoided, and has found out the Middle Path, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbana.

The Noble Eightfold Path

Wisdom

- 1.) Right Understanding
- 2.) Right Thought

Morality

- 3.) Right Speech
- 4.) Right Action
- 5.) Right Livelihood

Concentration

- 6.) Right Effort
- 7.) Right Mindfulness
- 8.) Right Concentration

Understanding Merit and Demerit

Bodily Action

- 1.) Destruction of living beings is karmically unwholesome
- 2.) Stealing is karmically unwholesome
- 3.) Unlawful sexual intercourse is karmically unwholesome

Verbal Action

- 4.) Lying is karmically unwholesome
- 5.) Tale-bearing is karmically unwholesome
- 6.) Harsh language is karmically unwholesome
- 7.) Frivolous talk is karmically unwholesome

Mental Action

- 8.) Covetousness is karmically unwholesome
- 9.) Ill-will is karmically unwholesome
- 10.) Wrong views are karmically unwholesome

The Ten Fetters

- 1.) Self-Illusion
- 2.) Skepticism
- 3.) Attachment to mere rule and ritual
- 4.) Sensual Lust
- 5.) Ill Will
- 6.) Craving for Fine-Material Existence
- 7.) Craving for Immaterial Existence
- 8.) Conceit
- 9.) Restlessnessness
- 10.) Ignorance

Gradual Development of the Eightfold Path in the Progress of the Disciple

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(Second Factor)
MORALITY
(Third, Fourth and Fifth Factor)
CONTROL OF THE SENSES
(Sixth Factor)
MINDFULNESS AND CLEAR COMPREHENSION
(Seventh Factor)

Absence of the Five Hindrances

He has cast away 'Lust'
He has cast away 'Ill-Will'
He has cast away 'Torpor and Sloth'
He has cast away 'Restlessness and Mental Worry'
He has cast away 'Doubt'

The Absorptions (Eighth Factor)

He has put aside these five 'Hindrances' (nivarana), the corruptions of the mind which paralyse wisdom. And far from sensual impressions, far from evil things, he enters into the Four Absorptions (jhana).

INSIGHT
NIBBANA
THE SILENT THINKER
THE TRUE GOAL
'The Law be your isle,
The Law be your refuge!
Look for no other refuge!'

Theravadan Buddhism

Dhammapada

*Dhammapada, Translated from the Pali by F. Max Muller,
Sacred Books of the East, Oxford, the Clarendon Press,
[1881]*

CHAPTER I.

THE TWIN-VERSES.

1. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

2. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

3. 'He abused me, he beat me, he defeated me, he robbed me,'--in those who harbour such thoughts hatred will never cease.

4. 'He abused me, he beat me, he defeated me, he robbed me,'--in those who do not harbour such thoughts hatred will cease.

5. For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule.

6. The world does not know that we must all come to an end here;--but those who know it, their quarrels cease at once.

7. He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food, idle, and weak, Mâra (the tempter) will certainly overthrow him, as the wind throws down a weak tree.

8. He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mâra will certainly not overthrow, any more than the wind throws down a rocky mountain.

9. He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards temperance and truth, is unworthy of the yellow dress.

10. But he who has cleansed himself from sin, is well grounded in all virtues, and regards also temperance and truth, he is indeed worthy of the yellow dress.

11. They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.

12. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

13. As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

14. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

15. The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.

16. The virtuous man delights in this world, and he delights in the next; he delights in both. He delights and rejoices, when he sees the purity of his own work.

17. The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

18. The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

19. The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.

20. The follower of the law, even if he can recite only a small portion (of the law), but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood.

CHAPTER II.

ON EARNESTNESS

21. Earnestness is the path of immortality (*Nirvâna*), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

22. Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Ariyas (the elect).

23. These wise people, meditative, steady, always possessed of strong powers, attain to *Nirvâna*, the highest happiness.

24. If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law,--then his glory will increase.

25. By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

26. Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel.

27. Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and meditative, obtains ample joy.

28. When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools, serene he looks upon the toiling crowd, as one that stands on a mountain looks down upon them that stand upon the plain.

29. Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.

30. By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness; thoughtlessness is always blamed.

31. A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.

32. A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state)--he is close upon Nirvâna.

CHAPTER III.

THOUGHT.

33. As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.

34. As a fish taken from his watery home and thrown on dry ground, our thought trembles all over in order to escape the dominion of Mâra (the tempter).

35. It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth; a tamed mind brings happiness.

36. Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.

37. Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber (of the heart), will be free from the bonds of Mâra (the tempter).

38. If a man's thoughts are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.

39. If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is watchful.

40. Knowing that this body is (fragile) like a jar, and making this thought firm like a fortress, one should attack Mâra (the tempter) with the weapon of knowledge, one should watch him when conquered, and should never rest.

41. Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.

42. Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do us greater mischief.

43. Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.

CHAPTER IV.

FLOWERS

44. Who shall overcome this earth, and the world of Yama (the lord of the departed), and the world of the gods? Who shall find out the plainly shown path of virtue, as a clever man finds out the (right) flower?

45. The disciple will overcome the earth, and the world of Yama, and the world of the gods. The disciple will find out the plainly shown path of virtue, as a clever man finds out the (right) flower.

46. He who knows that this body is like froth, and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mâra, and never see the king of death.

47. Death carries off a man who is gathering flowers and whose mind is distracted, as a flood carries off a sleeping village.

48. Death subdues a man who is gathering flowers, and whose mind is distracted, before he is satiated in his pleasures.

49. As the bee collects nectar and departs without injuring the flower, or its colour or scent, so let a sage dwell in his village.

50. Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.

51. Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.

52. But, like a beautiful flower, full of colour and full of scent, are the fine and fruitful words of him who acts accordingly.

53. As many kinds of wreaths can be made from a heap of flowers, so many good things may be achieved by a mortal when once he is born.

54. The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of Tagara and Mallikâ flowers; but the odour of good people travels even against the wind; a good man pervades every place.

55. Sandal-wood or Tagara, a lotus-flower, or a Vassikî, among these sorts of perfumes, the perfume of virtue is unsurpassed.

56. Mean is the scent that comes from Tagara and sandal-wood;--the perfume of those who possess virtue rises up to the gods as the highest.

57. Of the people who possess these virtues, who live without thoughtlessness, and who are emancipated through true knowledge, Māra, the tempter, never finds the way.

58., 59. As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.

CHAPTER V.

THE FOOL.

60. Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.

61. If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

62. 'These sons belong to me, and this wealth belongs to me,' with such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?

63. The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.

64. If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.

65. If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup.

66. Fools of little understanding have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruits.

67. That deed is not well done of which a man must repent, and the reward of which he receives crying and with a tearful face.

68. No, that deed is well done of which a man does not repent, and the reward of which he receives gladly and cheerfully.

69. As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief.

70. Let a fool month after month eat his food (like an ascetic) with the tip of a blade of Kusa grass, yet he is not worth the sixteenth particle of those who have well weighed the law.

71. An evil deed, like newly-drawn milk, does not turn (suddenly); smouldering, like fire covered by ashes, it follows the fool.

72. And when the evil deed, after it has become known, brings sorrow to the fool, then it destroys his bright lot, nay, it cleaves his head.

73. Let the fool wish for a false reputation, for precedence among the Bhikshus, for lordship in the convents, for worship among other people!

74. 'May both the layman and he who has left the world think that this is done by me; may they be subject to me in everything which is to be done or is not to be done,' thus is the mind of the fool, and his desire and pride increase.

75. 'One is the road that leads to wealth, another the road that leads to Nirvâna;' if the Bhikshu, the disciple of Buddha, has learnt this, he will not yearn for honour, he will strive after separation from the world.

CHAPTER VI.

THE WISE MAN (PANDITA).

76. If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and administers reproofs, follow that wise man; it will be better, not worse, for those who follow him.

77. Let him admonish, let him teach, let him forbid what is improper!-- he will be beloved of the good, by the bad he will be hated.

78. Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.

79. He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas).

80. Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.

81. As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

82. Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

83. Good people walk on whatever befall, the good do not prattle, longing for pleasure; whether touched by happiness or sorrow wise people never appear elated or depressed.

84. If, whether for his own sake, or for the sake of others, a man wishes neither for a son, nor for wealth, nor for lordship, and if he does not wish for his own success by unfair means, then he is good, wise, and virtuous.

85. Few are there among men who arrive at the other shore (become Arhats); the other people here run up and down the shore.

86. But those who, when the law has been well preached to them, follow the law, will pass across the dominion of death, however difficult to overcome.

87., 88. A wise man should leave the dark state (of ordinary life), and follow the bright state (of the Bhikshu). After going from his home to a homeless state, he should in his retirement look for enjoyment where there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.

89. Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from

attachment, whose appetites have been conquered, and who are full of light, are free (even) in this world.

CHAPTER VII.

THE VENERABLE (ARHAT).

90. There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

91. They depart with their thoughts well-collected, they are not happy in their abode; like swans who have left their lake, they leave their house and home.

92. Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (*Nirvâna*), their path is difficult to understand, like that of birds in the air.

93. He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditioned freedom (*Nirvâna*), his path is difficult to understand, like that of birds in the air.

94. The gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetites.

95. Such a one who does his duty is tolerant like the earth, like Indra's bolt; he is like a lake without mud; no new births are in store for him.

96. His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.

97. The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

98. In a hamlet or in a forest, in the deep water or on the dry land, wherever venerable persons (*Arhanta*) dwell, that place is delightful.

99. Forests are delightful; where the world finds no delight, there the passionless will find delight, for they look not for pleasures.

CHAPTER VIII.

THE THOUSANDS.

100. Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

101. Even though a Gâthâ (poem) be a thousand (of words), but made up of senseless words, one word of a Gâthâ is better, which if a man hears, he becomes quiet.

102. Though a man recite a hundred Gâthâs made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.

103. If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.

104., 105. One's own self conquered is better than all other people; not even a god, a Gandharva, not Mâra with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

106. If a man for a hundred years sacrifice month after month with a thousand, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

107. If a man for a hundred years worship Agni (fire) in the forest, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

108. Whatever a man sacrifice in this world as an offering or as an oblation for a whole year in order to gain merit, the whole of it is not worth a quarter (a farthing); reverence shown to the righteous is better.

109. He who always greets and constantly reveres the aged, four things will increase to him, viz. life, beauty, happiness, power.

110. But he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.

111. And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.

112. And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.

113. And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.

114. And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.

115. And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law.

Chapter IX.

Evil.

116. If a man would hasten towards the good, he should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.

117. If a man commits a sin, let him not do it again; let him not delight in sin: pain is the outcome of evil.

118. If a man does what is good, let him do it again; let him delight in it: happiness is the outcome of good.

119. Even an evil-doer sees happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evil-doer see evil.

120. Even a good man sees evil days, as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days.

121. Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

122. Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.

123. Let a man avoid evil deeds, as a merchant, if he has few companions and carries much wealth, avoids a dangerous road; as a man who loves life avoids poison.

124. He who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

125. If a man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.

126. Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvâna.

127. Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).

128. Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).

CHAPTER X.

PUNISHMENT.

129. All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

130. All men tremble at punishment, all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter.

131. He who seeking his own happiness punishes or kills beings who also long for happiness, will not find happiness after death.

132. He who seeking his own happiness does not punish or kill beings who also long for happiness, will find happiness after death.

133. Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

134. If, like a shattered metal plate (gong), thou utter not, then thou hast reached Nirvâṇa; contention is not known to thee.

135. As a cowherd with his staff drives his cows into the stable, so do Age and Death drive the life of men.

136. A fool does not know when he commits his evil deeds: but the wicked man burns by his own deeds, as if burnt by fire.

137. He who inflicts pain on innocent and harmless persons, will soon come to one of these ten states:

138. He will have cruel suffering, loss, injury of the body, heavy affliction, or loss of mind,

139. Or a misfortune coming from the king, or a fearful accusation, or loss of relations, or destruction of treasures,

140. Or lightning-fire will burn his houses; and when his body is destroyed, the fool will go to hell.

141. Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

142. He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brâhmana, an ascetic (*sramana*), a friar (*bhikshu*).

143. Is there in this world any man so restrained by humility that he does not mind reproof, as a well-trained horse the whip?

144. Like a well-trained horse when touched by the whip, be ye active and lively, and by faith, by virtue, by energy, by meditation, by discernment of the law you will overcome this great pain (of reproof), perfect in knowledge and in behaviour, and never forgetful.

145. Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; good people fashion themselves.

CHAPTER XI.

OLD AGE.

146. How is there laughter, how is there joy, as this world is always burning? Why do you not seek a light, ye who are surrounded by darkness?

147. Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many thoughts, which has no strength, no hold!

148. This body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death.

149. Those white bones, like gourds thrown away in the autumn, what pleasure is there in looking at them?

150. After a stronghold has been made of the bones, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

151. The brilliant chariots of kings are destroyed, the body also approaches destruction, but the virtue of good people never approaches destruction,--thus do the good say to the good.

152. A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

153., 154. Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (visaṅkhāra, nirvāṇa), has attained to the extinction of all desires.

155. Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

156. Men who have not observed proper discipline, and have not gained treasure in their youth, lie, like broken bows, sighing after the past.

CHAPTER XII.

SELF.

157. If a man hold himself dear, let him watch himself carefully; during one at least out of the three watches a wise man should be watchful.

158. Let each man direct himself first to what is proper, then let him teach others; thus a wise man will not suffer.

159. If a man make himself as he teaches others to be, then, being himself well subdued, he may subdue (others); one's own self is indeed difficult to subdue.

160. Self is the lord of self, who else could be the lord? With self well subdued, a man finds a lord such as few can find.

161. The evil done by oneself, self-begotten, self-bred, crushes the foolish, as a diamond breaks a precious stone.

162. He whose wickedness is very great brings himself down to that state where his enemy wishes him to be, as a creeper does with the tree which it surrounds.

163. Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

164. The foolish man who scorns the rule of the venerable (Arahat), of the elect (Ariya), of the virtuous, and follows false doctrine, he bears fruit to his own destruction, like the fruits of the *Katthaka* reed.

165. By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

166. Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.

CHAPTER XIII.

THE WORLD.

167. Do not follow the evil law! Do not live on in thoughtlessness! Do not follow false doctrine! Be not a friend of the world.

168. Rouse thyself! do not be idle! Follow the law of virtue! The virtuous rests in bliss in this world and in the next.

169. Follow the law of virtue; do not follow that of sin. The virtuous rests in bliss in this world and in the next.

170. Look upon the world as a bubble, look upon it as a mirage: the king of death does not see him who thus looks down upon the world.

171. Come, look at this glittering world, like unto a royal chariot; the foolish are immersed in it, but the wise do not touch it.

172. He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

173. He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.

174. This world is dark, few only can see here; a few only go to heaven, like birds escaped from the net.

175. The swans go on the path of the sun, they go through the ether by means of their miraculous power; the wise are led out of this world, when they have conquered Mâra and his train.

176. If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he will not do.

177. The uncharitable do not go to the world of the gods; fools only do not praise liberality; a wise man rejoices in liberality, and through it becomes blessed in the other world.

178. Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness.

CHAPTER XIV.

THE BUDDHA (THE AWAKENED).

179. He whose conquest is not conquered again, into whose conquest no one in this world enters, by what track can you lead him, the Awakened, the Omniscient, the trackless?

180. He whom no desire with its snares and poisons can lead astray, by what track can you lead him, the Awakened, the Omniscient, the trackless?

181. Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement (from the world).

182. Difficult (to obtain) is the conception of men, difficult is the life of mortals, difficult is the hearing of the True Law, difficult is the birth of the Awakened (the attainment of Buddhahood).

183. Not to commit any sin, to do good, and to purify one's mind, that is the teaching of (all) the Awakened.

184. The Awakened call patience the highest penance, long-suffering the highest Nirvâna; for he is not an anchorite (pravragita) who strikes others, he is not an ascetic (sramana) who insults others.

185. Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thoughts,--this is the teaching of the Awakened.

186. There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise;

187. Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires.

188. Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees.

189. But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

190. He who takes refuge with Buddha, the Law, and the Church; he who, with clear understanding, sees the four holy truths:--

191. Viz. pain, the origin of pain, the destruction of pain, and the eightfold holy way that leads to the quieting of pain;--

192. That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

193. A supernatural person (a Buddha) is not easily found, he is not born everywhere. Wherever such a sage is born, that race prospers.

194. Happy is the arising of the awakened, happy is the teaching of the True Law, happy is peace in the church, happy is the devotion of those who are at peace.

195., 196. He who pays homage to those who deserve homage, whether the awakened (Buddha) or their disciples, those who have overcome the host (of evils), and crossed the flood of sorrow, he who pays homage to such as have found deliverance and know no fear, his merit can never be measured by anybody.

CHAPTER XV.

HAPPINESS.

197. Let us live happily then, not hating those who hate us! among men who hate us let us dwell free from hatred!

198. Let us live happily then, free from ailments among the ailing! among men who are ailing let us dwell free from ailments!

199. Let us live happily then, free from greed among the greedy! among men who are greedy let us dwell free from greed!

200. Let us live happily then, though we call nothing our own! We shall be like the bright gods, feeding on happiness!

201. Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.

202. There is no fire like passion; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest.

203. Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is *Nirvâna*, the highest happiness.

204. Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, *Nirvâna* the highest happiness.

205. He who has tasted the sweetness of solitude and tranquillity, is free from fear and free from sin, while he tastes the sweetness of drinking in the law.

206. The sight of the elect (*Arya*) is good, to live with them is always happiness; if a man does not see fools, he will be truly happy.

207. He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

208. Therefore, one ought to follow the wise, the intelligent, the learned, the much enduring, the dutiful, the elect; one ought to follow a good and wise man, as the moon follows the path of the stars.

CHAPTER XVI.

PLEASURE.

209. He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim (of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.

210. Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant.

211. Let, therefore, no man love anything; loss of the beloved is evil. Those who love nothing and hate nothing, have no fetters.

212. From pleasure comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear.

213. From affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear.

214. From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear.

215. From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear.

216. From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.

217. He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

218. He in whom a desire for the Ineffable (Nirvâna) has sprung up, who is satisfied in his mind, and whose thoughts are not bewildered by love, he is called *ûrdhvamsrotas* (carried upwards by the stream).

219. Kinsmen, friends, and lovers salute a man who has been long away, and returns safe from afar.

220. In like manner his good works receive him who has done good, and has gone from this world to the other;--as kinsmen receive a friend on his return.

CHAPTER XVII.

ANGER.

221. Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form, and who calls nothing his own.

222. He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

223. Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

224. Speak the truth, do not yield to anger; give, if thou art asked for little; by these three steps thou wilt go near the gods.

225. The sages who injure nobody, and who always control their body, they will go to the unchangeable place (Nirvâna), where, if they have gone, they will suffer no more.

226. Those who are ever watchful, who study day and night, and who strive after Nirvâna, their passions will come to an end.

227. This is an old saying, O Atula, this is not only of to-day: 'They blame him who sits silent, they blame him who speaks much, they also blame him who says little; there is no one on earth who is not blamed.'

228. There never was, there never will be, nor is there now, a man who is always blamed, or a man who is always praised.

229., 230. But he whom those who discriminate praise continually day after day, as without blemish, wise, rich in knowledge and virtue, who would dare to blame him, like a coin made of gold from the Gambû river? Even the gods praise him, he is praised even by Brahman.

231. Beware of bodily anger, and control thy body! Leave the sins of the body, and with thy body practise virtue!

232. Beware of the anger of the tongue, and control thy tongue! Leave the sins of the tongue, and practise virtue with thy tongue!

233. Beware of the anger of the mind, and control thy mind! Leave the sins of the mind, and practise virtue with thy mind!

234. The wise who control their body, who control their tongue, the wise who control their mind, are indeed well controlled.

CHAPTER XVIII.

IMPURITY.

235. Thou art now like a sear leaf, the messengers of death (Yama) have come near to thee; thou standest at the door of thy departure, and thou hast no provision for thy journey.

236. Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt enter into the heavenly world of the elect (Ariya).

237. Thy life has come to an end, thou art come near to death (Yama), there is no resting-place for thee on the road, and thou hast no provision for thy journey.

238. Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

239. Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver one by one, little by little, and from time to time.

240. As the impurity which springs from the iron, when it springs from it, destroys it; thus do a transgressor's own works lead him to the evil path.

241. The taint of prayers is non-repetition; the taint of houses, non-repair; the taint of the body is sloth; the taint of a watchman, thoughtlessness.

242. Bad conduct is the taint of woman, greediness the taint of a benefactor; tainted are all evil ways in this world and in the next.

243. But there is a taint worse than all taints,--ignorance is the greatest taint. O mendicants! throw off that taint, and become taintless!

244. Life is easy to live for a man who is without shame, a crow hero, a mischief-maker, an insulting, bold, and wretched fellow.

245. But life is hard to live for a modest man, who always looks for what is pure, who is disinterested, quiet, spotless, and intelligent.

246. He who destroys life, who speaks untruth, who in this world takes what is not given him, who goes to another man's wife;

247. And the man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root.

248. O man, know this, that the unrestrained are in a bad state; take care that greediness and vice do not bring thee to grief for a long time!

249. The world gives according to their faith or according to their pleasure: if a man frets about the food and the drink given to others, he will find no rest either by day or by night.

250. He in whom that feeling is destroyed, and taken out with the very root, finds rest by day and by night.

251. There is no fire like passion, there is no shark like hatred, there is no snare like folly, there is no torrent like greed.

252. The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.

253. If a man looks after the faults of others, and is always inclined to be offended, his own passions will grow, and he is far from the destruction of passions.

254. There is no path through the air, a man is not a *Samana* by outward acts. The world from vanity.

255. There is no path through the air, a man is not a *Samana* by outward acts. No creatures are eternal; but the awakened (Buddha) are never shaken.

CHAPTER XIX.

THE JUST.

256., 257. A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and leads others, not by violence, but by law and equity, and who is guarded by the law and intelligent, he is called just.

258. A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

259. A man is not a supporter of the law because he talks much; even if a man has learnt little, but sees the law bodily, he is a supporter of the law, a man who never neglects the law.

260. A man is not an elder because his head is grey; his age may be ripe, but he is called 'Old-in-vain.'

261. He in whom there is truth, virtue, love, restraint, moderation, he who is free from impurity and is wise, he is called an elder.

262. An envious, greedy, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.

263. He in whom all this is destroyed, and taken out with the very root, he, when freed from hatred and wise, is called respectable.

264. Not by tonsure does an undisciplined man who speaks falsehood become a Samana; can a man be a Samana who is still held captive by desire and greediness?

265. He who always quiets the evil, whether small or large, he is called a Samana (a quiet man), because he has quieted all evil.

266. A man is not a mendicant (Bhikshu) simply because he asks others for alms; he who adopts the whole law is a Bhikshu, not he who only begs.

267. He who is above good and evil, who is chaste, who with knowledge passes through the world, he indeed is called a Bhikshu.

268., 269. A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.

270. A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures, therefore is a man called Ariya.

271., 272. Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.

CHAPTER XX.

THE WAY.

273. The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see.

274. This is the way, there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Mâra (the tempter).

275. If you go on this way, you will make an end of pain! The way was preached by me, when I had understood the removal of the thorns (in the flesh).

276. You yourself must make an effort. The Tathâgatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of Mâra.

277. 'All created things perish,' he who knows and sees this becomes passive in pain; this is the way to purity.

278. 'All created things are grief and pain,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.

279. 'All forms are unreal,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.

280. He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man will never find the way to knowledge.

281. Watching his speech, well restrained in mind, let a man never commit any wrong with his body! Let a man but keep these three roads of action clear, and he will achieve the way which is taught by the wise.

282. Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.

283. Cut down the whole forest (of lust), not a tree only! Danger comes out of the forest (of lust). When you have cut down both the forest (of lust) and its undergrowth, then, Bhikshus, you will be rid of the forest and free!

284. So long as the love of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother.

285. Cut out the love of self, like an autumn lotus, with thy hand!
Cherish the road of peace. Nirvâna has been shown by Sugata
(Buddha).

286. 'Here I shall dwell in the rain, here in winter and summer,' thus
the fool meditates, and does not think of his death.

287. Death comes and carries off that man, praised for his children and
flocks, his mind distracted, as a flood carries off a sleeping village.

288. Sons are no help, nor a father, nor relations; there is no help from
kinsfolk for one whom death has seized.

289. A wise and good man who knows the meaning of this, should
quickly clear the way that leads to Nirvâna.

CHAPTER XXI.

MISCELLANEOUS.

290. If by leaving a small pleasure one sees a great pleasure, let a wise
man leave the small pleasure, and look to the great.

291. He who, by causing pain to others, wishes to obtain pleasure for
himself, he, entangled in the bonds of hatred, will never be free from
hatred.

292. What ought to be done is neglected, what ought not to be done is
done; the desires of unruly, thoughtless people are always increasing.

293. But they whose whole watchfulness is always directed to their
body, who do not follow what ought not to be done, and who
steadfastly do what ought to be done, the desires of such watchful and
wise people will come to an end.

294. A true Brâhmaṇa goes scatheless, though he have killed father
and mother, and two valiant kings, though he has destroyed a kingdom
with all its subjects.

295. A true Brâhmaṇa goes scatheless, though he have killed father and mother, and two holy kings, and an eminent man besides.

296. The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

297. The disciples of Gotama are always well awake, and their thoughts day and night are always set on the law.

298. The disciples of Gotama are always well awake, and their thoughts day and night are always set on the church.

299. The disciples of Gotama are always well awake, and their thoughts day and night are always set on their body.

300. The disciples of Gotama are always well awake, and their mind day and night always delights in compassion.

301. The disciples of Gotama are always well awake, and their mind day and night always delights in meditation.

302. It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is the monastery, painful are the houses; painful it is to dwell with equals (to share everything in common), and the itinerant mendicant is beset with pain. Therefore let no man be an itinerant mendicant and he will not be beset with pain.

303. Whatever place a faithful, virtuous, celebrated, and wealthy man chooses, there he is respected.

304. Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

305. He alone who, without ceasing, practises the duty of sitting alone and sleeping alone, he, subduing himself, will rejoice in the destruction of all desires alone, as if living in a forest.

CHAPTER XXII.

THE DOWNWARD COURSE.

306. He who says what is not, goes to hell; he also who, having done a thing, says I have not done it. After death both are equal, they are men with evil deeds in the next world.

307. Many men whose shoulders are covered with the yellow gown are ill-conditioned and unrestrained; such evil-doers by their evil deeds go to hell.

308. Better it would be to swallow a heated iron ball, like flaring fire, than that a bad unrestrained fellow should live on the charity of the land.

309. Four things does a wreckless man gain who covets his neighbour's wife,--a bad reputation, an uncomfortable bed, thirdly, punishment, and lastly, hell.

310. There is bad reputation, and the evil way (to hell), there is the short pleasure of the frightened in the arms of the frightened, and the king imposes heavy punishment; therefore let no man think of his neighbour's wife.

311. As a grass-blade, if badly grasped, cuts the arm, badly-practised asceticism leads to hell.

312. An act carelessly performed, a broken vow, and hesitating obedience to discipline, all this brings no great reward.

313. If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely.

314. An evil deed is better left undone, for a man repents of it afterwards; a good deed is better done, for having done it, one does not repent.

315. Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass, suffer pain when they are in hell.

316. They who are ashamed of what they ought not to be ashamed of, and are not ashamed of what they ought to be ashamed of, such men, embracing false doctrines enter the evil path.

317. They who fear when they ought not to fear, and fear not when they ought to fear, such men, embracing false doctrines, enter the evil path.

318. They who forbid when there is nothing to be forbidden, and forbid not when there is something to be forbidden, such men, embracing false doctrines, enter the evil path.

319. They who know what is forbidden as forbidden, and what is not forbidden as not forbidden, such men, embracing the true doctrine, enter the good path.

CHAPTER XXIII.

THE ELEPHANT.

320. Silently shall I endure abuse as the elephant in battle endures the arrow sent from the bow: for the world is ill-natured.

321. They lead a tamed elephant to battle, the king mounts a tamed elephant; the tamed is the best among men, he who silently endures abuse.

322. Mules are good, if tamed, and noble Sindhu horses, and elephants with large tusks; but he who tames himself is better still.

323. For with these animals does no man reach the untrodden country (*Nirvâna*), where a tamed man goes on a tamed animal, viz. on his own well-tamed self.

324. The elephant called *Dhanapâlaka*, his temples running with sap, and difficult to hold, does not eat a morsel when bound; the elephant longs for the elephant

325. If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

326. This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now hold it in thoroughly, as the rider who holds the hook holds in the furious elephant.

327. Be not thoughtless, watch your thoughts! Draw yourself out of the evil way, like an elephant sunk in mud.

328. If a man find a prudent companion who walks with him, is wise, and lives soberly, he may walk with him, overcoming all dangers, happy, but considerate.

329. If a man find no prudent companion who walks with him, is wise, and lives soberly, let him walk alone, like a king who has left his conquered country behind,--like an elephant in the forest.

330. It is better to live alone, there is no companionship with a fool; let a man walk alone, let him commit no sin, with few wishes, like an elephant in the forest.

331. If an occasion arises, friends are pleasant; enjoyment is pleasant, whatever be the cause; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

332. Pleasant in the world is the state of a mother, pleasant the state of a father, pleasant the state of a *Samana*, pleasant the state of a *Brāhmana*.

333. Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attainment of intelligence, pleasant is avoiding of sins.

CHAPTER XXIV.

THIRST.

334. The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.

335. Whomsoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding *Birana* grass.

336. He who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water-drops from a lotus leaf.

337. This salutary word I tell you, 'Do ye, as many as are here assembled, dig up the root of thirst, as he who wants the sweet-scented *Usīra* root must dig up the *Bīraṇa* grass, that *Māra* (the tempter) may not crush you again and again, as the stream crushes the reeds.'

338. As a tree, even though it has been cut down, is firm so long as its root is safe, and grows again, thus, unless the feeders of thirst are destroyed, the pain (of life) will return again and again.

339. He whose thirst running towards pleasure is exceeding strong in the thirty-six channels, the waves will carry away that misguided man, viz. his desires which are set on passion.

340. The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

341. A creature's pleasures are extravagant and luxurious; sunk in lust and looking for pleasure, men undergo (again and again) birth and decay.

342. Men, driven on by thirst, run about like a snared hare; held in fetters and bonds, they undergo pain for a long time, again and again.

343. Men, driven on by thirst, run about like a snared hare; let therefore the mendicant drive out thirst, by striving after passionlessness for himself.

344. He who having got rid of the forest (of lust) (i.e. after having reached *Nirvāṇa*) gives himself over to forest-life (i.e. to lust), and who, when removed from the forest (i.e. from lust), runs to the forest (i.e. to lust), look at that man! though free, he runs into bondage.

345. Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care for precious stones and rings, for sons and a wife.

346. That fetter wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people leave the world, free from cares, and leaving desires and pleasures behind.

347. Those who are slaves to passions, run down with the stream (of desires), as a spider runs down the web which he has made himself; when they have cut this, at last, wise people leave the world free from cares, leaving all affection behind.

348. Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and decay.

349. If a man is tossed about by doubts, full of strong passions, and yearning only for what is delightful, his thirst will grow more and more, and he will indeed make his fetters strong.

350. If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the impurity of the body, &c.), he certainly will remove, nay, he will cut the fetter of Māra.

351. He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last body.

352. He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters (those which are before and which are after), he has received his last body, he is called the great sage, the great man.

353. 'I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of thirst I am free; having learnt myself, whom shall I teach?'

354. The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights; the extinction of thirst overcomes all pain.

355. Pleasures destroy the foolish, if they look not for the other shore; the foolish by his thirst for pleasures destroys himself, as if he were his own enemy.

356. The fields are damaged by weeds, mankind is damaged by passion: therefore a gift bestowed on the passionless brings great reward.

357. The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift bestowed on those who do not hate brings great reward.

358. The fields are damaged by weeds, mankind is damaged by vanity: therefore a gift bestowed on those who are free from vanity brings great reward.

359. The fields are damaged by weeds, mankind is damaged by lust: therefore a gift bestowed on those who are free from lust brings great reward.

CHAPTER XXV.

THE BHIKSHU (MENDICANT).

360. Restraint in the eye is good, good is restraint in the ear, in the nose restraint is good, good is restraint in the tongue.

361. In the body restraint is good, good is restraint in speech, in thought restraint is good, good is restraint in all things. A Bhikshu, restrained in all things, is freed from all pain.

362. He who controls his hand, he who controls his feet, he who controls his speech, he who is well controlled, he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu.

363. The Bhikshu who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the law, his word is sweet.

364. He who dwells in the law, delights in the law, meditates on the law, follows the law, that Bhikshu will never fall away from the true law.

365. Let him not despise what he has received, nor ever envy others: a mendicant who envies others does not obtain peace of mind.

366. A Bhikshu who, though he receives little, does not despise what he has received, even the gods will praise him, if his life is pure, and if he is not slothful.

367. He who never identifies himself with name and form, and does not grieve over what is no more, he indeed is called a Bhikshu.

368. The Bhikshu who acts with kindness, who is calm in the doctrine of Buddha, will reach the quiet place (*Nirvâna*), cessation of natural desires, and happiness.

369. O Bhikshu, empty this boat! if emptied, it will go quickly; having cut off passion and hatred thou wilt go to *Nirvâna*.

370. Cut off the five (senses), leave the five, rise above the five. A Bhikshu, who has escaped from the five fetters, he is called *Oghatinna*, 'saved from the flood.'

371. Meditate, O Bhikshu, and be not heedless! Do not direct thy thought to what gives pleasure that thou mayest not for thy heedlessness have to swallow the iron ball (in hell), and that thou mayest not cry out when burning, 'This is pain.' Without meditation there is no knowledge: he who has knowledge and meditation is near unto *Nirvâna*.

373. A Bhikshu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the law clearly.

374. As soon as he has considered the origin and destruction of the elements (*khandha*) of the body, he finds happiness and joy which belong to those who know the immortal (*Nirvâna*).

375. And this is the beginning here for a wise Bhikshu: watchfulness over the senses, contentedness, restraint under the law; keep noble friends whose life is pure, and who are not slothful.

376. Let him live in charity, let him be perfect in his duties; then in the fulness of delight he will make an end of suffering.

377. As the Vassika plant sheds its withered flowers, men should shed passion and hatred, O ye Bhikshus!

378. The Bhikshu whose body and tongue and mind are quieted, who is collected, and has rejected the baits of the world, he is called quiet.

379. Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikshu!

380. For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a good horse.

381. The Bhikshu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (*Nirvâna*), cessation of natural desires, and happiness.

382. He who, even as a young Bhikshu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds.

CHAPTER XXVI.

THE BRÂHMANA (ARHAT).

383. Stop the stream valiantly, drive away the desires, O Brâhmana! When you have understood the destruction of all that was made, you will understand that which was not made.

384. If the Brâhmana has reached the other shore in both laws (in restraint and contemplation), all bonds vanish from him who has obtained knowledge.

385. He for whom there is neither this nor that shore, nor both, him, the fearless and unshackled, I call indeed a Brâhmana.

386. He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I call indeed a Brâhmana.

387. The sun is bright by day, the moon shines by night, the warrior is bright in his armour, the Brâhmana is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and night.

388. Because a man is rid of evil, therefore he is called *Brāhmaṇa*; because he walks quietly, therefore he is called *Samaṇa*; because he has sent away his own impurities, therefore he is called *Pravragita* (*Pabbagita*, a pilgrim).

389. No one should attack a *Brāhmaṇa*, but no *Brāhmaṇa* (if attacked) should let himself fly at his aggressor! Woe to him who strikes a *Brāhmaṇa*, more woe to him who flies at his aggressor!

390. It advantages a *Brāhmaṇa* not a little if he holds his mind back from the pleasures of life; when all wish to injure has vanished, pain will cease.

391. Him I call indeed a *Brāhmaṇa* who does not offend by body, word, or thought, and is controlled on these three points.

392. After a man has once understood the law as taught by the Well-awakened (*Buddha*), let him worship it carefully, as the *Brāhmaṇa* worships the sacrificial fire.

393. A man does not become a *Brāhmaṇa* by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a *Brāhmaṇa*.

394. What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean.

395. The man who wears dirty raiments, who is emaciated and covered with veins, who lives alone in the forest, and meditates, him I call indeed a *Brāhmaṇa*.

396. I do not call a man a *Brāhmaṇa* because of his origin or of his mother. He is indeed arrogant, and he is wealthy: but the poor, who is free from all attachments, him I call indeed a *Brāhmaṇa*.

397. Him I call indeed a *Brāhmaṇa* who has cut all fetters, who never trembles, is independent and unshackled.

398. Him I call indeed a Brâhmana who has cut the strap and the thong, the chain with all that pertains to it, who has burst the bar, and is awakened.

399. Him I call indeed a Brâhmana who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army.

400. Him I call indeed a Brâhmana who is free from anger, dutiful, virtuous, without appetite, who is subdued, and has received his last body.

401. Him I call indeed a Brâhmana who does not cling to pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle.

402. Him I call indeed a Brâhmana who, even here, knows the end of his suffering, has put down his burden, and is unshackled.

403. Him I call indeed a Brâhmana whose knowledge is deep, who possesses wisdom, who knows the right way and the wrong, and has attained the highest end.

404. Him I call indeed a Brâhmana who keeps aloof both from laymen and from mendicants, who frequents no houses, and has but few desires.

405. Him I call indeed a Brâhmana who finds no fault with other beings, whether feeble or strong, and does not kill nor cause slaughter.

406. Him I call indeed a Brâhmana who is tolerant with the intolerant, mild with fault-finders, and free from passion among the passionate.

407. Him I call indeed a Brâhmana from whom anger and hatred, pride and envy have dropt like a mustard seed from the point of a needle.

408. Him I call indeed a Brâhmana who utters true speech, instructive and free from harshness, so that he offend no one.

409. Him I call indeed a Brâhmana who takes nothing in the world that is not given him, be it long or short, small or large, good or bad.

410. Him I call indeed a Brāhmaṇa who fosters no desires for this world or for the next, has no inclinations, and is unshackled.

411. Him I call indeed a Brāhmaṇa who has no interests, and when he has understood (the truth), does not say How, how? and who has reached the depth of the Immortal.

412. Him I call indeed a Brāhmaṇa who in this world is above good and evil, above the bondage of both, free from grief from sin, and from impurity.

413. Him I call indeed a Brāhmaṇa who is bright like the moon, pure, serene, undisturbed, and in whom all gaiety is extinct.

414. Him I call indeed a Brāhmaṇa who has traversed this miry road; the impassable world and its vanity, who has gone through, and reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content.

415. Him I call indeed a Brāhmaṇa who in this world, leaving all desires, travels about without a home, and in whom all concupiscence is extinct.

416. Him I call indeed a Brāhmaṇa who, leaving all longings, travels about without a home, and in whom all covetousness is extinct.

417. Him I call indeed a Brāhmaṇa who, after leaving all bondage to men, has risen above all bondage to the gods, and is free from all and every bondage.

418. Him I call indeed a Brāhmaṇa who has left what gives pleasure and what gives pain, who is cold, and free from all germs (of renewed life), the hero who has conquered all the worlds.

419. Him I call indeed a Brāhmaṇa who knows the destruction and the return of beings everywhere, who is free from bondage, welfaring (Sugata), and awakened (Buddha).

420. Him I call indeed a Brāhmaṇa whose path the gods do not know, nor spirits (Gandharvas), nor men, whose passions are extinct, and who is an Arhat (venerable).

421. Him I call indeed a Brāhmaṇa who calls nothing his own, whether it be before, behind, or between, who is poor, and free from the love of the world.

422. Him I call indeed a Brāhmaṇa, the manly, the noble, the hero, the great sage, the conqueror, the impassible, the accomplished, the awakened.

423. Him I call indeed a Brāhmaṇa who knows his former abodes, who sees heaven and hell, has reached the end of births, is perfect in knowledge, a sage, and whose perfections are all perfect.

Mahayana and Sarvastivada Buddhism

Flower Ornament Scripture (Avatamsaka Sutra)

Flower Ornament Scripture, Book Eight, The Avatamsaka Sutra, Thomas Cleary, Shambhala, Boston, 1993

Four Holy Truths

"The holy truth of the (cause of) the accumulation of suffering, in this world Endurance, may be called bondage, or disintegration, or attachment to goods, or false consciousness, or pursuit and involvement, or conviction, or the web, or fancified conceptualizing, or following, or awry faculties.

The holy truth of the extinction of suffering, in this world Endurance, may be called noncontention, or freedom from defilement, or tranquility and dispassion, or signlessness, or deathlessness, or absence of inherent nature, or absence of hindrance, or extinction, or essential reality, or abiding in one's own essence.

The holy truth of the path to the extinction of suffering, in this world Endurance, may be called the one vehicle, or progress toward serenity, or guidance, or ultimate freedom from discrimination, or equanimity, or putting down the burden, or having no object of pursuit,

or following the intent of the saint, or the practice of sages, or ten treasures . . .

What in this world is called the holy truth of suffering is, in that world Secret Teaching, called the sense of striving and seeking, or not being emancipated, or the root of bondage, or doing what shouldn't be done, or contending and struggling in all manner of situations, or total lack of power to analyze, or being depended on, or extreme pain, or hyperactivity, or things with form. What is called the holy truth of the accumulation of suffering is, in that world Secret Teaching, called following birth and death, or habitual attachment, or burning, or continuous revolving, or corrupt senses, or continuing existences, or evil behavior, or emotional attachment, or the source of illness, or categorization. What is called the holy truth of the extinction of suffering is, in that world Secret Teaching, also called the ultimate truth, or emancipation, or praiseworthy, or peace, or the place good to enter, or docility, or singleness, or faultlessness, or freedom from greed, or resolution. What is called the holy truth of the path to extinction of suffering is, in that world Secret Teaching, also called bold generalship or superior action, or transcendence, or having skill in means, or impartial eye, or detachment from extremes, or comprehensive understanding, or inclusion, or supreme eye, or contemplating the four truths. In the world Secret Teaching, there are four quadrillion such names to explain the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities."

Ten Abodes

Concentration of the Infinite Techniques of Enlightening Beings.

- 1.) Initial Determination
- 2.) Preparing the Ground
 - 3.) Practice
 - 4.) Noble Birth
- 5.) Fulfilling Skill in Means
- 6.) Correct State of Mind
 - 7.) Non-Regression
 - 8.) Youthful Nature
- 9.) Prince of the Teaching
 - 10.) Coronation

Ten Practices

Absorption in the Skillful Meditation of Enlightening Beings

- 1.) Giving Joy
- 2.) Beneficial Practice
- 3.) Non-Opposition
- 4.) Indomitability
- 5.) Non Confusion
- 6.) Good Manifestation
- 7.) Non-Attachment
- 8.) That which is Difficult to Attain
- 9.) Know of What is So
- 10.) Knowledge of What is Not So

Ten Exhaustible Treasures

- 1.) Treasury of Faith
- 2.) Treasury of Ethics
- 3.) Treasury of Shame
- 4.) Treasury of Conscience
- 5.) Treasury of Learning
- 6.) Treasury of Giving
- 7.) Treasury of Wisdom
- 8.) Treasury of Recollection
- 9.) Treasury of Preservation
- 10.) Treasury of Elocution
(Profound Knowledge)

Ten Dedications

- 1.) Saving of Sentient Beings
- 2.) Indestructible Dedication of Great Enlightening Beings
- 3.) Equal to All Buddha's
- 4.) Reaching all Places
- 5.) Inexhaustible Treasures of Virtue
- 6.) Causing all Rootes of Goodness to Endure
- 7.) Equally Adapting and According to All Sentient Beings
- 8.) With the Character of True Thusness

- 9.) Unattached, Unbound, Liberated Dedication
- 10.) Equal to the Cosmos

Ten Stages

- 1.) Seeking Benefit for all Worlds
- 2.) Exalted
- 3.) Refulgence
- 4.) Blazing
- 5.) Tenfold Imparitality with
Purity as the Focus of the Mind
- 6.) Presence -
Way of Ten Equalities of Things
 - 1.) Non-Origination
 - 2.) Absence of Characteristic Marks of All Things
 - 3.) Non-Birth of All Things
 - 4.) Detachment of All Things
 - 5.) Primordial Purity of All Things
 - 6.) Non-Conceptuality of All Things
 - 7.) All Things are Neither Coming nor Going
 - 8.) All Things Being Like Illusions, Dreams,
Reflections, Echoes, Moon's Image in Water,
or Apparitions
 - 9.) Non-Duality of Existence
 - 10.) Non-Existence of All Things
- 7.) Abode of Virtues - Far-Going
Ten Kinds of Special Undertaking in the Path
 - 1.) Develop a Mind Well Trained in Focus on
Emptiness
 - 2.) Enter into Selflessness
 - 3.) Perform Transcendent Practices
 - 4.) Become Detached from Every Thing in the World
 - 5.) Become Ultimately Calm and Tranquil
 - 6.) Realize the Non-Duality of Being and Non-Being
 - 7.) Cultivate the Perception that All Lands and Paths
are Equal to Space
 - 8.) Arrive at the Nature of All Buddha's as Being
Fundamentally and Essentially the Reality-
Body.
 - 9.) Grant that the Voice of the Buddha is Unutterable,
Free from Sound and by Nature Unutterably
Silent
 - 10.) In a Single Instant, They Enter Buddha's

Awareness of the Past, Present and Future

8.) Immovability - Entrance into the Knowledge of the
Differentiation of Atomic Particles.

9.) Cloud of Teaching - Good Mind

Have an Accurate Knowledge of Totality of Realm of
inconceivable, Unobstructed, Pure Discernment, All-Sided Reality,
Illumination, Treasury of Realization of Thusness, Following the
Unhindered Wheel, Comprehending the Past, Present and Future
Matrix of Cosmos, Radiance of the Circle of Liberation and
Attainment of the Realm of Reality.

SADDHARMA-PUNDARÎKA OR THE LOTUS OF THE TRUE LAW

*Saddharma-pundarîka (The Lotus Sutra) Translated By H.
Kern (Sacred Books of the East Vol. 21) [1884]*

HOMAGE TO

ALL THE BUDDHAS AND BODHISATTVAS.

CHAPTER I

INTRODUCTORY.

Thus have I heard. Once upon a time the Lord was staying at Râgagriha, on the Gridhrakuta mountain, with a numerous assemblage of monks, twelve hundred monks, all of them Arhats, stainless, free from depravity, self-controlled, thoroughly emancipated in thought and knowledge, of noble breed, (like unto) great elephants, having done their task, done their duty, acquitted their charge, reached the goal; in whom the ties which bound them to existence were wholly destroyed, whose minds were thoroughly emancipated by perfect knowledge, who had reached the utmost perfection in subduing all their thoughts; who were possessed of the transcendent faculties; eminent disciples, such as

the venerable Agñāta-Kaundinya, the venerable Asvagit, the venerable Vāshpa, the venerable Mahānāman, the venerable Bhadrīkal, the venerable Mahā-Kāsyapa, the venerable Kāsyapa of Uruvilvā, the venerable Kāsyapa of Nadi, the venerable Kāsyapa of Gayā, the venerable Sāriputra, the venerable Mahā-Maudgalyāyana, the venerable Mahā-Kātyāyana, the venerable Aniruddha, the venerable Revata, the venerable Kapphina, the venerable Gavāmpati, the venerable Pilindavatsa, the venerable Vakula, the venerable Bhāradvāga, the venerable Mahā-Kaussthila, the venerable Nanda (alias Mahānanda), the venerable Upananda, the venerable Sundara-Nanda, the venerable Pūrṇa Maitrāyaṇīputra, the venerable Subhūti, the venerable Rāhula; with them yet other great disciples, as the venerable Ananda, still under training, and two thousand other monks, some of whom still under training, the others masters; with six thousand nuns having at their head Mahāpragāpatī, and the nun Yasodharā, the mother of Rāhula, along with her train; (further) with eighty thousand Bodhisattvas, all unable to slide back, endowed with the spells of supreme, perfect enlightenment, firmly standing in wisdom; who moved onward the never deviating wheel of the law; who had propitiated many hundred thousands of Buddhas; who under many hundred thousands of Buddhas had planted the roots of goodness, had been intimate with many hundred thousands of Buddhas, were in body and mind fully penetrated with the feeling of charity; able in communicating the wisdom of the Tathāgatas; very wise, having reached the perfection of wisdom; renowned in many hundred thousands of worlds; having saved many hundred thousand myriads of kotis of beings; such as the Bodhisattva Mahāsattva Maṅgusrī, as prince royal; the Bodhisattvas Mahāsattvas Avalokitesvara, Mahāsthāmaprāpta, Sarvarthanāman, Nityodyukta, Anikshiptadhura, Ratnakandra, Bhaishagyarāga, Pradānasūra, Ratnakandra, Ratnaprabha, Pūrṇakandra, Mahavikrāmin, Trailokavikrāmin, Anantavikrāmin, Mahāpratibhāna, Satatasamitābhīyukta, Dharanīdhara, Akshayamati, Padmasrī, Nakshatrarāga, the Bodhisattva Mahāsattva Maitreya, the Bodhisattva Mahāsattva Simha.

With them were also the sixteen virtuous men to begin with Bhādrapāla, to wit, Bhādrapāla, Ratnikara, Susārthavāha, Naradatta, Guhagupta, Varunadatta, Indradatta, Uttaramati, Viśeshamati, Vardhamānamati, Amoghadasin, Susamsthita, Suvikrāntavikrāmin, Anupamamati, Sūryagarbha, and Dharanidhara; besides eighty thousand Bodhisattvas, among whom the fore-mentioned were the chiefs; further Sakra, the ruler of the celestials, with twenty thousand gods, his followers, such as the god Kandra (the Moon), the god Sūrya

(the Sun), the god Samantagandha (the Wind), the god Ratnaprabha, the god Avabhâsaprabha, and others; further, the four great rulers of the cardinal points with thirty thousand gods in their train, viz. the great ruler Virûdhaka, the great ruler Virûpâksha, the great ruler Dhritarâshtra, and the great ruler Vaisravana; the god Îsvara and the god Mahesvara, each followed by thirty thousand gods; further, Brahma Sahdmpati and his twelve thousand followers, the BrahmakAyika gods, amongst whom Brahma Sikhin and Brahma Gytishprabha, with the other twelve thousand Brahmakdyika gods; together with the eight Nâga kings and many hundred thousand myriads of kotis of Nigas in their train, viz. the Nâga king Nanda, the Nâga king Upananda, Sâgara, Vâsuki, Takshaka, Manasvin, Anavatapta, and Utpalaka; further, the four Kinnara kings with many hundred thousand myriads of kotis of followers, viz. the Kinnara king Druma, the Kinnara king Mahâdharma, the Kinnara king Sudharma, and the Kinnara king Dharmadhara; besides, the four divine beings (called) Gandharvakâyikas with many hundred thousand Gandharvas in their suite, viz. the Gandharva Manogña, the Gandharva Manogñasvara, the Gandharva Madhura, and the Gandharva Madhurasvara; further, the four chiefs of the demons followed by many hundred thousand myriads of kotis of demons, viz. the chief of the demons Bali, Kharaskandha, Vemakriti, and Râhu; along with the four Garuda chiefs followed by many hundred thousand myriads of kotis of Garudas, viz. the Garuda chiefs Mahâtegas, Mahâkâya, Mahâpûrna, and Mahârddhiprâpta, and with Agâtasatru, king of Magadha, the son of Vaidehi.

Now at that time it was that the Lord surrounded, attended, honoured, revered, venerated, worshipped by the four classes of hearers, after expounding the Dharmaparyâya called 'the Great Exposition,' a text of great development, serving to instruct Bodhisattvas and proper to all Buddhas, sat cross-legged on the seat of the law and entered upon the meditation termed 'the station of the exposition of Infinity;' his body was motionless and his mind had reached perfect tranquillity. And as soon as the Lord had entered upon his meditation, there fell a great rain of divine flowers, Mandâravasâ and great Mandâravas, Mañgûshakas and great Mañgûshakas, covering the Lord and the four classes of hearers, while the whole Buddha field shook in six ways: it moved, removed, trembled, trembled from one end to the other, tossed, tossed along.

Then did those who were assembled and sitting together in that congregation, monks, nuns, male and female lay devotees, gods, Nagas,

goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, as well as governors of a region, rulers of armies and rulers of four continents, all of them with their followers, gaze on the Lord in astonishment, in amazement, in ecstasy.

And at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord. It extended over eighteen hundred thousand Buddha-fields in the eastern quarter, so that all those Buddha-fields appeared wholly illuminated by its radiance, down to the great hell Aviki and up to the limit of existence. And the beings in any of the six states of existence became visible, all without exception. Likewise the Lords Buddhas staying, living, and existing in those Buddha-fields became all visible, and the law preached by them could be entirely heard by all beings. And the monks, nuns, lay devotees male and female, Yogins and students of Yoga, those who had obtained the fruition (of the Paths of sanctification) and those who had not, they, too, became visible. And the Bodhisattvas Mahāsattvas in those Buddha-fields who plied the Bodhisattva-course with ability, due to their earnest belief in numerous and various lessons and the fundamental ideas, they, too, became all visible. Likewise the Lords Buddhas in those Buddha-fields who had reached final Nirvāṇa became visible, all of them. And the Stūpas made of jewels and containing the relics of the extinct Buddhas became all visible in those Buddha-fields.

Then rose in the mind of the Bodhisattva Mahāsattva Maitreya this thought: O how great a wonder does the Tathāgata display! What may be the cause, what the reason of the Lord producing so great a wonder as this? And such astonishing, prodigious, inconceivable, powerful miracles now appear, although the Lord is absorbed in meditation! Why, let me inquire about this matter; who would be able here to explain it to me? He then thought: Here is Maṅgusrī, the prince royal, who has plied his office under former Ginās and planted the roots of goodness, while worshipping many Buddhas. This Maṅgusrī, the prince royal, must have witnessed before such signs of the former Tathāgatas, those Arhats, those perfectly enlightened Buddhas; of yore he must have enjoyed the grand conversations on the law. Therefore will I inquire about this matter with Maṅgusrī, the prince royal.

And the four classes of the audience, monks, nuns, male and female lay devotees, numerous gods, Nāgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, on seeing the magnificence of this great miracle of the Lord, were struck with astonishment, amazement and curiosity, and thought: Let us

inquire why this magnificent miracle has been produced by the great power of the Lord.

At the same moment, at that very instant, the Bodhisattva Mahāsattva Maitreya knew in his mind the thoughts arising in the minds of the four classes of hearers and he spoke to Maṅgusrī, the prince royal: What, O Maṅgusrī, is the cause, what is the reason of this wonderful, prodigious, miraculous shine having been produced by the Lord? Look, how these eighteen thousand Buddha-fields appear variegated, extremely beautiful, directed by Tathāgatas and superintended by Tathāgatas.

Then it was that Maitreya, the Bodhisattva Mahāsattva, addressed Maṅgusrī, the prince royal, in the following stanzas:

1. Why, Maṅgusrī, does this ray darted by the guide of men shine forth from between his brows? this single ray issuing from the circle of hair? and why this abundant rain of Mandāravas?
2. The gods, overjoyed, let drop Maṅgūshakas and sandal powder, divine, fragrant, and delicious.
3. This earth is, on every side, replete with splendour, and all the four classes of the assembly are filled with delight, while the whole field shakes in six different ways, frightfully.
4. And that ray in the eastern quarter illuminates the whole of eighteen thousand Buddha-fields, simultaneously, so that those fields appear as gold-coloured.
5. (The universe) as far as the (hell) Aviki (and) the extreme limit of existence, with all beings of those fields living in any of the six states of existence, those who are leaving one state to be born in another;
6. Their various and different actions in those states have become visible; whether they are in a happy, unhappy, low, eminent, or intermediate position, all that I see from this place.
7. I see also the Buddhas, those lions of kings, revealing and showing the essence of the law, comforting many kotis of creatures and emitting sweet-sounding voices.

8. They let go forth, each in his own field, a deep, sublime, wonderful voice, while proclaiming the Buddha-laws by means of myriads of kotis of illustrations and proofs.

9. And to the ignorant creatures who are oppressed with toils and distressed in mind by birth and old age, they announce the bliss of Rest, saying: This is the end of trouble, O monks.

10. And to those who are possessed of strength and vigour and who have acquired merit by virtue or earnest belief in the Buddhas, they show the vehicle of the Pratyekabuddhas, by observing this rule of the law.

11. And the other sons of the Sugata who, strivinor after superior knowledge, have constantly accomplished their various tasks, them also they admonish to enlightenment.

12. From this place, O Mañgughosha, I see and hear such things and thousands of kotis of other particulars besides; I will only describe some of them.

13. I see in many fields Bodhisattvas by many thousands of kotis, like sands of the Ganges, who are producing enlightenment according to the different degree of their power.

14. There are some who charitably bestow wealth, gold, silver, gold money, pearls, jewels, conch shells, stones', coral, male and female slaves, horses, and sheep;

15. As well as litters adorned with jewels. They are spending gifts with glad hearts, developing themselves for superior enlightenment, in the hope of gaining the vehicle.

16. (Thus they think): 'The best and most excellent vehicle in the whole of the threefold world is the Buddha-vehicle magnified by the Sugatas. May I, forsooth, soon gain it after my spending such gifts.'

17. Some give carriages yoked with four horses and furnished with benches, flowers, banners, and flags; others give objects made of precious substances.

18. Some, again, give their children and wives; others their own flesh; (or) offer, when bidden, their hands and feet, striving to gain supreme enlightenment.

19. Some give their heads, others their eyes, others their dear own body, and after cheerfully bestowing their gifts they aspire to the knowledge of the Tathâgatas.

20. Here and there, O Mañgusrî, I behold beings who have abandoned their flourishing kingdoms, harems, and continents, left all their counsellors and kinsmen,

21. And betaken themselves to the guides of the world to ask for the most excellent law, for the sake of bliss; they put on reddish-yellow robes, and shave hair and beard.

22. I see also many Bodhisattvas like monks, living in the forest, and others inhabiting the empty wilderness, engaged in reciting and reading.

23. And some Bodhisattvas I see, who, full of wisdom (or constancy), betake themselves to mountain caves, where by cultivating and meditating the Buddha-knowledge they arrive at its perception.

24. Others who have renounced all sensual desires, by purifying their own self, have cleared their sphere and obtained the five transcendent faculties, live in the wilderness, as (true) sons of the Sugata.

25. Some are standing firm, the feet put together and the hands joined in token of respect towards the leaders, and are praising joyfully the king of the leading Ginas in thousands of stanzas.

26. Some thoughtful, meek, and tranquil, who have mastered the niceties of the course of duty, question the highest of men about the law, and retain in their memory what they have learnt.

27. And I see here and there some sons of the principal Gina who, after completely developing their own self, are preaching the law to many kotis of living beings with many myriads of illustrations and reasons.

28. joyfully they proclaim the law, rousing many Bodhisattvas; after conquering the Evil One with his hosts and vehicles, they strike the drum of the law.

29. I see some sons of the Sugata, humble, calm, and quiet in conduct, living under the command of the Sugatas, and honoured by men, gods, goblins, and Titans.

30. Others, again, who have retired to woody thickets, are saving the creatures in the hells by emitting radiance from their body, and rouse them to enlightenment.

31. There are some sons of the Gina who dwell in the forest, abiding in vigour, completely renouncing sloth, and actively engaged in walking; it is by energy that they are striving for supreme enlightenment.

32. Others complete their course by keeping a constant purity and an unbroken morality like precious stones and jewels; by morality do these strive for supreme enlightenment.

33. Some sons of the Gina, whose strength consists in forbearance, patiently endure abuse, censure, and threats from proud monks. They try to attain enlightenment by dint of forbearance.

34. Further, I see Bodhisattvas, who have forsaken all wanton pleasures, shun unwise companions and delight in having intercourse with genteel men (âryas);

35. Who, with avoidance of any distraction of thoughts and with attentive mind, during thousands of kotis of years have meditated in the caves of the wilderness; these strive for enlightenment by dint of meditation.

36. Some, again, offer in presence of the Ginas and the assemblage of disciples gifts (consisting) in food hard and soft, meat and drink, medicaments for the sick, in plenty and abundance.

37. Others offer in presence of the Ginas and the assemblage of disciples hundreds of kotis of clothes, worth thousands of kotis, and garments of priceless value.

38. They bestow in presence of the Sugatas hundreds of kotis of monasteries which they have caused to be built of precious substances and sandal-wood, and which are furnished with numerous lodgings (or couches).

39. Some present the leaders of men and their disciples with neat and lovely gardens abounding with fruits and beautiful flowers, to serve as places of daily recreation,

40. When they have, with joyful feelings, made such various and splendid donations, they rouse their energy in order to obtain enlightenment; these are those who try to reach supreme enlightenment by means of charitableness.

41. Others set forth the law of quietness, by many myriads of illustrations and proofs; they preach it to thousands of kotis of living beings; these are tending to supreme enlightenment by science.

42. (There are) sons of the Sugata who try to reach enlightenment by wisdom; they understand the law of indifference and avoid acting at the antinomy (of things), unattached like birds in the sky.

43. Further, I see, O Mañgughosha, many Bodhisattvas who have displayed steadiness under the rule of the departed Sugatas, and now are worshipping the relics of the Ginās.

44. I see thousands of kotis of Stūpas, numerous as the sand of the Ganges, which have been raised by these sons of the Gina and now adorn kotis of grounds.

45. Those magnificent Stūpas, made of seven precious substances, with their thousands of kotis of umbrellas and banners, measure in height no less than 5000 yoganās and 2000 in circumference.

46. They are always decorated with flags; a multitude of bells is constantly heard sounding; men, gods, goblins, and Titans pay their worship with flowers, perfumes, and music.

47. Such honour do the sons of the Sugata render to the relics of the Ginās, so that all directions of space are brightened as by the celestial coral trees in full blossom.

48. From this spot I behold all this; those numerous kotis of creatures; both this world and heaven covered with flowers, owing to the single ray shot forth by the Gina.

49. O how powerful is the Leader of men! how extensive and bright is his knowledge! that a single beam darted by him over the world renders visible so many thousands of fields!

50. We are astonished at seeing this sign and this wonder, so great, so incomprehensible. Explain me the matter, O Mañgusvara! the sons of Buddha are anxious to know it.

51. The four classes of the congregation in joyful expectation gaze on thee, O hero, and on me; gladden (their hearts); remove their doubts; grant a revelation, O son of Sugata!

52. Why is it that the Sugata has now emitted such a light? O how great is the power of the Leader of men! O how extensive and holy is his knowledge!

53. That one ray extending from him all over the world makes visible many thousands of fields. It must be for some purpose that this great ray has been emitted.

54. Is the Lord of men to show the primordial laws which he, the Highest of men, discovered on the terrace of enlightenment? Or is he to prophesy the Bodhisattvas their future destiny?

55. There must be a weighty reason why so many thousands of fields have been rendered visible, variegated, splendid, and shining with gems, while Buddhas of infinite sight are appearing.

56. Maitreya asks the son of Gina; men, gods, goblins, and Titans, the four classes of the congregation, are eagerly awaiting what answer Mañgusvara shall give in explanation.

Whereupon Mañgusrī, the prince royal, addressed Maitreya, the Bodhisattva Mahāsattva, and the whole assembly of Bodhisattvas (in these words): It is the intention of the Tathāgata, young men of good family, to begin a grand discourse for the teaching of the law, to pour the great rain of the law, to make resound the great drum of the law, to

raise the great banner of the law, to kindle the great torch of the law, to blow the great conch trumpet of the law, and to strike the great tymbal of the law. Again, it is the intention of the Tathâgata, young men of good family, to make a grand exposition of the law this very day. Thus it appears to me, young men of good family, as I have witnessed a similar sign of the former Tathâgatas, the Arhats, the perfectly enlightened. Those former Tathâgatas, &c., they, too, emitted a lustrous ray, and I am convinced that the Tathâgata is about to deliver a grand discourse for the teaching of the law and make his grand speech on the law everywhere heard, he having shown such a foretoken. And because the Tathâgata, &c., wishes that this Dharmaparyâya meeting opposition in all the world be heard everywhere, therefore does he display so great a miracle and this fore-token consisting in the lustre occasioned by the emission of a ray.

I remember, young men of good family, that in the days of yore, many immeasurable, inconceivable, immense, infinite, countless Æons, more than countless Æons ago, nay, long and very long before, there was born a Tathâgata called Kandraśûryapradîpa, an Arhat, &c., endowed with science and conduct, a Sugata, knower of the world, an incomparable tamer of men, a teacher (and ruler) of gods and men, a Buddha and Lord. He showed the law; he revealed the duteous course which is holy at its commencement, holy in its middle, holy at the end, good in substance and form, complete and perfect, correct and pure. That is to say, to the disciples he preached the law containing the four Noble Truths, and starting from the chain of causes and effects, tending to overcome birth, decrepitude, sickness, death, sorrow, lamentation, woe, grief, despondency, and finally leading to Nirvâna; and to the Bodhisattvas he preached the law connected with the six Perfections, and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment.

[Now, young men of good family, long before the time of that Tathâgata Kandraśûryapradîpa, the Arhat, &c., there had appeared a Tathâgata, &c., likewise called Kandraśûryapradîpa, after whom, O Agita, there were twenty thousand Tathâgatas, &c., all of them bearing the name of Kandraśûryapradîpa, of the same lineage and family name, to wit, of Bharadvâga. All those twenty thousand Tathâgatas, O Agita, from the first to the last, showed the law, revealed the course which is holy at its commencement, holy in its middle, holy at the end, &c. &c.]

The aforesaid Lord Kandraśûryapradîpa, the Tathâgata, &c., when a young prince and not yet having left home (to embrace the ascetic life),

had eight sons, viz. the young princes Sumati, Anantamati, Ratnamati, Viseshamati, Vimatisamudghâtin, Ghoshamati, and Dharmamati. These eight young princes, Agita, sons to the Lord Kandraśûryapradîpa, the Tathâgata, had an immense fortune. Each of them was in possession of four great continents, where they exercised the kingly sway. When they saw that the Lord had left his home to become an ascetic, and heard that he had attained supreme, perfect enlightenment, they forsook all of them the pleasures of royalty and followed the example of the Lord by resigning the world; all of them strove to reach superior enlightenment and became preachers of the law. While constantly leading a holy life, those young princes planted roots of goodness under many thousands of Buddhas.

It was at that time, Agita, that the Lord Kandraśûryapradîpa, the Tathâgata, &c., after expounding the Dharmaparyâya called 'the Great Exposition,' a text of great extension, serving to instruct Bodhisattvas and proper to all Buddhas, at the same moment and instant, at the same gathering of the classes of hearers, sat cross-legged on the same seat of the law, and entered upon the meditation termed 'the Station of the exposition of Infinity;' his body was motionless, and his mind had reached perfect tranquillity. And as soon as the Lord had entered upon meditation, there fell a great rain of divine flowers, Mandâravas and great Mandâravas, Mañgûshakas and great Mañgûshakas, covering the Lord and the four classes of hearers, while the whole Buddha-field shook in six ways; it moved, removed, trembled, trembled from one end to the other, tossed, tossed along.

Then did those who were assembled and sitting together at that congregation, monks, nuns, male and fe-male lay devotees, gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men and beings not human, as well as governors of a region, rulers of armies and rulers of four continents, all of them with their followers gaze on the Lord in astonishment, in amazement, in ecstasy.

And at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord. It extended over eighteen hundred thousand Buddha-fields in the eastern quarter, so that all those Buddha-fields appeared wholly illuminated by its radiance, just like the Buddha-fields do now, O Agita.

[At that juncture, Agita, there were twenty kotis of Bodhisattvas following the Lord. All hearers of the law in that assembly, on seeing

how the world was illuminated by the lustre of that ray, felt astonishment, amazement, ecstasy, and curiosity.]

Now it happened, Agita, that under the rule of the aforesaid Lord there was a Bodhisattva called Varaprabha, who had eight hundred pupils. It was to this Bodhisattva Varaprabha that the Lord, on rising from his meditation, revealed the Dharmaparyâya called 'the Lotus of the True Law.' He spoke during fully sixty intermediate kalpas, always sitting on the same seat, with immovable body and tranquil mind. And the whole assembly continued sitting on the same seats, listening to the preaching of the Lord for sixty intermediate kalpas, there being not a single creature in that assembly who felt fatigue of body or mind.

As the Lord Kandrasûryapradîpa, the Tathâgata, &c., during sixty intermediate kalpas had been expounding the Dharmaparyâya called 'the Lotus of the True Law,' a text of great development, serving to instruct Bodhisattvas and proper to all Buddhas, he instantly announced his complete Nirvâna to the world, including the gods, Mâras and Brahmas, to all creatures, including ascetics, Brahmans, gods, men and demons, saying: To-day, O monks, this very night, in the middle watch, will the Tathâgata, by entering the element of absolute Nirvâna, become wholly extinct.

Thereupon, Agita, the Lord Kandrasûryapradîpa, the Tathigata, &c., predestinated the Bodhisattva called Srîgarbha to supreme, perfect enlightenment, and then spoke thus to the whole assembly: O monks, this Bodhisattva Srîgarbha here shall immediately after me attain supreme, perfect enlightenment, and become Vimalanetra, the Tathâgata, &c.

Thereafter, Agita, that very night, at that very watch, the Lord Kandrasûryapradîpa, the Tathalgata, &c., became extinct by entering the element of absolute Nirvâna. And the aforementioned Dharmaparyâya, termed 'the Lotus of the True Law,' was kept in memory by the Bodhisattva Mahâsattva Varaprabha; during eighty intermediate kalpas did the Bodhisattva Varaprabha keep and reveal the commandment of the Lord who had entered Nirvâna. Now it so happened, Agita, that the eight sons of the Lord Kandrasûryapradîpa, Mati and the rest, were pupils to that very Bodhisattva Varaprabha. They were by him made ripe for supreme, perfect enlightenment, and in after times they saw and worshipped many hundred thousand myriads

of kotis of Buddhas, all of whom had attained supreme, perfect enlightenment, the last of them being Dīpankara, the Tathagata, &c.

Amongst those eight pupils there was one Bodhisattva who attached an extreme value to gain, honour and praise, and was fond of glory, but all the words and letters one taught him faded (from his memory), did not stick. So he got the appellation of Yasaskāma. He had propitiated many hundred thousand myriads of kotis of Buddhas by that root of goodness, and afterwards esteemed, honoured, respected, revered, venerated, worshipped them. Perhaps, Agita, thou feelest some doubt, perplexity or misgiving that in those days, at that time, there was another Bodhisattva Mahāsattva Varaprabha, preacher of the law. But do not think so. Why? because it is myself who in those days, at that time, was the Bodhisattva Mahāsattva Varaprabha, preacher of the law; and that Bodhisattva named Yasaskāma, the lazy one, it is thyself, Agita, who in those days, at that time, wert the Bodhisattva named Yasaskāma, the lazy one.

And so, Agita, having once seen a similar foretoken of the Lord, I infer from a similar ray being emitted just now, that the Lord is about to expound the Dharmaparyāya called 'the Lotus of the True Law.'

And on that occasion, in order to treat the subject more copiously, Maṅgusrī, the prince royal, uttered the following stanzas:

57. I remember a past period, inconceivable, illimited kalpas ago, when the highest of beings, the Gina of the name of Kandrasūryapradīpa, was in existence.

58. He preached the true law, he, the leader of creatures; he educated an infinite number of kotis of beings, and roused inconceivably many Bodhisattvas to acquiring supreme Buddha-knowledge.

59. And the eight sons born to him, the leader, when he was prince royal, no sooner saw that the great sage had embraced ascetic life, than they resigned worldly pleasures and became monks.

60. And the Lord of the world proclaimed the law, and revealed to thousands of kotis of living beings the Sūtra, the development, which by name is called 'the excellent Exposition of Infinity.'

61. Immediately after delivering his speech, the leader crossed his legs and entered upon the meditation of 'the excellent Exposition of the Infinite.' There on his seat of the law the eminent seer continued absorbed in meditation.

62. And there fell a celestial rain of Mandâravas, while the drums (of heaven) resounded without being struck; the gods and elves in the sky paid honour to the highest of men.

63. And simultaneously all the fields (of Buddha) began trembling. A wonder it was, a great prodigy. Then the chief emitted from between his brows one extremely beautiful ray,

64. Which moving to the eastern quarter glittered, illuminating the world all over the extent of eighteen thousand fields. It manifested the vanishing and appearing of beings.

65. Some of the fields then seemed jewelled, others showed the hue of lapis lazuli, all splendid, extremely beautiful, owing to the radiance of the ray from the leader.

66. Gods and men, as well as Nâgas, goblins, Gandharvas, nymphs, Kinnaras, and those occupied with serving the Sugata became visible in the spheres and paid their devotion.

67. The Buddhas also, those self-born beings, appeared of their own accord, resembling golden columns; like unto a golden disk (within lapis lazuli), they revealed the law in the midst of the assembly.

68. The disciples, indeed, are not to be counted: the disciples of Sugata are numberless. Yet the lustre of the ray renders them all visible in every field.

69. Energetic, without breach or flaw in their course, similar to gems and jewels, the sons of the leaders of men are visible in the mountain caves where they are dwelling.

70. Numerous Bodhisattvas, like the sand of the Ganges, who are spending all their wealth in giving alms, who have the strength of patience, are devoted to contemplation and wise, become all of them visible by that ray.

71. Immovable, unshaken, firm in patience, devoted to contemplation, and absorbed in meditation are seen the true sons of the Sugatas while they are striving for supreme enlightenment by dint of meditation.

72. They preach the law in many spheres, and point to the true, quiet, spotless state they know. Such is the effect produced by the power of the Sugata.

73. And all the four classes of hearers on seeing the power of the mighty Kandrârkadipa were filled with joy and asked one another: How is this?

74. And soon afterwards, as the Leader of the world, worshipped by men, gods, and goblins, rose from his meditation, he addressed his son Varaprabha, the wise Bodhisattva and preacher of the law:

75. 'Thou art wise, the eye and refuge of the world; thou art the trustworthy keeper of my law, and canst bear witness as to the treasure of laws which I am to lay bare to the weal of living beings.'

76. Then, after rousing and stimulating, praising and lauding many Bodhisattvas, did the Gina proclaim the supreme laws during fully sixty intermediate kalpas.

77. And whatever excellent supreme law was proclaimed by the Lord of the world while continuing sitting on the very same seat, was kept in memory by Varaprabha, the son of Gina, the preacher of the law.

78. And after the Gina and Leader had manifested the supreme law and stimulated the numerous crowd, he spoke, that day, towards the world including the gods (as follows):

79. 'I have manifested the rule of the law; I have shown the nature of the law; now, O monks, it is the time of my Nirvâna; this very night, in the middle watch.

80. 'Be zealous and strong in persuasion; apply yourselves to my lessons; (for) the Ginas, the great seers, are but rarely met with in the lapse of myriads of kotis of Æons.'

81. The many sons of Buddha were struck with grief and filled with extreme sorrow when they heard the voice of the highest of men announcing that his Nirvâna was near at hand.

82. To comfort so inconceivably many kotis of living beings the king of kings said: 'Be not afraid, O monks; after my Nirvâna there shall be another Buddha.

83. 'The wise Bodhisattva Srîgarbha, after finishing his course in faultless knowledge, shall reach highest, supreme enlightenment, and become a Gina under the name of Vimalâgranetra.'

84. That very night, in the middle watch, he met complete extinction, like a lamp when the cause (of its burning) is exhausted. His relics were distributed, and of his Stûpas there was an infinite number of myriads of kotis.

85. The monks and nuns at the time being, who strove after supreme, highest enlightenment, numerous as sand of the Ganges, applied themselves to the commandment of the Sugata.

86. And the monk who then was the preacher of the law and the keeper of the law, Varaprabha, expounded for fully eighty intermediate kalpas the highest laws according to the commandment (of the Sugata).

87. He had eight hundred pupils, who all of them were by him brought to full development. They saw many kotis of Buddhas, great sages, whom they worshipped.

88. By following the regular course they became Buddhas in several spheres, and as they followed one another in immediate succession they successively foretold each other's future destiny to Buddhahip.

89. The last of these Buddhas following one another was Dipankara. He, the supreme god of gods, honoured by crowds of sages, educated thousands of kotis of living beings.

90. Among the pupils of Varaprabha, the son of Gina, at the time of his teaching the law, was one slothful, covetous, greedy of gain and cleverness.

91. He was also excessively desirous of glory, but very fickle, so that the lessons dictated to him and his own reading faded from his memory as soon as learnt.

92. His name was Yasaskâma, by which he was known everywhere. By the accumulated merit of that good action, spotted as it was,

93. He propitiated thousands of kotis of Buddhas, whom he rendered ample honour. He went through the regular course of duties and saw the present Buddha Sâkyasimha.

94. He shall be the last to reach superior enlightenment and become a Lord known by the family name of Maitreya, who shall educate thousands of kotis of creatures.

95. He who then, under the rule of the extinct Sugata, was so slothful, was thyself, and it was I who then was the preacher of the law.

96. As on seeing a foretoken of this kind I recognise a sign such as I have seen manifested of yore, therefore and on that account I know,

97. That decidedly the chief of Ginas, the supreme king of the Sâkyas, the All-seeing, who knows the highest truth, is about to pronounce the excellent Satra which I have heard before.

98. That very sign displayed at present is a proof of the skilfulness of the leaders; the Lion of the Sâkyas is to make an exhortation, to declare the fixed nature of the law.

99. Be well prepared and well minded; join your hands: he who is affectionate and merciful to the world is going to speak, is going to pour the endless rain of the law and refresh those that are waiting for enlightenment.

100. And if some should feel doubt, uncertainty, or misgiving in any respect, then the Wise One shall remove it for his children, the Bodhisattvas here striving after enlightenment.

CHAPTER II.

SKILFULNESS

The Lord then rose with recollection and consciousness from his meditation, and forthwith addressed the venerable Sâriputra: The Buddha knowledge, Sâriputra, is profound, difficult to understand, difficult to comprehend. It is difficult for all disciples and Pratyekabuddhas to fathom the knowledge arrived at by the Tathâgatas, &c., and that, Sâriputra, because the Tathâgatas have worshipped many hundred thousand myriads of kotis of Buddhas; because they have fulfilled their course for supreme, complete enlightenment, during many hundred thousand myriads of kotis of Æons; because they have wandered far, displaying energy and possessed of wonderful and marvellous properties; possessed of properties difficult to understand; because they have found out things difficult to understand.

The mystery of the Tathâgatas, &c., is difficult to understand, Sâriputra, because when they explain the laws (or phenomena, things) that have their causes in themselves they do so by means of skilfulness, by the display of knowledge, by arguments, reasons, fundamental ideas, interpretations, and suggestions. By a variety of skilfulness they are able to release creatures that are attached to one point or another. The Tathâgatas, &c., Sâriputra, have acquired the highest perfection in skilfulness and the display of knowledge; they are endowed with wonderful properties, such as the display of free and unchecked knowledge; the powers; the absence of hesitation; the independent conditions; the strength of the organs; the constituents of Bodhi; the contemplations; emancipations; meditations; the degrees of concentration of mind. The Tathâgatas, &c., Sâriputra, are able to expound various things and have something wonderful and marvellous. Enough, Sâriputra, let it suffice to say, that the Tathâgatas, &c., have something extremely wonderful, Sâriputra. None but a Tathâgata, Sâriputra, can impart to a Tathâgata those laws which the Tathâgata knows. And all laws, Sâriputra, are taught by the Tathâgata, and by him alone; no one but he knows all laws, what they are, how they are, like what they are, of what characteristics and of what nature they are.

And on that occasion, to set forth the same subject more copiously, the Lord uttered the following stanzas:

1. Innumerable are the great heroes in the world that embraces gods and men; the totality of creatures is unable to completely know the leaders.

2. None can know their powers and states of emancipation, their absence of hesitation and Buddha properties, such as they are.
3. Of yore have I followed in presence of kotis of Buddhas the good course which is profound, subtle, difficult to understand, and most difficult to find.
4. After pursuing that career during an inconceivable number of kotis of Æons, I have on the terrace of enlightenment discovered the fruit thereof.
5. And therefore I recognise, like the other chiefs of the world, how it is, like what it is, and what are its characteristics.
6. It is impossible to explain it; it is unutterable; nor is there such a being in the world.
7. To whom this law could be explained or who would be able to understand it when explained, with the exception of the Bodhisattvas, those who are firm in resolve.
8. As to the disciples of the Knower of the world, those who have done their duty and received praise from the Sugatas, who are freed from faults and have arrived at the last stage of bodily existence, the Gina-knowledge lies beyond their sphere.
9. If this whole sphere were full of beings like Sârisuta, and if they were to investigate with combined efforts, they would be unable to comprehend the knowledge of the Sugata.
10. Even if the ten points of space were full of sages like thee, ay, if they were full of such as the rest of my disciples,
11. And if those beings combined were to investigate the knowledge of the Sugata, they would, all together, not be able to comprehend the Buddha-knowledge in its whole immensity.
12. If the ten points of space were filled with Pratyekabuddhas, free from faults, gifted with acute faculties, and standing in the last stage of their existence, as numerous as reeds and bamboos in Ganges, with

undivided attention and subtle wit, even then that (knowledge) would be beyond their ken.

13. And if combined for an endless number of myriads of kotis of Æons, they were to investigate a part only of my superior laws, they would never find out its real meaning.

14. If the ten points of space were full of Bodhisattvas who, after having done their duty under many kotis of Buddhas, investigated all things and preached many sermons, after entering a new vehicle [or rather a new career];

15. If the whole world were full of them, as of dense reeds and bamboos, without any interstices, and if all combined were to investigate the law which the Sugata has realised;

16. If they were going on investigating for many kotis of Æons, as incalculable as the sand of the Ganges, with undivided attention and subtle wit, even then that knowledge would be beyond their understanding.

17. If such Bodhisattvas as are unable to fall back, numerous as the sand of the Ganges, were to investigate it with undivided attention, it would prove to lie beyond their ken.

18. Profound are the laws of the Buddhas, and subtle; all inscrutable and faultless. I myself know them as well as the Ginās do in the ten directions of the world.

19. Thou, Sāriputra, be full of trust in what the Sugata declares. The Gīna speaks no falsehood, the great Seer who has so long preached the highest truth.

20. I address all disciples here, those who have set out to reach the enlightenment of Pratyekabuddhas, those who are roused to activity at my Nirvāna, and those who have been released from the series of evils.

21. It is by my superior skilfulness that I explain the law at great length to the world at large. I deliver whosoever are attached to one point or another, and show the three vehicles.

The eminent disciples in the assembly headed by Âgñâta-Kaundinya, the twelve hundred Arhats faultless and self-controlled, the other monks, nuns, male and female lay devotees using the vehicle of disciples, and those who had entered the vehicle of Pratyeka-buddhas, all of them made this reflection: What may be the cause, what the reason of the Lord so extremely extolling the skilfulness of the Tathâgatas? of his extolling it by saying, 'Profound is the law by me discovered;' of his extolling it by saying, 'It is difficult for all disciples and Pratyekabuddhas to understand it.' But as yet the Lord has declared no more than one kind of emancipation, and therefore we also should acquire the Buddha-laws on reaching Nirvâna. We do not catch the meaning of this utterance of the Lord.

And the venerable Sâriputra, who apprehended the doubt and uncertainty of the four classes of the audience and guessed their thoughts from what was passing in his own mind, himself being in doubt about the law, then said to the Lord: What, O Lord, is the cause, what the reason of the Lord so repeatedly and extremely extolling the skilfulness, knowledge, and preaching of the Tathâgata? Why does he repeatedly extol it by saying, 'Profound is the law by me discovered; it is difficult to understand the mystery of the Tathâgatas.' Never before have I heard from the Lord such a discourse on the law. Those four classes of the audience, O Lord, are overcome with doubt and perplexity. Therefore may the Lord be pleased to explain what the Tathâgata is alluding to, when repeatedly extolling the profound law of the Tathâgatas.

On that occasion the venerable Sâriputra uttered the following stanzas:

22. Now first does the Sun of men utter such a speech: 'I have acquired the powers, emancipations, and numberless meditations.'

23. And thou mentionest the terrace of enlightenment without any one asking thee: thou mentionest the mystery, although no one asks thee.

24. Thou speakest unasked and laudest thine own course; thou mentionest thy having obtained knowledge and pronouncest profound words.

25. To-day a question rises in my mind and of these self-controlled, faultless beings striving after Nirvâna: Why does the Gina speak in this manner?

26. Those who aspire to the enlightenment of Pratyekabuddhas, the nuns and monks, gods, Nâgas, goblins, Gandharvas, and great serpents, are talking together, while looking up to the highest of men,

27. And ponder in perplexity. Give an elucidation, great Sage, to all the disciples of Sugata here assembled.

28. Myself have reached the perfection (of virtue), have been taught by the supreme Sage; still, O highest of men! even in my position I feel some doubt whether the course (of duty) shown to me shall receive its final sanction by Nirvâna.

29. Let thy voice be heard, O thou whose voice resounds like an egregious kettle-drum! proclaim thy law such as it is. The legitimate sons of Gina here standing and gazing at the Gina, with joined hands;

30. As well as the gods, Nâgas, goblins, Titans, numbering thousands of kotis, like sand of the of the Ganges; and those that aspire to superior enlightenment, here standing, fully eighty thousand in number;

31. Further, the kings, rulers of provinces and paramount monarchs, who have flocked thither from thousands of kotis of countries, are now standing with joined hands, and respectful, thinking: How are we to fulfil the course of duty?

The venerable Sâriputra having spoken, the Lord said to him: Enough, Sâriputra; it is of no use explaining this matter. Why? Because, Sâriputra, the world, including the gods, would be frightened if this matter were expounded.

But the venerable Sâriputra entreated the Lord a second time, saying: Let the Lord expound, let the Sugata expound this matter, for in this assembly, O Lord, there are many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of kotis of living beings who have seen former Buddhas, who are intelligent, and will believe, value, and accept the words of the Lord.

The venerable Sâriputra addressed the Lord with this stanza:

32. Speak clearly, O most eminent of Ginas! in this assembly there are thousands of living beings trustful, affectionate, and respectful towards the Sugata; they will understand the law by there expounded.

And the Lord said a second time to the venerable Sâriputra; Enough, Sâriputra; it is of no use explaining this matter for the the world, including the gods, would be frightened if this matter were expounded, and some monks might be proud and come to a heavy fall.

And on that occasion uttered the Lord the following stanza:

32. Speak no more of it that I should declare this law! This knowledge is too subtle, inscrutable, and there are too many unwise men who in their conceit and foolishness would scoff at the law revealed.

A third time the venerable Sâriputra entreated the Lord, saying, Let the Lord expound, let the Sugata expound this matter. In this assembly, O Lord, there are many hundreds of living beings my equals, and many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of kotis of other living beings more, who in former births have been brought by the Lord to full ripeness. They will believe, value, and accept what the Lord declares, which shall tend to their advantage, weal, and happiness in length of time.

On that occasion the venerable Sâriputra uttered the following stanzas:

34. Explain the law, O thou most high of men! I, thine eldest son, beseech thee. Here are thousands of kotis of beings who are to believe in the law by thee revealed.

35. And those beings that in former births so long and constantly have by thee been brought to full maturity and now are all standing here with joined hands, they, too, are to believe in this law.

36. Let the Sugata, seeing the twelve hundred, my equals, and those who are striving after superior enlightenment, speak to them and produce in them an extreme joy.

When the Lord for the third time heard the entreaty of the venerable Sâriputra, he spoke to him as follows: Now that thou entreatest the Tathâgata a third time, Sâriputra, I will answer thee. Listen then,

Sâriputra, take well and duly to heart what I am saying; I am going to speak.

Now it happened that the five thousand proud monks, nuns and lay devotees of both sexes in the congregatio rose from their seats and, after saluting with their heads the Lord's feet, went to leave the assembly. Owing to the principle of good which there is in pride they imagined having attained what they had not, and having understood what they had not. Therefore, thinking themselves aggrieved, they went to leave the assembly, to which the Lord by his silence showed assent.

Thereupon the Lord addressed the venerable Sâriputra: My congregation, Sâriputra, has been cleared from the chaff, freed from the trash; it is firmly established in the strength of faith. It is good, Sâriputra, that those proud ones are gone away. Now I am going to expound the matter, Sâriputra. 'Very well, Lord,' replied the venerable Sâriputra. The Lord then began and said:

It is but now and then, Sâriputra, that the Tathâgata preaches such a discourse on the law as this. just as but now and then is seen the blossom of the glomerous fig-tree, Sâriputra, so does the Tathâgata but now and then preach such a discourse on the law. Believe me, Sâriputra; I speak what is real, I speak what is truthful, I speak what is right. It is difficult to understand the exposition of the mystery of the Tathâgata, Sâriputra; for in elucidating the law, Sâriputra, I use hundred thousands of various skilful means, such as different interpretations, indications, explanations, illustrations. It is not by reasoning, Sâriputra, that the law is to be found: it is beyond the pale of reasoning, and must be learnt from the Tathâgata. For, Sâriputra, it is for a sole object, a sole aim, verily a lofty object, a lofty aim that the Buddha, the Tathâgata, &c., appears in the world. And what is that sole object, that sole aim, that lofty object, that lofty aim of the Buddha, the Tathâgata, &c., appearing in the world? To show all creatures the sight of Tathâgata-knowledge does the Buddha, the Tathâgata, &c., appear in the world; to open the eyes of creatures for the sight of Tathâgata-knowledge does the Buddha, the Tathâgata, &c., appear in the world. This, O Sâriputra, is the sole object, the sole aim, the sole purpose of his appearance in the world. Such then, Sâriputra, is the sole object, the sole aim, the lofty object, the lofty aim of the Tathâgata. And it is achieved by the Tathâgata. For, Sâriputra, I do show all creatures the sight of Tathâgata-knowledge; I do open the eyes of creatures for the sight of Tathâgata-knowledge, Sâriputra; I do firmly establish the teaching of Tathâgata-knowledge, Sâriputra; I do lead the teaching of Tathâgata-knowledge on the right

path, Sâriputra. By means of one sole vehicle, to wit, the Buddha-vehicle, Sâriputra, do I teach creatures the law; there is no second vehicle, nor a third. This is the nature of the law, Sâriputra, universally in the world, in all directions. For, Sâriputra, all the Tathâgatas, &c., who in times past existed in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures, and who preached the law to gods and men with able means, such as several directions and indications, various arguments, reasons, illustrations, fundamental ideas, interpretations, paying regard to the dispositions of creatures whose inclinations and temperaments are so manifold, all those Buddhas and Lords, Sâriputra, have preached the law to creatures by means of only one vehicle, the Buddha-vehicle, which finally leads to omniscience; it is identical with showing all creatures the sight of Tathâgata-knowledge; with opening the eyes of creatures for the sight of Tathâgata-knowledge; with the awakening (or admonishing) by the display (or sight) of Tathâgata-knowledge; with leading the teaching of Tathâgata-knowledge on the right path. Such is the law they have preached to creatures. And those creatures, Sâriputra, who have heard the law from the past Tathâgatas, &c., have all of them reached supreme, perfect enlightenment.

And the Tathâgatas, &c., who shall exist in future, Sâriputra, in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures, and who shall preach the law to gods and men (&c., as above till) the right path. Such is the law they shall preach to creatures. And those creatures, Sâriputra, who shall hear the law from the future Tathâgatas, &c., shall all of them reach supreme, perfect enlightenment.

And the Tathâgatas, &c., who now at present are staying, living, existing, Sâriputra, in countless, innumerable spheres in all directions, &c., and who are preaching the law to gods and men (&c., as above till) the right path. Such is the law they are preaching to creatures. And those creatures, Sâriputra, who are hearing the law from the present Tathâgatas, &c., shall all of them reach supreme, perfect enlightenment.

I myself also, Sâriputra, am at the present period a Tathâgata, &c., for the weal of many (&c., till) manifold; I myself also, Sâriputra, am preaching the law to creatures (&c., till) the right path. Such is the law I preach to creatures. And those creatures, Sâriputra, who now are hearing the law from me, shall all of them reach supreme, perfect

enlightenment. In this sense, Sâriputra, it must be understood that nowhere in the world a second vehicle is taught, far less a third.

Yet, Sâriputra, when the Tathâgatas, &c., happen to appear at the decay of the epoch, the decay of creatures, the decay of besetting sins, the decay of views, or the decay of lifetime; when they appear amid such signs of decay at the disturbance of the epoch; when creatures are much tainted, full of greed and poor in roots of goodness; then, Sâriputra, the Tathâgatas, &c., use, skilfully, to designate that one and sole Buddha-vehicle by the appellation of the threefold vehicle. Now, Sâriputra, such disciples, Arhats, or Pratyekabuddhas who do not hear their actually being called to the Buddha-vehicle by the Tathâgata, who do not perceive, nor heed it, those, Sâriputra, should not be acknowledged as disciples of the Tathâgata, nor as Arhats, nor as Pratyekabuddhas.

Again, Sâriputra, if there be some monk or nun pretending to Arhatship without an earnest vow to reach supreme, perfect enlightenment and saying, 'I am standing too high for the Buddha-vehicle, I am in my last appearance in the body before complete Nirvâna,' then, Sâriputra, consider such a one to be conceited. For, Sâriputra, it is unfit, it is improper that a monk, a faultless Arhat, should not believe in the law which he hears from the Tathâgata in his presence. I leave out of question when the Tathâgata shall have reached complete Nirvâna; for at that period, that time, Sâriputra, when the Tathâgata shall be wholly extinct, there shall be none who either knows by heart or preaches such Sûtras as this. It will be under other Tathâgatas, &c., that they are to be freed from doubts. In respect to these things believe my words, Sâriputra, value them, take them to heart; for there is no falsehood in the Tathâgatas, Sâriputra. There is but one vehicle, Sâriputra, and that the Buddha-vehicle.

And on that occasion to set forth this matter more copiously the Lord uttered the following stanzas:

37. No less than five thousand monks, nuns, and lay devotees of both sexes, full of unbelief and conceit,

38. Remarking this slight, went, defective in training and foolish as they were, away in order to beware of damage.

39. The Lord, who knew them to be the dregs of the congregation, exclaimed: They have no sufficient merit to hear this law.

40. My congregation is now pure, freed from chaff; the trash is removed and the pith only remains.

41. Hear from me, Sâriputra, how this law has been discovered by the highest man, and how the mighty Buddhas are preaching it with many hundred proofs of skilfulness.

42. I know the disposition and conduct, the various inclinations of kotis of living beings in this world; I know their various actions and the good they have done before.

43. Those living beings I initiate in this (law) by the aid of manifold interpretations and reasons; and by hundreds of arguments and illustrations have I, in one way or another, gladdened all creatures.

44. I utter both Sûtras and stanzas; legends, Gâtakas, and prodigies, besides hundreds of introductions and curious parables.

45. I show Nirvâna to the ignorant with low dispositions, who have followed no course of duty under many kotis of Buddhas, are bound to continued existence and wretched.

46. The self-born one uses such means to manifest Buddha-knowledge, but he shall never say to them, Ye also are to become Buddhas.

47. Why should not the mighty one, after having waited for the right time, speak, now that he perceives the right moment is come? This is the fit opportunity, met somehow, of commencing the exposition of what really is.

48. Now the word of my commandment, as contained in nine divisions, has been published according to the varying degree of strength of creatures. Such is the device I have shown in order to introduce (creatures) to the knowledge of the giver of boons.

49. And to those in the world who have always been pure, wise, good-minded, compassionate sons of Buddha and done their duty under many kotis of Buddhas will I make known amplified Sûtras.

50. For they are endowed with such gifts of mental disposition and such advantages of a blameless outward form that I can announce to them: in future ye shall become Buddhas benevolent and compassionate.

51. Hearing which, all of them will be pervaded with delight (at the thought): We shall become Buddhas pre-eminent in the world. And I, perceiving their conduct, will again reveal amplified Sūtras.

52. And those are the disciples of the Leader, who have listened to my word of command. One single stanza learnt or kept in memory suffices, no doubt of it, to lead all of them to enlightenment.

53. There is, indeed, but one vehicle; there is no second, nor a third anywhere in the world, apart from the case of the Purushottamas using an expedient to show that there is a diversity of vehicles.

54. The Chief of the world appears in the world to reveal the Buddha-knowledge. He has but one aim, indeed, no second; the Buddhas do not bring over (creatures) by an inferior vehicle.

55. There where the self-born one has established himself, and where the object of knowledge is, of whatever form or kind; (where) the powers, the stages of meditation, the emancipations, the perfected faculties (are); there the beings also shall be established.

56. I should be guilty of envy, should I, after reaching the spotless eminent state of enlightenment, establish any one in the inferior vehicle. That would not be seem me.

57. There is no envy whatever in me; no jealousy, no desire, nor passion. Therefore I am the Buddha, because the world follows my teaching'.

58. When, splendidly marked with (the thirty-two) characteristics, I am illuminating this whole world, and, worshipped by many hundreds of beings, I show the (unmistakable) stamp of the nature of the law;

59. Then, Sāriputra, I think thus: How will all beings by the thirty-two characteristics mark the self-born Seer, who of his own accord sheds his lustre all over the world?

60 And while I am thinking and pondering, when my wish has been fulfilled and my vow accomplished I no more reveal Buddha-knowledge

61. If, O son of Sâri, I spoke to the creatures, 'Vivify in your minds the wish for enlightenment,' they would in their ignorance all go astray and never catch the meaning of my good words.

62. And considering them to be such, and that they have not accomplished their course of duty in previous existences, (I see how) they are attached and devoted to sensual pleasures, infatuated by desire and blind with delusion.

63. From lust they run into distress; they are tormented in the six states of existence and people the cemetery again and again; they are overwhelmed with misfortune, as they possess little virtue.

64. They are continually entangled in the thickets of (sectarian) theories, such as, 'It is and it is not; it is thus and it is not thus.' In trying to get a decided opinion on what is found in the sixty-two (heretical) theories they come to embrace falsehood and continue in it.

65. They are hard to correct, proud, hypocritical, crooked, malignant, ignorant, dull; hence they do not hear the good Buddha-call, not once in kotis of births.

66. To those, son of Sari, I show a device and say: Put an end to your trouble. When I perceive creatures vexed with mishap I make them see Nirvâna.

67. And so do I reveal all those laws that are ever holy and correct from the very first. And the son of -Buddha who has completed his course shall once be a Gina.

68. It is but my skilfulness which prompts me to manifest three vehicles; for there is but one vehicle and one track; there is also but one instruction by the leaders.

69. Remove all doubt and uncertainty; and should there be any who feel doubts, (let them know that) the Lords of the world speak the truth; this is the only vehicle, a second there is not.

70. The former Tathâgatas also, living in the past for innumerable Æons, the many thousands of Buddhas who are gone to final rest, whose number can never be counted,

71. Those highest of men have all of them revealed most holy laws by means of illustrations, reasons, and arguments, with many hundred proofs of skilfulness.

72. And all of them have manifested but one vehicle and introduced but one on earth; by one vehicle have they led to full ripeness inconceivably many thousands of kotis of beings.

73. Yet the Ginas possess various and manifold means through which the Tathâgata reveals to the world, including the gods, superior enlightenment, in consideration of the inclinations and dispositions (of the different beings).

74. And all in the world who are hearing or have heard the law from the mouth of the Tathâgatas, given alms, followed the moral precepts, and patiently accomplished the whole of their religious duties;

75. Who have acquitted themselves in point of zeal and meditation, with wisdom reflected on those laws, and performed several meritorious actions, have all of them reached enlightenment.

76. And such beings as were living patient, subdued, and disciplined, under the rule of the Ginas of those times, have all of them reached enlightenment.

77. Others also, who paid worship to the relics of the departed Ginas, erected many thousands of Stûpas made of gems, gold, silver, or crystal,

78. Or built Stûpas of emerald, cat's eye, pearls, egregious lapis lazuli, or sapphire; they have all of them reached enlightenment.

79. And those who erected Stûpas from marble, sandal-wood, or eagle-wood; constructed Stûpas from Deodar or a combination of different sorts of timber;

80. And who in gladness of heart built for the Ginas Stûpas of bricks or clay; or caused mounds of earth to be raised in forests and wildernesses in dedication to the Ginas;

81. The little boys even, who in playing erected here and there heaps of sand with the intention of dedicating them as Stûpas to the Ginas, they have all of them reached enlightenment.

82. Likewise have all who caused jewel images to be made and dedicated, adorned with the thirty-two characteristic signs, reached enlightenment.

83. Others who had images of Sugatas made of the seven precious substances, of copper or brass, have all of them reached enlightenment.

84. Those who ordered beautiful statues of Sugatas to be made of lead, iron, clay, or plaster have &c.

85. Those who made images (of the Sugatas) on painted walls, with complete limbs and the hundred holy signs, whether they drew them themselves or had them drawn by others, have &c.

86. Those even, whether men or boys, who during the lesson or in play, by way of amusement, made upon the walls (such) images with the nail or a piece of wood,

87. Have all of them reached enlightenment; they have become compassionate, and, by rousing many Bodhisattvas, have saved kotis of creatures.

88. Those who offered flowers and perfumes to the relics of the Tathâgatas, to Stûpas, a mound of earth, images of clay or drawn on a wall;

89. Who caused musical instruments, drums, conch trumpets, and noisy great drums to be played, and raised the rattle of tymbals at such places in order to celebrate the highest enlightenment;

90. Who caused sweet lutes, cymbals, tabors, small drums, reed-pipes, flutes of ekonnada or sugar-cane to be made, have all of them reached enlightenment.

91. Those who to celebrate the Sugatas made thoughts, one shall in course of time see kotis of Buddhas.

92. They have all of them reached enlightenment. By paying various kinds of worship to the relics of the Sugatas, by doing but a little for the relics, by making resound were it but a single musical instrument;

93. Or by worshipping were it but with a single flower, by drawing on a wall the images of the Sugatas, by doing worship were it even with distracted thoughts, one shall in course of time see kotis of Buddhas.

94. Those who, when in presence of a Stûpa, have offered their reverential salutation, be it in a complete form or by merely joining the hands; who, were it but for a single moment, bent their head or body;

95. And who at Stûpas containing relics have one single time said: Homage be to Buddha! albeit they did it with distracted thoughts, all have attained superior enlightenment.

96. The creatures who in the days of those Sugatas, whether already extinct or still in existence, have heard no more than the name of the law, have all of them reached enlightenment.

97. Many kotis of future Buddhas beyond imagination and measure shall likewise reveal this device as Ginas and supreme Lords.

98. Endless shall be the skilfulness of these leaders of the world, by which they shall educate kotis of beings to that Buddha-knowledge which is free from imperfection.

99. Never has there been any being who, after hearing the law of those (leaders), shall not become Buddha; for this is the fixed vow of the Tathâgatas: Let me, by accomplishing my course of duty, lead others to enlightenment.

100. They are to expound in future days many thousand kotis of heads of the law; in their Tathâgataship they shall teach the law by showing the sole vehicle before-mentioned.

101. The line of the law forms an unbroken continuity and the nature of its properties is always manifest. Knowing this, the Buddhas, the highest of men, shall reveal this single vehicle.

102. They shall reveal the stability of the law, its being subjected to fixed rules, its unshakeable perpetuity in the world, the awaking of the Buddhas on the elevated terrace of the earth, their skilfulness.

103. In all directions of space are standing Buddhas, like sand of the Ganges, honoured by gods and men; these also do, for the weal of all beings in the world, expound superior enlightenment.

104. Those Buddhas while manifesting skilfulness display various vehicles though, at the same time, indicating the one single vehicle: the supreme place of blessed rest.vious actions; with due regard to their strenuousness and vigour, as well as their inclination, the Buddhas impart their lights to them.

105. Acquainted as they are with the conduct of all mortals, with their peculiar dispositions and previous actions; with due regard to their strenuousness and vigour, as well as their inclination, the Buddhas impart their lights to them.

106. By dint of knowledge the leaders produce many illustrations, arguments, and reasons; and considering how the creatures have various inclinations they impart various directions.

107. And myself also, the leader of the chief Ginas, am now manifesting, for the weal of creatures now living, this Buddha enlightenment by thousands of kotis of various directions.

108. I reveal the law in its multifariousness with regard to the inclinations and dispositions of creatures. I use different means to rouse each according to his own character. Such is the might of my knowledge.

109. I likewise see the poor wretches, deficient in wisdom and conduct, lapsed into the mundane whirl retained in dismal places, plunged in affliction incessantly renewed.

110. Fettered as they are by desire like the yak by its tail, continually blinded by sensual pleasure, they do not seek the Buddha, the mighty one; they do not seek the law that leads to the end of pain.

111. Staying in the six states of existence, they are benumbed in their senses, stick unmoved to the low views, and suffer pain on pain. For those I feel a great compassion.

112. On the terrace of enlightenment I have remained three weeks in full, searching and pondering on such a matter, steadily looking up to the tree there (standing).

113. Keeping in view that king of trees with an unwavering gaze I walked round at its foot (thinking): This law is wonderful and lofty, whereas creatures are blind with dullness and ignorance.

114. Then it was that Brahma entreated me, and so did Indra, the four rulers of the cardinal points, Mahesvara, Īsvara, and the hosts of Maruts by thousands of kotis.

115. All stood with joined hands and respectful, while myself was revolving the matter in my mind (and thought): What shall I do? At the very time that I am uttering syllables, beings are oppressed with evils.

116. In their ignorance they will not heed the law I announce, and in consequence of it they will incur some penalty. It would be better were I never to speak. May my quiet extinction take place this very day!

117. But on remembering the former Buddhas and their skilfulness, (I thought): Nay, I also will manifest this tripartite Buddha-enlightenment.

118. When I was thus meditating on the law, the other Buddhas in all the directions of space appeared to me in their own body and raised their voice, crying 'Amen.

119. 'Amen, Solitary, first Leader of the world! now that thou hast come to unsurpassed knowledge, and art meditating on the skilfulness of the leaders of the world, thou repeatest their teaching.

120. 'We also, being Buddhas, will make clear the highest word, divided into three parts; for men (occasionally) have low inclinations, and might

perchance from ignorance not believe (us, when we say), Ye shall become Buddhas.

121. 'Hence we will rouse many Bodhisattvas by the display of skilfulness and the encouraging of the wish of obtaining fruits.'

122. And I was delighted to hear the sweet voice of the leaders of men; in the exultation of my heart I said to the blessed saints, 'The words of the eminent sages are not spoken in vain.

123. 'I, too, will act according to the indications of the wise leaders of the world; having myself been born in the midst of the degradation of creatures, I have known agitation in this dreadful world.'

124. When I had come to that conviction, O son of Sâri, I instantly went to Benares, where I skilfully preached the law to the five Solitaries, that law which is the base of final beatitude.

125. From that moment the wheel of my law has been moving, and the name of Nirvâna made its appearance in the world, as well as the name of Arhat, of Dharma, and Sangha.

126. Many years have I preached and pointed to the stage of Nirvâna, the end of wretchedness and mundane existence. Thus I used to speak at all times.

127. And when I saw, Sâriputra, the children of the highest of men by many thousands of kotis, numberless, striving after the supreme, the highest enlightenment;

128. And when such as had heard the law of the Ginâs, owing to the many-sidedness of (their) skilfulness, had approached me and stood before my face, all of them with joined hands, and respectful;

129. Then I conceived the idea that the time had come for me to announce the excellent law and to reveal supreme enlightenment, for which task I had been born in the world.

130. This (event) to-day will be hard to be understood by the ignorant who imagine they see here a sign, as they are proud and dull. But the Bodhisattvas, they will listen to me.

131. And I felt free from hesitation and highly cheered; putting aside all timidity, I began speaking in the assembly of the sons of Sugata, and roused them to enlightenment.

132. On beholding such worthy sons of Buddha (I said): Thy doubts also will be removed, and these twelve hundred (disciples) of mine, free from imperfections, will all of them become Buddhas.

133. Even as the nature of the law of the former mighty saints and the future Ginas is, so is my law free from any doubtfulness, and it is such as I to-day preach it to thee.

134. At certain times, at certain places, somehow do the leaders appear in the world, and after their appearance will they, whose view is boundless, at one time or another preach a similar law.

135. It is most difficult to meet with this superior law, even in myriads of kotis of Æons; very rare are the beings who will adhere to the superior law which they have heard from me.

136. Just as the blossom of the glomerous fig-tree is rare, albeit sometimes, at some places, and somehow it is met with, as something pleasant to see for everybody, as a wonder to the world including the gods;

137. (So wonderful) and far more wonderful is the law I proclaim. Any one who, on hearing a good exposition of it, shall cheerfully accept it and recite but one word of it, will have done honour to all Buddhas.

138. Give up all doubt and uncertainty in this respect; I declare that I am the king of the law (Dharmarâga); I am urging others to enlightenment, but I am here without disciples.

139. Let this mystery be for thee, Sâriputra, for all disciples of mine, and for the eminent Bodhisattvas, who are to keep this mystery.

140. For the creatures, when at the period of the five depravities, are vile and bad; they are blinded by sensual desires, the fools, and never turn their minds to enlightenment.

141. (Some) beings, having heard this one and sole vehicle manifested by the Gina, will in days to come swerve from it, reject the Sûtra, and go down to hell.

142. But those beings who shall be modest and pure, striving after the supreme and the highest enlightenment, to them shall I unhesitatingly set forth the endless forms of this one and sole vehicle.

143. Such is the mastership of the leaders; that is, their skilfulness. They have spoken in many mysteries; hence it is difficult to understand (them).

144. Therefore try to understand the mystery of the Buddhas, the holy masters of the world; forsake all doubt and uncertainty: you shall become Buddhas; rejoice!

CHAPTER III.

A PARABLE.

Then the venerable Sâriputra, pleased, glad, charmed, cheerful, thrilling with delight and joy, stretched his joined hands towards the Lord, and, looking up to the Lord with a steady gaze, addressed him in this strain: I am astonished, amazed, O Lord! I am in ecstasy to hear such a call from the Lord. For when, before I had heard of this law from the Lord, I saw other Bodhisattvas, and heard that the Bodhisattvas would in future get the name of Buddhas, I felt extremely sorry, extremely vexed to be, deprived from so grand a sight as the Tathâgata-knowledge. And whenever, O Lord, for my daily recreation I was visiting the caves of rocks or mountains, wood thickets, lovely gardens, rivers, and roots of trees, I always was occupied with the same and ever-reeurring thought: 'Whereas the entrance into the fixed points [Or, elements] of the law is nominally equal, we have been dismissed by the Lord with the inferior vehicle.' Instantly, however, O Lord, I felt that it was our own fault, not the Lord's. For had we regarded the Lord at the time of his giving the allsurpassing demonstration of the law, that is, the exposition of supreme, perfect enlightenment, then, O Lord, we should have become adepts in those laws. But because, without understanding the mystery of the Lord, we, at the moment of the Bodhisattvas not being assembled, heard only in a hurry, caught, meditated, minded, took to heart the first lessons pronounced on the law, therefore, O Lord, I used to pass day and night in self-reproach. (But) to-day, O Lord, I have reached

complete extinction; to-day, O Lord, I have become calm; to-day, O Lord, I am wholly come to rest; to-day, O Lord, I have reached Arhatship; to-day, O Lord, I am the Lord's eldest son, born from his law, sprung into existence by the law, made by the law, inheriting from the law, accomplished by the law. My burning has left me, O Lord, now that I have heard this wonderful law, which I had not leant before, announced by the voice from the mouth of the Lord.

And on that occasion the venerable Sâriputra addressed the Lord in the following stanzas:

1. I am astonished, great Leader, I am charmed to hear this voice; I feel no doubt any more; now am I fully ripe for the superior vehicle.
2. Wonderful is the voice [Rather, call] of the Sugatas; it dispels the doubt and pain of living beings; my pain also is all gone now that I, freed from imperfections, have heard that voice (or, call).
3. When I was taking my daily recreation or was walking in woody thickets, when betaking myself to the roots of trees or to mountain caves, I indulged in no other thought but this:
4. 'O how am I deluded by vain thoughts! whereas the faultless laws are, nominally, equal, shall I in future not preach the superior law in the world?
5. 'The thirty-two characteristic signs have failed me, and the gold colour of the skin has vanished; all the (ten) powers and emancipations have likewise been lost. O how have I gone astray at the equal laws!
6. 'The secondary signs also of the great Seers, the eighty excellent specific signs, and the eighteen uncommon properties have failed me. O how am I deluded!'
7. And when I had perceived thee, so benign and merciful to the world, and was lonely walking to take my daily recreation, I thought: 'I am excluded from that inconceivable, unbounded knowledge!'
8. Days and nights, O Lord, I passed always thinking of the same subject; I would ask the Lord whether I had lost my rank or not.

9. In such reflections, O Chief of Ginas, I constantly passed my days and nights; and on seeing many other Bodhisattvas praised by the Leader of the world,

10. And on hearing this Buddha-law, I thought: 'To be sure, this is expounded mysteriously'; it is an inscrutable, subtle, and faultless science, which is announced by the Ginas on the terrace of enlightenment.'

11. Formerly I was attached to (heretical) theories, being a wandering monk and in high honour (or, of the same opinions) with the heretics; afterwards has the Lord, regarding my disposition, taught me Nirvâna, to detach me from perverted views.

12. After having completely freed myself from all (heretical) views and reached the laws of void, (I conceive) that I have become extinct; yet this is not deemed to be extinction.

13. But when one becomes Buddha, a superior being, honoured by men, gods, goblins, Titans, and adorned with the thirty-two characteristic signs, then one will be completely extinct.

14. All those (former) cares have now been dispelled, since I have heard the voice. Now am I extinct, as thou announcest my destination (to Nirvâna) before the world including the gods.

15. When I first heard the voice of the Lord, I had a great terror lest it might be Mâra, the evil one, who on this occasion had adopted the disguise of Buddha.

16. But when the unsurpassed Buddha-wisdom had been displayed in and established with arguments, reasons, and illustrations, by myriads of kotis, then I lost all doubt about the law I heard.

17. And when thou hadst mentioned to me the thousands of kotis of Buddhas, the past Ginas who have come to final rest, and how they preached this law by firmly establishing it through skilfulness;

18. How the many future Buddhas and those who are now existing, as knowers of the real truth, shall expound or are expounding this law by hundreds of able devices;

19. And when thou wert mentioning thine own course after leaving home, how the idea of the wheel of the law presented itself to thy mind and how thou decidedst upon preaching the law;

20. Then I was convinced: This is not Mâra; it is the Lord of the world, who has shown the true course; no Mâras can here abide. So then my mind (for a moment) was overcome with perplexity;

21. But when the sweet, deep, and lovely voice of Buddha gladdened me, all doubts were scattered, my perplexity vanished, and I stood firm in knowledge.

22. I shall become a Tathâgata, undoubtedly, worshipped in the world including the gods; I shall manifest Buddha-wisdom, mysteriously rousing many Bodhisattvas.

After this speech of the venerable Sâriputra, the Lord said to him: I declare to thee, Sâriputra, I announce to thee, in presence of this world including the gods, Mâras, and Brahmas, in presence of this people, including ascetics and Brahmans, that thou, Sâriputra, hast been by me made ripe for supreme, perfect enlightenment, in presence of twenty hundred thousand myriads of kotis of Buddhas, and that thou, Sâriputra, hast for a long time followed my commandments. Thou, Sâriputra, art, by the counsel of the Bodhisattva, by the decree of the Bodhisattva, reborn here under my rule. Owing to the mighty will of the Bodhisattva thou, Sâriputra, hast no recollection of thy former vow to observe the (religious) course; of the counsel of the Bodhisattva, the decree of the Bodhisattva. Thou thinkest that thou hast reached final rest. I, wishing to revive and renew in thee the knowledge of thy former vow to observe the (religious) course, will reveal to the disciples the Dharmaparyaya called 'the Lotus of the True Law,' this Sûrânta, &c.

Again, Sâriputra, at a future period, after innumerable, inconceivable, immeasurable Æons, when thou shalt have learnt the true law of hundred thousand myriads of kotis of Tathâgatas, showed devotion in various ways, and achieved the present Bodhisattva-course, thou shalt become in the world a Tathâgata, &c., named Padmaprabha, endowed with science and conduct, a Sugata, a knower of the world, an unsurpassed tamer of men, a master of gods and men, a Lord Buddha.

At that time then, Sâriputra, the Buddha-field of that Lord, the Tathâgata Padmaprabha, to be called Viraga, will be level, pleasant,

delightful, extremely beautiful to see, pure, prosperous, rich, quiet, abounding with food, replete with many races of men; it will consist of lapis lazuli, and contain a checker-board of eight compartments distinguished by gold threads, each compartment having its jewel tree always and perpetually filled with blossoms and fruits of seven precious substances.

Now that Tathâgata Padmaprabha, &c., Sâriputra, will preach the law by the instrumentality of three vehicles . Further, Sâriputra, that Tathâgata will not appear at the decay of the Æon, but preach the law by virtue of a vow.

That Æon, Sâriputra, will be named Mahâratnapratimandita (i. e. ornamented with magnificent jewels). Knowest thou, Sâriputra, why that Æon is named Mahâratnapratimandita? The Bodhisattvas of a Buddha-field, Sâriputra, are called ratnas (jewels), and at that time there will be many Bodhisattvas in that sphere (called) Viraga; innumerable, incalculable, beyond computation, abstraction made from their being computed by the Tathâgatas. On that account is that Æon called Maharatnapratimandita.

Now, to proceed, Sâriputra, at that period the Bodhisattvas of that field will in walking step on jewel lotuses. And these Bodhisattvas will not be plying their work for the first time, they having accumulated roots of goodness and observed the course of duty under many hundred thousand Buddhas; they are praised by the Tathâgatas for their zealous application to Buddha-knowledge; are perfected in the rites preparatory to transcendent knowledge; accomplished in the direction of all true laws; mild, thoughtful. Generally, Sâriputra, will that Buddha-region teem with such Bodhisattvas.

As to the lifetime, Sâriputra, of that Tathâgata Padmaprabha, it will last twelve intermediate kalpas, if we leave out of account the time of his being a young prince. And the lifetime of the creatures then living will measure eight intermediate kalpas. At the expiration of twelve intermediate kalpas, Sâriputra, the Tathâgata Padmaprabha, after announcing the future destiny of the Bodhisattva called Dhritiparipûrnan [Dhriti, perserverence, endurance. Dhritiparipûrna is, full of perserverance or endurance] to superior perfect enlightenment, is to enter complete Nirvâna. 'This Bodhisattva Mahâsattva Dhritiparipûrna, O monks, shall immediately after me come to supreme, perfect enlightenment. He shall become in the world a

Tathâgata named Padmavrishabhavikrâmin, an Arhat, &c., endowed with science and conduct, &c. &c.'

Now the Tathigata Padmavrishabhavikrâmin, Sâriputra, will have a Buddha-field of quite the same description. The true law, Sâriputra, of that Tathâgata Padmavrishabhavikrâmin will, after his extinction, last thirty-two intermediate kalpas, and the counterfeit of his true law will last as many intermediate kalpas.

And on that occasion the Lord uttered the following stanzas:

23. Thou also, son of Sari, shalt in future be a Gina, a Tathâgata named Padmaprabha, of illimited sight; thou shalt educate thousands of kotis of living beings.

24. After paying honour to many kotis of Buddhas, making strenuous efforts in the course of duty, and after having produced in thyself the ten powers, thou shalt reach supreme, perfect enlightenment.

25. Within a period inconceivable and immense there shall be an Æon rich in jewels (or, the Æon jewel-rich), and a sphere named Viraga, the pure field of the highest of men;

26. And its ground will consist of lapis lazuli, and be set off with gold threads; it will have hundreds of jewel trees, very beautiful, and covered with blossoms and fruits.

27. Bodhisattvas of good memory, able in showing the course of duty which they have been taught under hundreds of Buddhas, will come to be born in that field.

28. And the afore-mentioned Gina, then in his last bodily existence, shall, after passing the state of prince royal, renounce sensual pleasures, leave home (to become a wandering ascetic), and thereafter reach the supreme and the highest enlightenment.

29. The lifetime of that Gina will be precisely twelve intermediate kalpas, and the life of men will then last eight intermediate kalpas.

30. After the extinction of the Tathigata the true law will continue thirty-two Æons in full, for the benefit of the world, including the gods.

31. When the true law shall have come to an end, its counterfeit will stand for thirty-two intermediate kalpas. The dispersed relics of the holy one will always be honoured by men and gods.

32. Such will be the fate of that Lord. Rejoice, O son of Sâri, for it is thou who shalt be that most excellent of men, so unsurpassed.

The four classes of the audience, monks, nuns, lay devotees male and female, gods, Nagas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men and beings not human, on hearing the announcement of the venerable Sâriputra's destiny to supreme, perfect enlightenment, were so pleased, glad, charmed, thrilling with delight and joy, that they covered the Lord severally with their own robes, while Indra the chief of gods, Brahma Sahâmpati, besides hundred thousands of kotis of other divine beings, covered him with heavenly garments and bestrewed him with flowers of heaven, Mandâravas and great Mandâravas. High aloft they whirled celestial clothes and struck hundred thousands of celestial musical instruments and cymbals, high in the sky; and after pouring a great rain of flowers they uttered these words: The wheel of the law has been put in motion by the Lord, the first time at Benares at Rishipatana in the Deer-park; to-day has the Lord again put in motion the supreme wheel of the law.

And on that occasion those divine beings uttered the following stanzas:

33. The wheel of the law was put in motion by thee, O thou that art unrivalled in the world, at Benares, O great hero! (that wheel which is the rotation of) the rise and decay of all aggregates.

34. There it was put in motion for the first time; now, a second time, is it turned here, O Lord. Today, O Master, thou hast preached this law, which is hard to be received with faith.

35. Many laws have we heard near the Lord of the world, but never before did we hear a law like this.

36. We receive with gratitude, O great hero, the mysterious speech of the great Sages, such as this prediction regarding the self-possessed Arya Sâriputra.

37. May we also become such incomparable Buddhas in the world, who by mysterious speech announce supreme Buddha-enlightenment.

38. May we also, by the good we have done in this world and in the next, and by our having propitiated the Buddha, be allowed to make a vow for Buddhahood.

Thereupon the venerable Sâriputra thus spoke to the Lord: My doubt is gone, O Lord, my uncertainty is at an end on hearing from the mouth of the Lord my destiny to supreme enlightenment. But these twelve hundred self-controlled (disciples), O Lord, who have been placed by thee on the stage of Saikshas, have been thus admonished and instructed: 'My preaching of the law, O monks, comes to this, that deliverance from birth, decrepitude, disease, and death is inseparably connected with Nirvâna;' and these two thousand monks, O Lord, thy disciples, both those who are still under training and adepts, who all of them are free from false views about the soul, false views about existence, false views about cessation of existence, free, in short, from all false views, who are fancying themselves to have reached the stage of Nirvâna, these have fallen into uncertainty by hearing from the mouth of the Lord this law which they had not heard before. Therefore, O Lord, please speak to these monks, to dispel their uneasiness, so that the four classes of the audience, O Lord, may be relieved from their doubt and perplexity.

On this speech of the venerable Sâriputra the Lord said to him the following: Have I not told thee before, Sâriputra, that the Tathâgata, &c., preaches the law by able devices, varying directions and indications, fundamental ideas, interpretations, with due regard to the different dispositions and inclinations of creatures whose temperaments are so various? All his preachings of the law have no other end but supreme and perfect enlightenment, for which he is rousing beings to the Bodhisattva-course. But, Sâriputra, to elucidate this matter more at large, I will tell thee a parable, for men of good understanding will generally readily enough catch the meaning of what is taught under the shape of a parable.

Let us suppose the following case, Sâriputra. In a certain village, town, borough, province, kingdom, or capital, there was a certain housekeeper, old, aged, decrepit, very advanced in years, rich, wealthy, opulent; he had a great house, high, spacious, built a long time ago and old, inhabited by some two, three, four, or five hundred living beings.

The house had but one door, and a thatch; its terraces were tottering, the bases of its pillars rotten, the coverings and plaster of the walls loose. On a sudden the whole house was from every side put in conflagration by a mass of fire. Let us suppose that the man had many little boys, say five, or ten, or even twenty, and that he himself had come out of the house.

Now, Sâriputra, that man, on seeing the house from every side wrapt in a blaze by a great mass of fire, got afraid, frightened, anxious in his mind, and made the following reflection: I myself am able to come out from the burning house through the door, quickly and safely, without being touched or scorched by that great mass of fire; but my children, those young boys, are staying in the burning house, playing, amusing, and diverting themselves with all sorts of sports. They do not perceive, nor know, nor understand, nor mind that the house is on fire, and do not get afraid. Though scorched by that great mass of fire, and affected with such a mass of pain, they do not mind the pain, nor do they conceive the idea of escaping.

The man, Sâriputra, is strong, has powerful arms, and (so) he makes this reflection: I am strong, and have powerful arms; why, let me gather all my little boys and take them to my breast to effect their escape from the house. A second reflection then presented itself to his mind: This house has but one opening; the door is shut; and those boys, fickle, unsteady, and childlike as they are, will, it is to be feared, run hither and thither, and come to grief and disaster in this mass of fire. Therefore I will warn them. So resolved, he calls to the boys: Come, my children; the house is burning with a mass of fire; come, lest ye be burnt in that mass of fire, and come to grief and disaster. But the ignorant boys do not heed the words of him who is their well-wisher; they are not afraid, not alarmed, and feel no misgiving; they do not care, nor fly, nor even know nor understand the purport of the word 'burning;' on the contrary, they run hither and thither, walk about, and repeatedly look at their father; all, because they are so ignorant.

Then the man is going to reflect thus: The house is burning, is blazing by a mass of fire. It is to be feared that myself as well as my children will come to grief and disaster. Let me therefore by some skilful means get the boys out of the house. The man knows the disposition of the boys, and has a clear perception of their inclinations. Now these boys happen to have many and manifold toys to play with, pretty, nice, pleasant, dear, amusing, and precious. The man, knowing the disposition of the boys, says to them: My children, your toys, which are

so pretty, precious, and admirable, which you are so loth to miss, which are so various and multifarious, (such as) bullock-carts, goat-carts, deer-carts, which are so pretty, nice, dear, and precious to you, have all been put by me outside the house-door for you to play with. Come, run out, leave the house; to each of you I shall give what he wants. Come soon; come out for the sake of these toys. And the boys, on hearing the names mentioned of such playthings as they like and desire, so agreeable to their taste, so pretty, dear, and delightful, quickly rush out from the burning house, with eager effort and great alacrity, one having no time to wait for the other, and pushing each other on with the cry of 'Who shall arrive first, the very first?'

The man, seeing that his children have safely and happily escaped, and knowing that they are free from danger, goes and sits down in the open air on the square of the village, his heart filled with joy and delight, released from trouble and hindrance, quite at ease. The boys go up to the place where their father is sitting, and say: 'Father, give us those toys to play with, those bullock-carts, goat-carts, and deer-carts.' Then, Sâriputra, the man gives to his sons, who run swift as the wind, bullock-carts only, made of seven precious substances, provided with benches, hung with a multitude of small bells, lofty, adorned with rare and wonderful jewels, embellished with jewel wreaths, decorated with garlands of flowers, carpeted with cotton mattresses and woollen coverlets, covered with white cloth and silk, having on both sides rosy cushions, yoked with white, very fair and fleet bullocks, led by a multitude of men. To each of his children he gives several bullock-carts of one appearance and one kind, provided with flags, and swift as the wind. That man does so, Sâriputra, because being rich, wealthy, and in possession of many treasures and granaries, he rightly thinks: Why should I give these boys inferior carts, all these boys being my own children, dear and precious? I have got such great vehicles, and ought to treat all the boys equally and without partiality. As I own many treasures and granaries, I could give such great vehicles to all beings, how much more then to my own children. Meanwhile the boys are mounting the vehicles with feelings of astonishment and wonder. Now, Sâriputra, what is thy opinion? Has that man made himself guilty of a falsehood by first holding out to his children the prospect of three vehicles and afterwards giving to each of them the greatest vehicles only, the most magnificent vehicles?

Sâriputra answered: By no means, Lord; by no means, Sugata. That is not sufficient, O Lord, to qualify the man as a speaker of falsehood, since it only was a skilful device to persuade his children to go out of

the burning house and save their lives. Nay, besides recovering their very body, O Lord, they have received all those toys. If that man, O Lord, had given no single cart, even then he would not have been a speaker of falsehood, for he had previously been meditating on saving the little boys from a great mass of pain by some able device. Even in this case, O Lord, the man would not have been guilty of falsehood, and far less now that he, considering his having plenty of treasures and prompted by no other motive but the love of his children, gives to all, to coax them, vehicles of one kind, and those the greatest vehicles. That man, Lord, is not guilty of falsehood.

The venerable Siriputra having thus spoken, the Lord said to him: Very well, very well, Sâriputra, quite so; it is even as thou sayest. So, too, Sâriputra, the Tathâgata, &c., is free from all dangers, wholly exempt from all misfortune, despondency, calamity, pain, grief, the thick enveloping dark mists of ignorance. He, the Tathâgata, endowed with Buddha-knowledge, forces, absence of hesitation, uncommon properties, and mighty by magical power, is the father of the world, who has reached the highest perfection in the knowledge of skilful means, who is most merciful, long-suffering, benevolent, compassionate. He appears in this triple world, which is like a house the roof and shelter whereof are decayed, (a house) burning by a mass of misery, in order to deliver from affection, hatred, and delusion the beings subject to birth, old age, disease, death, grief, wailing, pain, melancholy, despondency, the dark enveloping mists of ignorance, in order to rouse them to supreme and perfect enlightenment. Once born, he sees how the creatures are burnt, tormented, vexed, distressed by birth, old age, disease, death, grief, wailing, pain, melancholy, despondency; how for the sake of enjoyments, and prompted by sensual desires, they severally suffer various pains. In consequence both of what in this world they are seeking and what they have acquired, they will in a future state suffer various pains, in hell, in the brute creation, in the realm of Yama; suffer such pains as poverty in the world of gods or men, union with hateful persons or things, and separation from the beloved ones. And whilst incessantly whirling in that mass of evils they are sporting, playing, diverting themselves; they do not fear, nor dread, nor are they seized with terror; they do not know, nor mind; they are not startled, do not try to escape, but are enjoying themselves in that triple world which is like unto a burning house, and run hither and thither. Though overwhelmed by that mass of evil, they do not conceive the idea that they must beware of it.

Under such circumstances, Sâriputra, the Tathâgata reflects thus: Verily, I am the father of these beings; I must save them from this mass of evil, and bestow on them the immense, inconceivable bliss of Buddha-knowledge, wherewith they shall sport, play, and divert themselves, wherein they shall find their rest.

Then, Sâriputra, the Tathâgata reflects thus: If, in the conviction of my possessing the power of knowledge and magical faculties, I manifest to these beings the knowledue, forces, and absence of hesitation of the Tathâgata, without availing myself of some device, these beings will not escape. For they are attached to the pleasures of the five senses, to worldly pleasures; they will not be freed from birth, old age, disease, death, grief, wailing, pain, melancholy, despondency, by which they are burnt, tormented, vexed, distressed. Unless they are forced to leave the triple world which is like a house the shelter and roof whereof is in a blaze, how are they to get acquainted with Buddha-knowledge?

Now, Sâriputra, even as that man with powerful arms, without using the strength of his arms, attracts his children out of the burning house by an able device, and afterwards gives them magnificent, great carts, so, Sâriputra, the Tathâgata, the Arhat, &c., possessed of knowledge and freedom from all hesitation, without using them, in order to attract the creatures out of the triple world which is like a burning house with decayed roof and shelter, shows, by his knowledge of able devices, three vehicles, viz. the vehicle of the disciples, the vehicle of the Pratyekabuddhas, and the vehicle of the Bodhisattvas. By means of these three vehicles he attracts the creatures and speaks to them thus: Do not delight in this triple world, which is like a burning house, in these miserable forms, sounds, odours, flavours, and contacts. For in delighting in this triple world ye are burnt, heated, inflamed with the thirst inseparable from the pleasures of the five senses. Fly from this triple world; betake yourselves to the three vehicles: the vehicle of the disciples, the vehicle of the Pratyekabuddhas, the vehicle of the Bodhisattvas. I give you my pledge for it, that I shall give you these three vehicles; make an effort to run out of this triple world. And to attract them I say: These vehicles are grand, praised by the Aryas, and provided with most pleasant things; with such you are to sport, play, and divert yourselves in a noble manner. Ye will feel the great delight of the faculties, powers, constituents of Bodhi, meditations, the (eight) degrees of emancipation, self-concentration, and the results of self-concentration, and ye will become greatly happy and cheerful.

Now, Sâriputra, the beings who have become wise have faith in the Tathâgata, the father of the world, and consequently apply themselves to his commandments. Amongst them there are some who, wishing to follow the dictate of an authoritative voice, apply themselves to the commandment of the Tathâgata to acquire the knowledge of the four great truths, for the sake of their own complete Nirvâna. These one may say to be those who, coveting the vehicle of the disciples, fly from the triple world, just as some of the boys will fly from that burning house, prompted by a desire of getting a cart yoked with deer. Other beings desirous of the science without a master, of self-restraint and tranquillity, apply themselves to the commandment of the Tathâgata to learn to understand causes and effects, for the sake of their own complete Nirvâna. These one may say to be those who, coveting the vehicle of the Pratyekabuddhas, fly from the triple world, just as some of the boys fly from the burning house, prompted by the desire of getting a cart yoked with goats. Others again desirous of the knowledge of the all-knowing, the knowledge of Buddha, the knowledge of the self-born one, the science without a master, apply themselves to the commandment of the Tathâgata to learn to understand the knowledge, powers, and freedom from hesitation of the Tathâgata, for the sake of the common weal and happiness, out of compassion to the world, for the benefit, weal, and happiness of the world at large, both gods and men, for the sake of the complete Nirvâna of all beings. These one may say to be those who, coveting the great vehicle, fly from the triple world. Therefore they are called Bodhisattvas Mahâsattvas. They may be likened to those among the boys who have fled from the burning house prompted by the desire of getting a cart yoked with bullocks.

In the same manner, Sâriputra, as that man, on seeing his children escaped from the burning house and knowing them safely and happily rescued and out of danger, in the consciousness of his great wealth, gives the boys one single grand cart; so, too, Sâriputra, the Tathigata, the Arhat, &c., on seeing many kotis of beings recovered from the triple world, released from sorrow, fear, terror, and calamity, having escaped owing to the command of the Tathâgata, delivered from all fears, calamities, and difficulties, and having reached the bliss of Nirvâna, so, too, Sâriputra, the Tathâgata, the Arhat, &c., considering that he possesses great wealth of knowledge, power, and absence of hesitation, and that all beings are his children, leads them by no other vehicle but the Buddha-vehicle to full development. But he does not teach a particular Nirvâna for each being; he causes all beings to reach complete Nirvâna by means of the complete Nirvâna of the Tathigata. And those beings, Sâriputra, who are delivered from the triple world, to them the

Tathâgata gives as toys to amuse themselves with the lofty pleasures of the Aryas, the pleasures of meditation, emancipation, self-concentration, and its results; (toys) all of the same kind. Even as that man, Sâriputra, cannot be said to have told a falsehood for having held out to those boys the prospect of three vehicles and given to all of them but one great vehicle, a magnificent vehicle made of seven precious substances, decorated with all sorts of ornaments, a vehicle of one kind, the most egregious of all, so, too, Sâriputra, the Tathâgata, the Arhat, &c., tells no falsehood when by an able device he first holds forth three vehicles and afterwards leads all to complete Nirvâna by the one great vehicle. For the Tathâgata, Sâriputra, who is rich in treasures and storehouses of abundant knowledge, powers, and absence of hesitation, is able to teach all beings the law which is connected with the knowledge of the all-knowing. In this way, Sâriputra, one has to understand how the Tatha'gata by an able device and direction shows but one vehicle, the great vehicle.

And on that occasion the Lord uttered the following stanzas:

39. A man has an old house, large, but very infirm; its terraces are decaying and the columns rotten at their bases.

40. The windows and balconies are partly ruined, the wall as well as its coverings and plaster decaying; the coping shows rents from age; the thatch is everywhere pierced with holes.

41. It is inhabited by no less than five hundred beings; containing many cells and closets filled with excrements and disgusting.

42. Its roof-rafters are wholly ruined; the walls and partitions crumbling away; kotis of vultures nestle in it, as well as doves, owls, and other birds.

43. There are in every corner dreadful snakes, most venomous and horrible; scorpions and mice of all sorts; it is the abode of very wicked creatures of every description.

44. Further, one may meet in it here and there beings not belonging to the human race. It is defiled with excrement and urine, and teeming with worms, insects, and fire-flies; it resounds from the howling of dogs and jackals.

45. In it are horrible hyenas that are wont to devour human carcasses; many dogs and jackals greedily seeking the matter of corpses.

46. Those animals weak from perpetual hunger go about in several places to feed upon their prey, and quarrelling fill the spot with their cries. Such is that most horrible house.

47. There are also very malign goblins, who violate human corpses; in several spots there are centipedes, huge snakes, and vipers.

48. Those animals creep into all corners, where they make nests to deposit their brood, which is often devoured by the goblins.

49. And when those cruel-minded goblins are satiated with feeding upon the flesh of other creatures, so that their bodies are big, then they commence sharply fighting on the spot.

50. In the wasted retreats are dreadful, malign urchins, some of them measuring one span, others one cubit or two cubits, all nimble in their movements.

51. They are in the habit of seizing dogs by the feet, throwing them upside down upon the floor, pinching their necks and using them ill.

52. There also live yelling ghosts naked, black, wan, tall, and high, who, hungry and in quest of food, are here and there emitting cries of distress.

53. Some have a mouth like a needle, others have a face like a cow's; they are of the size of men or dogs, go with entangled hair, and utter plaintive cries from want of food.

54. Those goblins, ghosts, imps, like vultures, are always looking out through the windows and loopholes, in all directions in search of food.

55. Such is that dreadful house, spacious and high, but very infirm, full of holes, frail and dreary. (Let us suppose that) it is the property of a certain man,

56. And that while he is out of doors the house is reached by a conflagration, so that on a sudden it is wrapt in a blazing mass of fire on every side.

57. The beams and rafters consumed by the fire, the columns and partitions in flame are crackling most dreadfully, whilst goblins and ghosts are yelling.

58. Vultures are driven out by hundreds; urchins withdraw with parched faces; hundreds of mischievous beasts of prey I run, scorched, on every side, crying and shouting.

59. Many poor devils move about, burnt by the fire; while burning they tear one another with the teeth, and bespatter each other with their blood.

60. Hyenas also perish there, in the act of eating one another. The excrements burn, and a loathsome stench spreads in all directions.

61. The centipedes, trying to fly, are devoured by the urchins. The ghosts, with burning hair, hover about, equally vexed with hunger and heat.

62. In such a state is that awful house, where thousands of flames are breaking out on every side. But the man who is the master of the house looks on from without.

63. And he hears his own children, whose minds are engaged in playing with their toys, in their fondness of which they amuse themselves, as fools do in their ignorance.

64. And as he hears them he quickly steps in to save his children, lest his ignorant children might perish in the flames.

65. He tells them the defect of the house, and says: This, young man of good family, is a miserable house, a dreadful one; the various creatures in it, and this fire to boot, form a series of evils.

66. In it are snakes, mischievous goblins, urchins, and ghosts in great number; hyenas, troops of dogs and jackals, as well as vultures, seeking their prey.

67. Such beings live in this house, which, apart from the fire, is extremely dreadful, and miserable enough; and now comes to it this fire blazing on all sides.

68. The foolish boys, however, though admonished, do not mind their father's words, deluded as they are by their toys; they do not even understand him.

69. Then the man thinks: I am now in anxiety on account of my children. What is the use of my having sons if I lose them? No, they shall not perish by this fire.

70. Instantly a device occurred to his mind: These young (and ignorant) children are fond of toys, and have none just now to play with. Oh, they are so foolish!

71. He then says to them: Listen, my sons, I have carts of different sorts, yoked with deer, goats, and excellent bullocks, lofty, great, and completely furnished.

72. They are outside the house; run out, do with them what you like; for your sake have I caused them to be made. Run out all together, and rejoice to have them.

73. All the boys, on hearing of such carts, exert themselves, immediately rush out hastily, and reach, free from harm, the open air.

74. On seeing that the children have come out, the man betakes himself to the square in the centre of the village, and there from the throne he is sitting on he says: Good people, now I feel at ease.

75. These poor sons of mine, whom I have recovered with difficulty, my own dear twenty young children, were in a dreadful, wretched, horrible house, full of many animals.

76. As it was burning and wrapt in thousands of flames, they were amusing themselves in it with playing, but now I have rescued them all. Therefore I now feel most happy.

77. The children, seeing their father happy, approached him, and said: Dear father, give us, as you have promised', those nice vehicles of three kinds;

78. And make true all that you promised us in the house when saying, 'I will give you three sorts of vehicles.' Do give them; it is now the right time.

79. Now the man (as we have supposed) had a mighty treasure of gold, silver, precious stones, and pearls; he possessed bullion, numerous slaves, domestics, and vehicles of various kinds;

80. Carts made of precious substances, yoked with bullocks, most excellent, with benches and a row of tinkling bells, decorated with umbrellas and flags, and adorned with a network of gems and pearls.

81. They are embellished with gold, and artificial wreaths hanging down here and there; covered all around with excellent cloth and fine white muslin.

82. Those carts are moreover furnished with choice mattresses of fine silk, serving for cushions, and covered with choice carpets showing the images of cranes and swans, and worth thousands of kotis.

83. The carts are yoked with white bullocks, well fed, strong, of great size, very fine, who are tended by numerous persons.

84. Such excellent carts that man gives to all his sons, who, overjoyed and charmed, go and play with them in all directions.

85. In the same manner, Sâriputra, I, the great Seer, am the protector and father of all beings, and all creatures who, childlike, are captivated by the pleasures of the triple world, are my sons.

86. This triple world is as dreadful as that house, overwhelmed with a number of evils, entirely inflamed on every side by a hundred different sorts of birth, old age, and disease.

87. But I, who am detached from the triple world and serene, am living in absolute retirement in a wood. This triple world is my domain, and those who in it are suffering from burning heat are my sons.

88. And I told its evils because I had resolved upon saving them, but they would not listen to me, because all of them were ignorant and their hearts attached to the pleasures of sense.

89. Then I employ an able device, and tell them of the three vehicles, so showing them the means of evading the numerous evils of the triple world which are known to me.

90. And those of my sons who adhere to me, who are mighty in the six transcendent faculties (Abhigñāṣa) and the triple science, the Pratyekabuddhas, as well as the Bodhisattvas unable to slide back;

91. And those (others) who equally are my sons, to them I just now am showing, by means of this excellent allegory, the single Buddha-vehicle. Receive it; ye shall all become Ginas.

92. It is most excellent and sweet, the most exalted in the world, that knowledge of the Buddhas, the most high among men; it is something sublime and adorable.

93. The powers, meditations, degrees of emancipation and self-concentration by many hundreds of kotis, that is the exalted vehicle in which the sons of Buddha take a never-ending delight.

94. In playing with it they pass days and nights, fortnights, months, seasons, years, intermediate kalpas, nay, thousands of kotis of kalpas.

95. This is the lofty vehicle of jewels which sundry Bodhisattvas and the disciples listening to the Sugata employ to go and sport on the terrace of enlightenment.

96. Know then, Tishya, that there is no second vehicle in this world anywhere to be found, in whatever direction thou shalt search, apart from the device (shown) by the most high among men.

97. Ye are my children, I am your father, who has removed you from pain, from the triple world, from fear and danger, when you had been burning for many kotis of Æons.

98. And I am teaching blessed rest (Nirvâna), in. so far as, though you have not yet reached (final) rest, you are delivered from the trouble of the mundane whirl, provided you seek the vehicle of the Buddhas.

99. Any Bodhisattvas here present obey my Buddha-rules. Such is the skilfulness of the Gîta that he disciplines many Bodhisattvas.

100. When the creatures in this world delight in low and contemptible pleasures, then the Chief of the world, who always speaks the truth, indicates pain as the (first) great truth.

101. And to those who are ignorant and too simple-minded to discover the root of that pain I lay open the way: 'Awaking of full consciousness, strong desire is the origin of pain.'

102. Always try, unattached, to suppress desire. This is my third truth, that of suppression. It is an infallible means of deliverance; for by practising this method one shall become emancipated.

103. And from what are they emancipated, Sâriputra? They are emancipated from chimeras. Yet they are not wholly freed; the Chief declares that they have not yet reached (final and complete) rest in this world.

104. Why is it that I do not pronounce one to be delivered before one's having reached the highest, supreme enlightenment? (Because) such is my will; I am the ruler of the law, who is born in this world to lead to beatitude.

105. This, Sâriputra, is the closing word of my law which now at the last time I pronounce for the weal of the world including the gods. Preach it in all quarters.

106. And if some one speaks to you these words, 'I joyfully accept,' and with signs of utmost reverence receives this Sûtra, thou mayst consider that man to be unable to slide back.

107. To believe in this Sûtra one must have seen former Tathâgatas, paid honour to them, and heard a law similar to this.

108. To believe in my supreme word one must have seen me; thou and the assembly of monks have seen all these Bodhisattvas.

109. This Sûtra is apt to puzzle the ignorant, and I do not pronounce it before having penetrated to superior knowledge. Indeed, it is not within the range of the disciples, nor do the Pratyekabuddhas come to it.

110. But thou, Siriputra, hast good will, not to speak of my other disciples here. They will walk in my faith, though each cannot have his individual knowledge.

111. But do not speak of this matter to haughty persons, nor to conceited ones, nor to Yogins who are not self-restrained; for the fools, always revelling in sensual pleasures, might in their blindness scorn the law manifested.

112. Now hear the dire results when one scorns my skilfulness and the Buddha-rules for ever fixed in the world; when one, with sullen brow, scorns the vehicle.

113. Hear the destiny of those who have scorned such a Sûtra like this, whether during my lifetime or after my Nirvâna, or who have wronged the monks.

114. After having disappeared from amongst men, they shall dwell in the lowest hell (Aviki) during a whole kalpa, and thereafter they shall fall lower and lower, the fools, passing through repeated births for many intermediate kalpas.

115. And when they have vanished from amongst the inhabitants of hell, they shall further descend to the condition of brutes, be even as dogs and jackals, and become a sport to others.

116. Under such circumstances they shall grow blackish of colour, spotted, covered with sores, itchy; moreover, they shall be hairless and feeble, (all) those who have an aversion to my supreme enlightenment.

117. They are ever despised amongst animals; hit by clods or weapons they yell; everywhere they are threatened with sticks, and their bodies are emaciated from hunger and thirst.

118. Sometimes they become camels or asses, carrying loads, and are beaten with whips and sticks; they are constantly occupied with thoughts of eating, the fools who have scorned the Buddhārula.

119. At other times they become ugly jackals, half blind and crippled; the helpless creatures are vexed by the village boys, who throw clods and weapons at them.

120. Again shooting off from that place, those fools become animals with bodies of five hundred yoganās, whirling round, dull and lazy.

121. They have no feet, and creep on the belly; to be devoured by many kotis of animals is the dreadful punishment they have to suffer for having scorned a Sūtra like this.

122. And whenever they assume a human shape, they are born crippled, maimed, crooked, one-eyed, blind, dull, and low, they having no faith in my Sūtra.

123. Nobody keeps their side; a putrid smell is continually issuing from their mouths; an evil spirit has entered the body of those who do not believe in this supreme enlightenment.

124. Needy, obliged to do menial labour, always in another's service, feeble, and subject to many diseases they go about in the world, unprotected.

125. The man whom they happen to serve is unwilling to give them much, and what he gives is soon lost. Such is the fruit of sinfulness.

126. Even the best-prepared medicaments, administered to them by able men, do, under those circumstances, but increase their illness, and the disease has no end.

127. Some commit thefts, affrays, assaults, or acts of hostility, whereas others commit robberies of goods; (all this) befalls the sinner.

128. Never does he behold the Lord of the world, the King of kings ruling the earth, for he is doomed to live at a wrong time, he who scorns my Buddha-rule.

129. Nor does that foolish person listen to the law; he is deaf and senseless; he never finds rest, because he has scorned this enlightenment.

130. During many hundred thousand myriads of kotis of Æons equal to the sand of the Ganges he shall be dull and defective; that is the evil result from scorning this Sûtra.

131. Hell is his garden (or monastery), a place of misfortune his abode; he is continually living amongst asses, hogs, jackals, and dogs.

132. And when he has assumed a human shape he is to be blind, deaf, and stupid, the servant of another, and always poor.

133. Diseases, myriads of kotis of wounds on the body, scab, itch, scurf, leprosy, blotch, a foul smell are, in that condition, his covering and apparel.

134. His sight is dim to distinguish the real. His anger appears mighty in him, and his passion is most violent; he always delights in animal wombs.

135. Were I to go on, Sâriputra, for a whole Æon, enumerating the evils of him who shall scorn my Sûtra, I should not come to an end.

136. And since I am fully aware of it, I command thee, Sâriputra, that thou shalt not expound a Sûtra like this before foolish people.

137. But those who are sensible, instructed, thoughtful, clever, and learned, who strive after the highest supreme enlightenment, to them expound its real meaning.

138. Those who have seen many kotis of Buddhas, planted immeasurably many roots of goodness, and undertaken a strong vow, to them expound its real meaning.

139. Those who, full of energy and ever kindhearted, have a long time been developing the feeling of kindness, have given up body and life, in their presence thou mayst preach this Sûtra.

140. Those who show mutual love and respect, keep no intercourse with ignorant people, and are content to live in mountain caverns, to them expound this hallowed Sûtra.

141. If thou see sons of Buddha who attach themselves to virtuous friends and avoid bad friends, then reveal to them this Sûtra.

142. Those sons of Buddha who have not broken the moral vows, are pure like gems and jewels, and devoted to the study of the great Sûtras, before those thou mayst propound this Sûtra.

143. Those who are not irascible, ever sincere, full of compassion for all living beings, and respectful towards the Sugata, before those thou mayst propound this Sûtra.

144. To one who in the congregation, without any hesitation and distraction of mind, speaks to expound the law, with many myriads of kotis of illustrations, thou mayst manifest this Sûtra.

145. And he who, desirous of acquiring all-knowingness, respectfully lifts his joined hands to his head, or who seeks in all directions to find some monk of sacred eloquence;

146. And he who keeps (in memory) the great Ritras, while he never shows any liking for other books, nor even knows a single stanza from another work; to all of them thou mayst expound this sublime Sûtra.

147. He who seeks such an excellent Sûtra as this, and after obtaining it devoutly worships it, is like the man who wears a relic of the Tathâgata he has eagerly sought for.

148. Never mind other Satras nor other books in which a profane philosophy is taught; such books are fit for the foolish; avoid them and preach this Sûtra.

149. During a full Æon, Sâriputra, I could speak of thousands of kotis of (connected) points, (but this suffices); thou mayst reveal this Sûtra to all who are striving after the highest supreme enlightenment.

CHAPTER IV.

DISPOSITION.

As the venerable Subhūti, the venerable Mahākātyāyana, the venerable Mahākāśyapa, and the venerable Mahā-Maudgalyāyana heard this law unheard of before, and as from the mouth of the Lord they heard the future destiny of Śāriputra to superior perfect enlightenment, they were struck with wonder, amazement, and rapture. They instantly rose from their seats and went up to the place where the Lord was sitting; after throwing their cloak over one shoulder, fixing the right knee on the ground and lifting up their joined hands before the Lord, looking up to him, their bodies bent, bent down and inclined, they addressed the Lord in this strain:

Lord, we are old, aged, advanced in years; honoured as seniors in this assemblage of monks. Worn out by old age we fancy that we have attained Nirvāṇa; we make no efforts, O Lord, for supreme perfect enlightenment; our force and exertion are inadequate to it. Though the Lord preaches the law and has long continued sitting, and though we have attended to that preaching of the law, yet, O Lord, as we have so long been sitting and so long attended the Lord's service, our greater and minor members, as well as the joints and articulations, begin to ache. Hence, O Lord, we are unable, in spite of the Lord's preaching, to realise the fact that all is vanity (or void), purposeless (or causeless, or unconditioned), and unfixed; we have conceived no longing after the Buddha-laws, the divisions of the Buddha-fields, the sports [or display of magical phenomena] of the Bodhisattvas or Tathāgatas. For by having fled out of the triple world, O Lord, we imagined having attained Nirvāṇa, and we are decrepit from old age. Hence, O Lord, though we have exhorted other Bodhisattvas and instructed them in supreme perfect enlightenment, we have in doing so never conceived a single thought of longing. And just now, O Lord, we are hearing from the Lord that disciples also may be predestined to supreme perfect enlightenment. We are astonished and amazed, and deem it a great gain, O Lord, that to-day, on a sudden, we have heard from the Lord a voice such as we never heard before. We have acquired a magnificent jewel, O Lord, an incomparable jewel. We had not sought, nor searched, nor expected, nor required so magnificent a jewel. It has become clear to us, O Lord; it has become clear to us, O Sugata.

It is a case, O Lord, as if a certain man went away from his father and betook himself to some other place. He lives there in foreign parts for many years, twenty or thirty or forty or fifty. In course of time the one (the father) becomes a great man; the other (the son) is poor; in seeking

a livelihood for the sake of food and clothing he roams in all directions and goes to some place, whereas his father removes to another country. The latter has much wealth, gold, corn, treasures, and granaries; possesses much (wrought) gold and silver, many gems, pearls, lapis lazuli, conch shells, and stones(?), corals, gold and silver; many slaves male and female, servants for menial work. and journeymen; is rich in elephants, horses, carriages, cows, and sheep. He keeps a large retinue; has his money invested in great territories, and does great things in business, money-lending, agriculture, and commerce.

In course of time, Lord, that poor man, in quest of food and clothing, roaming through villages, towns, boroughs, provinces, kingdoms, and royal capitals, reaches the place where his father, the owner of much wealth and gold, treasures and granaries, is residing. Now the poor man's father, Lord, the owner of much wealth and gold, treasures and granaries, who was residing in that town, had always and ever been thinking of the son he had lost fifty years ago, but he gave no utterance to his thoughts before others, and was only pining in himself and thinking: I am old, aged, advanced in years, and possess abundance of bullion, gold, money and corn, treasures and granaries, but have no son. It is to be feared lest death shall overtake me and all this perish unused. Repeatedly he was thinking of that son: O how happy should I be, were my son to enjoy this mass of wealth!

Meanwhile, Lord, the poor man in search of food and clothing was gradually approaching the house of the rich man, the owner of abundant bullion, gold, money and corn, treasures and granaries. And the father of the poor man happened to sit at the door of his house, surrounded and waited upon by a great crowd of Brāhmans, Kshatriyas, Vaisyas, and Sūdras; he was sitting on a magnificent throne with a footstool decorated with gold and silver, while dealing with hundred thousands of kotis of gold-pieces, and fanned with a chowrie, on a spot under an extended awning inlaid with pearls and flowers and adorned with hanging garlands of jewels; sitting (in short) in great pomp. The poor man, Lord, saw his own father in such pomp sitting at the door of the house, surrounded with a great crowd of people and doing a householder's business. The poor man frightened, terrified, alarmed, seized with a feeling of horripilation all over the body, and agitated in mind, reflects thus: Unexpectedly have I here fallen in with a king or grandee. People like me have nothing to do here; let me go; in the street of the poor I am likely to find food and clothing without much difficulty. Let me no longer tarry at this place, lest I be taken to do forced labour or incur some other injury.

Thereupon, Lord, the poor man quickly departs, runs off, does not tarry from fear of a series of supposed dangers. But the rich man, sitting on the throne at the door of his mansion, has recognised his son at first sight, in consequence whereof he is content, in high spirits, charmed, delighted, filled with joy and cheerfulness. He thinks: Wonderful! he who is to enjoy this plenty of bullion, gold, money and corn, treasures and granaries, has been found! He of whom I have been thinking again and again, is here now that I am old, aged, advanced in years.

At the same time, moment, and instant, Lord, he despatches couriers, to whom he says: Go, sirs, and quickly fetch me that man. The fellows thereon all run forth in full speed and overtake the poor man, who, frightened, terrified, alarmed, seized with a feeling of horripilation all over his body, agitated in mind, utters a lamentable cry of distress, screams, and exclaims: I have given you no offence. But the fellows drag the poor man, however lamenting, violently with them. He, frightened, terrified, alarmed, seized with a feeling of horripilation all over his body, and agitated in mind, thinks by himself: I fear lest I shall be punished with capital punishment; I am lost. He faints away, and falls on the earth. His father dismayed and near despondency says to those fellows: Do not carry the man in that manner. With these words he sprinkles him with cold water without addressing him any further. For that householder knows the poor man's humble disposition I and his own elevated position; yet he feels that the man is his son.

The householder, Lord, skilfully conceals from every one that it is his son. He calls one of his servants and says to him: Go, sirrah, and tell that poor man: Go, sirrah, whither thou likest; thou art free. The servant obeys, approaches the poor man and tells him: Go, sirrah, whither thou likest; thou art free. The poor man is astonished and amazed at hearing these words; he leaves that spot and wanders to the street of the poor in search of food and clothing. In order to attract him the householder practises an able device. He employs for it two men ill-favoured and of little splendour. Go, says he, go to the man you saw in this place; hire him in your own name for a double daily fee, and order him to do work here in my house. And if he asks: What - work shall I have to do? tell him: Help us in clearing the heap of dirt. The two fellows go and seek the poor man and engage him for such work as mentioned. Thereupon the two fellows conjointly with the poor man clear the heap of dirt in the house for the daily pay they receive from the rich man, while they take up their abode in a hovel of straw in the neighbourhood of the rich man's dwelling. And that rich man beholds through a window his own

son clearing the heap of dirt, at which sight he is anew struck with wonder and astonishment.

Then the householder descends from his mansion, lays off his wreath and ornaments, parts with his soft, clean, and gorgeous attire, puts on dirty raiment, takes a basket in his right hand, smears his body with dust, and goes to his son, whom he greets from afar, and thus addresses: Please, take the baskets and without delay remove the dust. By this device he manages to speak to his son, to have a talk with him and say: Do, sirrah, remain here in my service; do not go again to another place; I will give thee extra pay, and whatever thou wantest thou mayst confidently ask me, be it the price of a pot, a smaller pot, a boiler or wood, or be it the price of salt, food, or clothing. I have got an old cloak, man; if thou shouldst want it, ask me for it, I will give it. Any utensil of such sort, when thou wantest to have it, I will give thee. Be at ease, fellow; look upon me as if I were thy father, for I am older and thou art younger, and thou hast rendered me much service by clearing this heap of dirt, and as long as thou hast been in my service thou hast never shown nor art showing wickedness, crookedness, arrogance, or hypocrisy; I have discovered in thee no vice at all of such as are commonly seen in other man-servants. From henceforward thou art to me like my own son.

From that time, Lord, the householder, addresses the poor man by the name of son, and the latter feels in presence of the householder as a son to his father. In this manner, Lord, the householder affected with longing for his son employs him for the clearing of the heap of dirt during twenty years, at the end of which the poor man feels quite at ease in the mansion to go in and out, though he continues taking his abode in the hovel of straw.

After a while, Lord, the householder falls sick, and feels that the time of his death is near at hand. He says to the poor man: Come hither, man, I possess abundant bullion, gold, money and corn, treasures and granaries. I am very sick, and wish to have one upon whom to bestow (my wealth); by whom it is to be received, and with whom it is to be deposited. Accept it. For in the same manner as I am the owner of it, so art thou, but thou shalt not suffer anything of it to be wasted.

And so, Lord, the poor man accepts the abundant bullion, gold, money and corn, treasures and granaries of the rich man, but for himself he is quite indifferent to it, and requires nothing from it, not even so much as

the price of a prastha of flour; he continues living in the same hovel of straw and considers himself as poor as before.

After a while, Lord, the householder perceives that his son is able to save, mature and mentally developed; that in the consciousness of his nobility he feels abashed, ashamed, disoused, when thinking of his former poverty. The time of his death approaching, he sends for the poor man, presents him to a gathering of his relations, and before the king or king's peer and in the presence of citizens and country-people makes the following speech: Hear, gentlemen! this is my own son, by me begotten. It is now fifty years that he disappeared from such and such a town. He is called so and so, and myself am called so and so. In searching after him I have from that town come hither. He is my son, I am his father. To him I leave all my revenues, and all my personal (or private) wealth shall he acknowledge (his own).

The poor man, Lord, hearing this speech was astonished and amazed; he thought by himself: Unexpectedly have I obtained this bullion, gold, money and corn, treasures and granaries.

Even so, O Lord, do we represent the sons of the Tathâgata, and the Tathâgata says to us: Ye are my sons, as the householder did. We were oppressed, O Lord, with three difficulties, viz. the difficulty of pain, the difficulty of conceptions, the difficulty of transition (or evolution); and in the worldly whirl we were disposed to what is low. Then have we been prompted by the Lord to ponder on the numerous inferior laws (or conditions, things) that are similar to a heap of dirt. Once directed to them we have been practising, making efforts, and seeking for nothing but Nirvâna as our fee. We were content, O Lord, with the Nirvâna obtained, and thought to have gained much at the hands of the Tathâgata because of our having applied ourselves to these laws, practised, and made efforts. But the Lord takes no notice of us, does not mix with us, nor tell us that this treasure of the Tathâgata's knowledge shall belong to us, though the Lord skilfully appoints us as heirs to this treasure of the knowledge of the Tathâgata. And we, O Lord, are not (impatiently) longing to enjoy it, because we deem it a great gain already to receive from the Lord Nirvâna as our fee. We preach to the Bodhisattvas Mahâsattvas a sublime sermon about the knowledge of the Tathâgata; we explain, show, demonstrate the knowledge of the Tathâgata, O Lord, without longing. For the Tathâgata by his skilfulness knows our disposition, whereas we ourselves do not know, nor apprehend. It is for this very reason that the Lord just now tells us that we are to him as sons, and that he reminds us of being heirs to the

Tathâgata. For the case stands thus: we are as sons to the Tathâgata, but low (or humble) of disposition; the Lord perceives the strength of our disposition and applies to us the denomination of Bodhisattvas; we are, however, charged with a double office in so far as in presence of Bodhisattvas we are called persons of low disposition and at the same time have to rouse them to Buddha-enlightenment. Knowing the strength of our disposition the Lord has thus spoken, and in this way, O Lord, do we say that we have obtained unexpectedly and without longing the jewel of omniscience, which we did not desire, nor seek, nor search after, nor expect, nor require; and that inasmuch as we are the sons of the Tathâgata.

On that occasion the venerable Mahâ-Kâsyapa uttered the following stanzas:

1. We are stricken with wonder, amazement, and rapture at hearing a Voice; it is the lovely voice, the leader's voice, that so unexpectedly we hear to-day.
2. In a short moment we have acquired a great heap of precious jewels such as we were not thinking of, nor requiring. All of us are astonished to hear it.
3. It is like (the history of) a young, person who, seduced by foolish people, went away from his father and wandered to another country far distant.
4. The father was sorry to perceive that his son had run away and in his sorrow roamed the country in all directions during no less than fifty years.
5. In search of his son he came to some great city, where he built a house and dwelt, blessed with all that can gratify the five senses.
6. He had plenty of bullion and gold, money and corn, conch shells, stones (?), and coral; elephants, horses, and footboys; cows, cattle, and sheep;
7. Interests, revenues, landed properties; male and female slaves and a great number of servants; was highly honoured by thousands of kolis and a constant favourite of the king's.

8. The citizens bow to him with joined hands, as well as the villagers in the rural districts; many merchants come to him, (and) persons charged with numerous affairs.

9. In such way the man becomes wealthy, but he gets old, aged, advanced in years, and he passes days and nights always sorrowful in mind on account of his son.

10. 'It is fifty years since that foolish son has run away. I have got plenty of wealth and the hour of my death draws near.'

11. Meanwhile that foolish son is wandering from village to village, poor and miserable, seeking food and clothing.

12. When begging, he at one time gets something, another time he does not. He grows lean in his travels, the unwise boy, while his body is vitiated with scabs and itch.

13. In course of time he in his roving reaches the town where his father is living, and comes to his father's mansion to beg for food and raiment.

14. And the wealthy, rich man happens to sit at the door on a throne under a canopy expanded in the sky and surrounded with many hundreds of living beings.

15. His trustees stand round him, some of them counting money and bullion, some writing bills, some lending money on interest.

16. The poor man, seeing the splendid mansion of the householder, thinks within himself: Where am I here? This man must be a king or a grandee.

17. Let me not incur some injury and be caught to do forced labour. With these reflections he hurried away inquiring after the road to the street of the poor.

18. The rich man on the throne is glad to see his own son, and despatches messengers with the order to fetch that poor man.

19. The messengers immediately seize the man, but he is no sooner caught than he faints away (as he thinks): These are certainly

executioners who have approached me; what do I want clothing or food?

20. On seeing it, the rich, sagacious man (thinks): This ignorant and stupid person is of low disposition and will have no faith in my magnificence', nor believe that I am his father.

21. Under those circumstances he orders persons of low character, crooked, one-eyed, maimed, ill-clad, and blackish 1, to go and search that man who shall do menial work.

22. 'Enter my service and cleanse the putrid heap of dirt, replete with faeces and urine; I will give thee a double salary' (are the words of the message).

23. On hearing this call the poor man comes and cleanses the said spot; he takes up his abode there in a hovel near the mansion.

24. The rich man continually observes him through the windows (and thinks): There is my son engaged in a low occupation, cleansing the heap of dirt.

25. Then he descends, takes a basket, puts on dirty garments, and goes near the man. He chides him, saying: Thou dost not perform thy work.

26. I will give thee double salary and twice more ointment for the feet; I will give thee food with salt, potherbs, and, besides, a cloak.

27. So he chides him at the time, but afterwards he wisely conciliates him (by saying): Thou dost thy work very well, indeed; thou art my son, surely; there is no doubt of it.

28. Little by little he makes the man enter the house, and employs him in his service for fully twenty years, in the course of which time he succeeds in inspiring him with confidence.

29. At the same time he lays up in the house gold, pearls, and crystal, draws up the sum total, and is always occupied in his mind with all that property.

30. The ignorant man, who is living outside the mansion, alone in a hovel, cherishes no other ideas but of poverty, and thinks to himself: Mine are no such possessions!

31. The rich man perceiving this of him (thinks): My son has arrived at the consciousness of being noble. He calls together a gathering of his friends and relatives (and says): I will give all my property to this man.

32. In the midst of the assembly where the king, burghers, citizens, and many merchantmen were present, he speaks thus: This is my son whom I lost a long time ago.

33. It is now fully fifty years-and twenty years more during which I have seen him-that he disappeared from such and such a place and that in his search I came to this place.

34. He is owner of all my property; to him I leave it all and entirely; let him do with it what he wants; I give him my whole family property.

35. And the (poor) man is struck with surprise; remembering his former poverty, his low disposition 1, and as he receives those good things of his father's and the family property, he thinks: Now am I a happy man.

36. In like manner has the leader, who knows our low disposition (or position), not declared to us: 'Ye shall become Buddhas,' but, 'Ye are, certainly, my disciples and sons.'

37. And the Lord of the world enjoins us: Teach, Kâsyapa, the superior path to those that strive to attain the highest summit of enlightenment, the path by following which they are to become Buddhas.

38. Being thus ordered by the Sugata, we show the path to many Bodhisattvas of great might, by means of myriads of kolis of illustrations and proofs.

39. And by hearing us the sons of Gina realise that eminent path to attain enlightenment, and in that case receive the prediction that they are to become Buddhas in this world.

40. Such is the work we are doing strenuously, preserving this law-treasure and revealing it to the sons of Gina, in the manner of that man who had deserved the confidence of that (other man).

41. Yet, though we diffuse the Buddha-treasure we feel ourselves to be poor; we do not require the knowledge of the Gina, and yet, at the same time, we reveal it.

42. We fancy an individual [i.e. separate] Nirvâna; so far, no further does our knowledge reach; nor do we ever rejoice at hearing of the divisions of Buddha-fields.

43. All these laws are faultless, unshaken, exempt from destruction and commencement; but there is no law-' in them. When we hear this, however, we cannot believe.

44. We have put aside all aspiration to superior Buddha-knowledge a long time ago; never have we devoted ourselves to it. This is the last and decisive word spoken by the Gina.

45. In this bodily existence, closing with Nirvâna, we have continually accustomed our thoughts to the void; we have been released from the evils of the triple world we were suffering from, and have accomplished the command of the Gina.

46. To whom(soever) among the sons of Gina who in this world are on the road to superior enlightenment we revealed (the law), and whatever law we taught, we never had any predilection for it.

47. And the Master of the world, the Self-born one, takes no notice of us, waiting his time; he does not explain the real connection of the things, as he is testing our disposition.

48. Able in applying devices at the right time, like that rich man (he says): 'Be constant in subduing your low disposition,' and to those who are subdued he gives his wealth.

49. It is a very difficult task which the Lord of the world is performing, (a task) in which he displays his skilfulness, when he tames his sons of low disposition and thereupon imparts to them his knowledge.

50. On a sudden have we to-day been seized with surprise, just as the poor man who acquired riches; now for the first time have we obtained the fruit under the rule of Buddha, (a fruit) as excellent as faultless.

51. As we have always observed the moral precepts under the rule of the Knower of the world, we now receive the fruit of that morality which we have formerly practised.

52. Now have we obtained the egregious, hallowed, exalted, and perfect fruit of our having observed an excellent and pure spiritual life under the rule of the Leader.

53. Now, O Lord, are we disciples, and we shall proclaim supreme enlightenment everywhere, reveal the word of enlightenment, by which we are formidable disciples.

54. Now have we become Arhats, O Lord; and deserving of the worship of the world, including the gods, Mâras and Brahmas, in short, of all beings.

55. Who is there, even were he to exert himself during kotis of Æons, able to thwart thee, who accomplishes in this world of mortals such difficult things as those, and others even more difficult I?

56. It would be difficult to offer resistance with hands, feet, head, shoulder, or breast, (even were one to try) during as many complete Æons as there are grains of sand in the Ganges.

57. One may charitably give food, soft and solid, clothing, drink, a place for sleeping and sitting, with clean coverlets; one may build monasteries of sandal-wood, and after furnishing them with double pieces of fine white muslin, present them;

58. One may be assiduous in giving medicines of various kinds to the sick, in honour of the Sugata; one may spend alms during as many Æons as there are grains of sand in the Ganges-even then one will not be able to offer resistance.

59. Of sublime nature, unequalled power, miraculous might, firm in the strength of patience is the Buddha; a great ruler is the Gina, free from

imperfections. The ignorant cannot bear (or understand) such things as these.

60. Always returning, he preaches the law to those whose course (of life) is conditioned, he, the Lord of the law, the Lord of all the world, the great Lord, the Chief among the leaders of the world.

61. Fully aware of the circumstances (or places) of (all) beings he indicates their duties, so multifarious, and considering the variety of their dispositions he inculcates the law with thousands of arguments.

62. He, the Tathâgata, who is fully aware of the course of all beings and individuals, preaches a multifarious law, while pointing to this superior enlightenment.

CHAPTER V.

ON PLANTS.

Thereupon the Lord addressed the venerable Mahâ-Kâsyapa and the other senior great disciples, and said: Very well, very well, Kâsyapa; you have done very well to proclaim the real qualities of the Tathâgata. They are the real qualities of the Tathâgata, Kâsyapa, but he has many more, innumerable, incalculable, the end of which it would be difficult to reach, even were one to continue enumerating them for immeasurable Æons. The Tathâgata, Kâsyapa, is the master of the law, the king, lord, and master of all laws. And whatever law for any case has been instituted by the Tathâgata, remains unchanged. All laws, Kâsyapa, have been aptly instituted by the Tathâgata. In his Tathâgata-wisdom he has instituted them in such a manner that all those laws finally lead to the stage of those who know all. The Tathâgata also distinctly knows the meaning of all laws. The Tathâgata, the Arhat, &c. is possessed of the faculty of penetrating all laws, possessed of the highest perfection of knowledge, so that he is able to decide all laws, able to display the knowledge of the allknowing, impart the knowledge of the all-knowing, and lay down (the rules of) the knowledge of the all-knowing.

It is a case, Kâsyapa, similar to that of a great cloud big with rain, coming up in this wide universe over all grasses, shrubs, herbs, trees of various species and kind, families of plants of different names growing on earth, on hills, or in mountain caves, a cloud covering the wide

universe to pour down its rain everywhere and at the same time. Then, Kâsyapa, the grasses, shrubs, herbs, and wild trees in this universe, such as have young and tender stalks, twigs, leaves, and foliage, and such as have middle-sized stalks, twigs, leaves, and foliage, and such as have the same fully developed, all those grasses, shrubs, herbs, and wild trees, smaller and greater (other) trees will each, according to its faculty and power, suck the humid element from the water emitted by that great cloud, and by that water which, all of one essence, has been abundantly poured down by the cloud, they will each, according to its germ, acquire a regular development, growth, shooting up, and bigness; and so they will produce blossoms and fruits, and will receive, each severally, their names. Rooted in one and the same soil, all those families of plants and germs are drenched and vivified by water of one essence throughout.

In the same manner, Kâsyapa, does the Tathâgata, the Arhat, &c. appear in the world. Like unto a great cloud coming up, the Tathâgata appears and sends forth his call to the whole world, including gods, men, and demons'. And even as a great cloud, Kâsyapa, extending over the whole universe, in like manner, Kâsyapa, the Tathâgata, the Arhat, &c., before the face of the world, including gods, men, and demons, lifts his voice and utters these words: I am the Tathâgata, O ye gods and men! the Arhat, the perfectly enlightened one; having reached the shore myself, I carry others to the shore; being free, I make free; being comforted, I comfort; being perfectly at rest, I lead others to rest. By my perfect wisdom I know both this world and the next, such as they really are. I am all-knowing, all-seeing. Come to me, ye gods and men! hear the law. I am he who indicates the path; who shows the path, as knowing the path, being acquainted with the path. Then, Kâsyapa, many hundred thousand myriads of kotis of beings come to hear the law of the Tathâgata; and the Tathâgata, who knows the difference as to the faculties and the energy of those beings, produces various Dharmaparyâyas, tells many tales, amusing, agreeable, both instructive and pleasant, tales by means of which all beings not only become pleased with the law in this present life, but also after death will reach happy states, where they are to enjoy many pleasures and hear the law. By listening to the law they will be freed from hindrances and in due course apply themselves to the law of the all-knowing, according to their faculty, power, and strength.

Even as the great cloud, Kâsyapa, after expanding over the whole universe, pours out the same water and recreates by it all grasses, shrubs, herbs, and trees; even as all these grasses, shrubs, herbs, and

trees, according to their faculty, power, and strength, suck in the water and thereby attain the full development assigned to their kind; in like manner, Kâsyapa, is the law preached by the Tathâgata, the Arhat, &c., of one and the same essence, that is to say, the essence of it is deliverance, the final aim being absence of passion, annihilation, knowledge of the all-knowing. As to that, Kâsyapa, (it must be understood) that the beings who hear the law when it is preached by the Tathâgata, who keep it in their memory and apply themselves to it, do not know, nor perceive, nor understand their own self. For, Kâsyapa, the Tathâgata only really knows who, how, and of what kind those beings are; what, how, and whereby they are meditating; what, how, and whereby they are contemplating; what, why, and whereby they are attaining. No one but the Tathâgata, Kâsyapa, is there present, seeing all intuitively, and seeing the state of those beings in different stages, as of the lowest, highest, and mean grasses, shrubs, herbs, and trees. I am he, Kâsyapa, who, knowing the law which is of but one essence, viz. the essence of deliverance, (the law) ever peaceful, ending in Nirvâna, (the law) of eternal rest, having but one stage and placed in voidness, (who knowing this) do not on a sudden reveal to all the knowledge of the all-knowing, since I pay regard to the dispositions of all beings.

You are astonished, Kâsyapa, that you cannot fathom the mystery expounded by the Tathâgata. It is, Kâsyapa, because the mystery expounded by the Tathâgatas, the Arhats, &c. is difficult to be understood.

And on that occasion, the more fully to explain the same subject, the Lord uttered the following stanzas:

1. I am the Dharmarâga, born in the world as the destroyer of existence. I declare the law to all beings after discriminating their dispositions.
2. Superior men of wise understanding guard the word, guard the mystery, and do not reveal it to living beings.
3. That science is difficult to be understood; the simple, if hearing it on a sudden, would be perplexed; they would in their ignorance fall out of the way and go astray.
4. I speak according to their reach and faculty; by means of various meanings I accommodate my view (or the theory).

5. It is, Kâsyapa, as if a cloud rising above the horizon shrouds all space (in darkness) and covers the earth.

6. That great rain-cloud big with water, is wreathed with flashes of lightning and rouses with its thundering call all creatures.

7. By warding off the sunbeams, it cools the region; and gradually lowering so as to come in reach of hands, it begins pouring down its water all around.

8. And so, flashing on every side, it pours out an abundant mass of water equally, and refreshes this earth.

9. And all herbs which have sprung up on the face of the earth, all grasses, shrubs, forest trees, other trees small and great;

10. The various field fruits and whatever is green; all plants on hills, in caves and thickets;

11. All those grasses, shrubs, and trees are vivified by the cloud that both refreshes the thirsty earth and waters the herbs.

12. Grasses and shrubs absorb the water of one essence which issues from the cloud according to their faculty and reach.

13. And all trees, great, small, and mean, drink that water according to their growth and faculty, and grow lustily.

14. The great plants whose trunk, stalk, bark, twigs, pith, and leaves are moistened by the water from the cloud develop their blossoms and fruits.

15. They yield their products, each according to its own faculty, reach, and the particular nature of the germ; still the water emitted (from the cloud) is of but one essence.

16. In the same way, Kâsyapa, the Buddha comes into the world like a rain-cloud, and, once born, he, the world's Lord, speaks and shows the real course of life.

17. And the great Seer, honoured in the world, including the gods, speaks thus: I am the Tathâgata, the highest of men, the Gina; I have appeared in this world like a cloud.

18. I shall refresh all beings whose bodies are withered, who are clogged to the triple world. I shall bring to felicity those that are pining away with toils, give them pleasures and (final) rest.

19. Hearken to me, ye hosts of gods and men; approach to behold me: I am the Tathâgata, the Lord, who has no superior, who appears in this world to save.

20. To thousands of kotis of living beings I preach a pure and most bright law that has but one scope, to wit, deliverance and rest.

21. I preach with ever the same voice, constantly taking enlightenment as my text. For this is equal for all; no partiality is in it, neither hatred nor affection.

22. I am inexorable, bear no love nor hatred towards any one, and proclaim the law to all creatures without distinction, to the one as well as the other.

23. Whether walking, standing, or sitting, I am exclusively occupied with this task of proclaiming the law. I never get tired of sitting on the chair I have ascended.

24. I recreate the whole world like a cloud shedding its water without distinction; I have the same feelings for respectable people as for the low; for moral persons as for the immoral;

25. For the depraved as for those who observe the rules of good conduct; for those who hold sectarian views and unsound tenets as for those whose views are sound and correct.

26. I preach the law to the inferior (in mental culture) as well as to persons of superior understanding and extraordinary faculties; inaccessible to weariness, I spread in season the rain of the law.

27. After hearing me, each according to his faculty, the several beings find their determined place in various situations, amongst gods, men,

beautiful beings, amongst Indras, Brahmas, or the monarchs, rulers of the universe.

28. Hear, now, I am going to explain what is meant by those plants of different size, some of them being low in the world, others middle-sized and great.

29. Small plants are called the men who walk in the knowledge of the law, which is free from evil after the attaining of Nirvâna, who possess the six transcendent faculties and the triple science.

30. Mean plants are called the men who, dwelling in mountain caverns, covet the state of a Pratyekabuddha, and whose intelligence is moderately purified.

31. Those who aspire to become leading men (thinking), I will become a Buddha, a chief of gods and men, and who practise exertion and meditation, are called the highest plants.

32. But the sons of Sugata, who sedulously practise benevolence and a peaceful conduct, who have arrived at certainty about their being leading men, these are called trees.

33. Those who move forward the wheel that never rolls back, and with manly strength stand firm in the exercise of miraculous power, releasing many kolis of beings, those are called great trees.

34. Yet it is one and the same law which is preached by the Gina, like the water emitted by the cloud is one and the same; different only are the faculties as described, just as the plants on the face of the earth.

35. By this parable thou mayst understand the skilfulness of the Tathâgata, how he preaches one law, the various developments whereof may be likened to drops of rain.

36. I also pour out rain: the rain of the law by which this whole world is refreshed; and each according to his faculty takes to heart this wellspoken law that is one in its essence.

37. Even as all grasses and shrubs, as well as plants of middle size, trees and great trees at the time of rain look bright in all quarters;

38. So it is the very nature of the law to promote the everlasting weal of the world; by the law the whole world is recreated, and as the plants (when refreshed) expand their blossoms, the world does the same when refreshed.

39. The plants that in their growth remain middle-sized, are Arhats (saints) stopping when they have overcome frailties, (and) the Pratyekabuddhas who, living in woody thickets, accomplish this well-spoken law.

40. (But) the many Bodhisattvas who, thoughtful and wise, go their way all over the triple world, striving after supreme enlightenment, they continue increasing in growth like trees.

41. Those who, endowed with magical powers and being adepts in the four degrees of meditation, feel delight at hearing of complete voidness and emit thousands of rays, they are called the great trees on earth.

42. So then, Kâsyapa, is the preaching of the law, like the water poured out by the cloud everywhere alike; by which plants and men(?) thrive, endless (and eternal) blossoms (are produced).

43. I reveal the law which has its cause in itself; at due time I show Buddha-enlightenment; this is my supreme skilfulness and that of all leaders of the world.

44. What I here say is true in the highest sense of the word; all my disciples attain Nirvâna; by following the sublime path of enlightenment all my disciples shall become Buddhas.

And further, Kâsyapa, the Tathâgata, in his educating creatures, is equal (i.e. impartial) and not unequal (i. e. partial). As the light of the sun and moon, Kâsyapa, shines upon all the world, upon the virtuous and the wicked, upon high and low, upon the fragrant and the ill-smelling; as their beams are sent down upon everything equally, without inequality (partiality); so, too, Kâsyapa, the intellectual light of the knowledge of the omniscient, the Tathâgatas, the Arhats, &c., the preaching of the true law proceeds equally in respect to all beings in the five states of existence, to all who according to their particular disposition are devoted to the great vehicle, or to the vehicle of the Pratyekabuddhas, or to the vehicle of the disciples. Nor is there any deficiency or excess in the brightness of the Tathâgataknowledge up to one's becoming fully

acquainted with the law. There are not three vehicles, Kâsyapa; there are but beings who act differently; therefore it is declared that there are three vehicles.

When the Lord had thus spoken, the venerable Mahâ-Kâsyapa said to him: Lord, if there are not three vehicles, for what reason then is the designation of disciples (Srâvakas), Buddhas, and Bodhisattvas kept up in the present times?

On this speech the Lord answered the venerable Mahâ-Kâsyapa as follows: It is, Kâsyapa, as if a potter made different vessels out of the same clay. Some of those pots are to contain sugar, others ghee, others curds and milk; others, of inferior quality, are vessels of impurity. There is no diversity in the clay used; no, the diversity of the pots is only due to the substances which are put into each of them. In like manner, Kâsyapa, is there but one vehicle, viz. the Buddha-vehicle; there is no second vehicle, no third.

The Lord having thus spoken, the venerable Mahâ-Kâsyapa said: Lord, if the beings are of different disposition, will there be for those who have left the triple world one Nirvâna, or two, or three? The Lord replied: Nirvâna, Kâsyapa, is a consequence of understanding that all laws (things) are equal. Hence there is but one Nirvâna, not two, not three. Therefore, Kâsyapa, I will tell thee a parable, for men of good understanding will generally readily enough catch the meaning of what is taught under the shape of a parable.

It is a case, Kâsyapa, similar to that of a certain blind-born man, who says: There are no handsome or ugly shapes; there are no men able to see handsome or ugly shapes; there exists no sun nor moon; there are no asterisms nor planets; there are no men able to see planets. But other persons say to the blind-born: There are handsome and ugly shapes; there are men able to see handsome and ugly shapes; there is a sun and moon; there are asterisms and planets; there are men able to see planets. But the blind-born does not believe them, nor accept what they say. Now there is a physician who knows all diseases. He sees that blind-born man and makes to himself this reflection: The disease of this man originates in his sinful actions in former times. All diseases possible to arise are fourfold: rheumatism, cholera, phlegm, and caused by a complication of the (corrupted) humours. The physician, after thinking again and again on a means to cure the disease, makes to himself this reflection: Surely, with the drugs in common use it is

impossible to cure this disease, but there are in the Himalaya, the king of mountains, four herbs, to wit: first, one called Possessed-of-all-sorts-of-colours-and-flavours; second, Delivering-from-all-diseases; third, Delivering-from-all-poisons; fourth, Procuring-happiness-to-those-standing-in-the-right-place. As the physician feels compassion for the blind-born man he contrives some device to get to the Himalaya, the king of mountains. There he goes up and down and across to search. In doing so he finds the four herbs. One he gives after chewing it with the teeth; another after pounding; another after having it mixed with another drug and boiled; another after having it mixed with a raw drug; another after piercing with a lancet somewhere a vein; another after singeing it in fire; another after combining it with various other substances so as to enter in a compound potion, food, &c. Owing to these means being applied the blindborn recovers his eyesight, and in consequence of that recovery he sees outwardly and inwardly, far and near, the shine of sun and moon, the asterisms, planets, and all phenomena. Then he says: O how foolish was I that I did not believe what they told me, nor accepted what they affirmed. Now I see all; I am delivered from my blindness and have recovered my eyesight; there is none in the world who could surpass me. And at the same moment Seers of the five transcendent faculties [the five senses], strong in the divine sight and hearing, in the knowledge of others' minds, in the memory of former abodes, in magical science and intuition, speak to the man thus: Good man, thou hast just recovered thine eyesight, nothing more, and dost not know yet anything. Whence comes this conceitedness to thee? Thou hast no wisdom, nor art thou a clever man. Further they say to him: Good man, when sitting in the interior of thy room, thou canst not see nor distinguish forms outside, nor discern which beings are animated with kind feelings and which with hostile feelings; thou canst not distinguish nor hear at the distance of five yoganās the voice of a man or the sound of a drum, conch trumpet, and the like; thou canst not even walk as far as a kos without lifting up thy feet; thou hast been produced and developed in thy mother's womb without remembering the fact; how then wouldst thou be clever, and how canst thou say: I see all? Good man, thou takest darkness for light, and takest light for darkness.

Whereupon the Seers are asked by the man: By what means and by what good work shall I acquire such wisdom and with your favour acquire those good qualities (or virtues)? And the Seers say to that man: If that be thy wish, go and live in the wilderness or take thine abode in mountain caves, to meditate on the law and cast off evil passions. So shalt thou become endowed with the virtues of an ascetic and acquire

the transcendent faculties. The man catches their meaning and becomes an ascetic. Living in the wilderness, the mind intent upon one sole object, he shakes off worldly desires, and acquires the five transcendent faculties. After that acquisition he reflects thus: Formerly I did not do the right thing; hence no good accrued to me. Now, however, I can go whither my mind prompts me; formerly I was ignorant, of little understanding, in fact, a blind man.

Such, Kâsyapa, is the parable I have invented to make thee understand my meaning. The moral to be drawn from it is as follows. The word 'blindborn,' Kâsyapa, is a designation for the creatures staying in the whirl of the world with its six states; the creatures who do not know the true law and are heaping up the thick darkness of evil passions. Those are blind from ignorance, and in consequence of it they build up conceptions; in consequence of the latter name-and-form, and so forth, up to the genesis of this whole huge mass of evils.

So the creatures blind from ignorance remain in the whirl of life, but the Tathâgata, who is out of the triple world, feels compassion, prompted by which, like a father for his dear and only son, he appears in the triple world and sees with his eye of wisdom that the creatures are revolving in the circle of the mundane whirl, and are toiling without finding the right means to escape from the rotation. And on seeing this he comes to the conclusion: Yon beings, according to the good works they have done in former states, have feeble aversions and strong attachments; (or) feeble attachments and strong aversions; some have little wisdom, others are clever; some have soundly developed views, others have unsound views. To all of them the Tathâgata skilfully shows three vehicles.

The Seers in the parable, those possessing the five transcendent faculties and clear-sight, are the Bodhisattvas who produce enlightened thought, and by the acquirement of acquiescence in the eternal law awake us to supreme, perfect enlightenment.

The great physician in the parable is the Tathâgata. To the blind-born may be likened the creatures blind with infatuation. Attachment, aversion, and infatuation are likened to rheum, bile, and phlegm. The sixty-two false theories also must be looked upon as such (i. e. as doshas, 'humours and corrupted humours of the body,' 'faults and corruptions'). The four herbs are like vanity (or voidness), causelessness (or purposelessness), unfixedness, and reaching Nirvâna. Just as by

using different drugs different diseases are healed, so by developing the idea of vanity (or voidness), purposelessness, unfixedness, (which are) the principles of emancipation, is ignorance suppressed; the suppression of ignorance is succeeded by the suppression of conceptions (or fancies); and so forth, up to the suppression of the whole huge mass of evils. And thus one's mind will dwell no more on good nor on evil.

To the man who recovers his eyesight is likened the votary of the vehicle of the disciples and of Pratyekabuddhas. He rends the ties of evil passion in the whirl of the world; freed from those ties he is released from the triple world with its six states of existence. Therefore the votary of the vehicle of the disciples may think and speak thus: There are no more laws to be penetrated; I have reached Nirvâna. Then the Tathâgata preaches to him: How can he who has not penetrated all laws have reached Nirvâna? The Lord rouses him to enlightenment, and the disciple, when the consciousness of enlightenment has been awakened in him, no longer stays in the mundane whirl, but at the same time has not yet reached Nirvâna. As he has arrived at true insight, he looks upon this triple world in every direction as void, resembling the produce of magic, similar to a dream, a mirage, an echo. He sees that all laws (and phenomena) are unborn and undestroyed, not bound and not loose, not dark and not bright. He who views the profound laws in such a light, sees, as if he were not seeing, the whole triple world full of beings of contrary and omnifarious fancies and dispositions.

And on that occasion, in order to more amply explain the same subject, the Lord uttered the following stanzas:

45. As the rays of the sun and moon descend alike on all men, good and bad, without deficiency (in one case) or surplus (in the other);

46. So the wisdom of the Tathâgata shines like the sun and moon, leading all beings without partiality.

47. As the potter, making clay vessels, produces from the same clay pots for sugar, milk, ghee, or water;

48. Some for impurities, others for curdled milk, the clay used by the artificer for the vessels being of but one sort;

49. As a vessel is made to receive all its distinguishing qualities according to the quality of the substance laid into it, so the Tathâgatas, on account of the diversity of taste,

50. Mention a diversity of vehicles, though the Buddha-vehicle be the only indisputable one. He who ignores the rotation of mundane existence, has no perception of blessed rest;

51. But he who understands that all laws are void and without reality (and without individual character) penetrates the enlightenment of the perfectly enlightened Lords in its very essence.

52. One who occupies a middle position of wisdom is called a Pratyekagina (i. e. Pratyekabuddha); one lacking the insight of voidness is termed a disciple.

53. But after understanding all laws one is called a perfectly-enlightened one; such a one is assiduous in preaching the law to living beings by means of hundreds of devices.

54. It is as if some blind-born man, because he sees no sun, moon, planets, and stars, in his blind ignorance (should say): There are no visible things at all.

55. But a great physician taking compassion on the blind man, goes to the Himalaya, where (seeking) across, up and down,

56. He fetches from the mountain four plants; the herb Of-all-colours-flavours-and-cases, and others. These he intends to apply.

57. He applies them in this manner: one he gives to the blind man after chewing it, another after pounding, again another by introducing it with the point of a needle into the man's body.

58. The man having got his eyesight, sees the sun, moon, planets, and stars, and arrives at the conclusion that it was from sheer ignorance that he spoke thus as he had formerly done.

59. In the same way do people of great ignorance, blind from their birth, move in the turmoil of the world, because they do not know the wheel of causes and effects, the path of toils.

60. In the world so blinded by ignorance appears the highest of those who know all, the Tathâgata, the great physician, of compassionate nature.

61. As an able teacher he shows the true law; he reveals supreme Buddha-enlightenment to him who is most advanced.

62. To those of middling wisdom the Leader preaches a middling enlightenment; again another enlightenment he recommends to him who is afraid of the mundane whirl.

63. The disciple who by his discrimination has escaped from the triple world thinks he has reached pure, blest Nirvâna, but it is only by knowing all laws (and the universal laws) that the immortal Nirvâna is reached.

64. In that case it is as if the great Seers, moved by compassion, said to him: Thou art mistaken; do not be proud of thy knowledge.

65. When thou art in the interior of thy room, thou canst not perceive what is going on without, fool as thou art.

66. Thou who, when staying within, dost not perceive even now what people outside are doing or not doing, how wouldst thou be wise, fool as thou art?

67. Thou art not able to hear a sound at a distance of but five yoganâs, far less at a greater distance.

68. Thou canst not discern who are malevolent or benevolent towards thee. Whence then comes that pride to thee?

69. If thou hast to walk so far as a kos, thou canst not go without a beaten track; and what happened to thee when in thy mother's womb thou hast immediately forgotten.

70. In this world he is called all-knowing who possesses the five transcendent faculties, but when thou who knowest nothing pretendest to be allknowing, it is an effect of infatuation.

71. If thou art desirous of omniscience, direct thy attention to transcendent wisdom; then betake thy self to the wilderness and meditate on the pure law; by it thou shalt acquire the transcendent faculties.

72. The man catches the meaning, goes to the wilderness, meditates with the greatest attention, and, as he is endowed with good qualities, ere long acquires the five transcendent faculties.

73. Similarly all disciples fancy having reached Nirvâna, but the Gina instructs them (by saying): This is a (temporary) repose, no final rest.

74. It is an artifice of the Buddhas to enunciate this dogma. There is no (real) Nirvâna without all-knowingness; try to reach this.

75. The boundless knowledge of the three paths (of time), the six utmost perfections (Pâramitas), voidness, the absence of purpose (or object), the absence of finiteness;

76. The idea of enlightenment and the other laws leading to Nirvâna, both such as are mixed with imperfection and such as are exempt from it, such as are tranquil and comparable to ethereal space;

77. The four Brahmavihâras and the four Sangrahas, as well as the laws sanctioned by eminent sages for the education of creatures;

78. (He who knows these things) and that all phenomena have the nature of illusion and dreams, that they are pithless as the stem of the plantain, and similar to an echo;

79. And who knows that the triple world throughout is of that nature, not fast and not looge, he knows rest.

80. He who considers all laws to be alike, void, devoid of particularity and individuality, not derived from an intelligent cause; nay, who discerns that nothingness is law;

81. Such a one has great wisdom and sees the whole of the law entirely. There are no three vehicles by any means; there is but one vehicle in this world.

82. All laws (or the laws of all) are alike, equal, for all, and ever alike. Knowing this, one understands immortal blest Nirvâna.

CHAPTER VI.

ANNOUNCEMENT OF FUTURE DESTINY.

After pronouncing these stanzas the Lord addressed the complete assembly of monks: I announce to you, monks, I make known to you that the monk Kâsyapa, my disciple, here present, shall do homage to thirty thousand kotis of Buddhas; shall respect, honour, and worship them; and shall keep the true law of those Lords and Buddhas. In his last bodily existence in the world Avabhâsa (i. e. lustre), in the age (Æon) Mahâvyûha (i.e. great division) he shall be a Tathâgata, an Arhat, &c. &c., by the name of Rasmiprabhâsa (i.e. beaming with rays). His lifetime shall last twelve intermediate kalpas, and his true law twenty intermediate kalpas; the counterfeit of his true law shall last as many intermediate kalpas. His Buddha-field will be pure, clean, devoid of stones, grit, gravel; of pits and precipices; devoid of gutters and dirty pools; even, pretty, beautiful, and pleasant to see; consisting of lapis lazuli, adorned with jewel-trees, and looking like a checker-board with eight compartments set off with gold threads. It will be strewed with flowers, and many hundred thousand Bodhisattvas are to appear in it. As to disciples, there will be innumerable hundred thousands of myriads of kotis of them. Neither Mâra the evil one, nor his host will be discoverable in it, though Mâra and his followers shall afterwards be there; for they will apply themselves to receive the true law under the command of that very Lord Rasmiprabhâsa.

And on that occasion the Lord uttered the following stanzas:

1. With my Buddha-eye, monks, I see that the senior Kâsyapa here shall become a Buddha at a future epoch, in an incalculable Æon, after he shall have paid homage to the most high of men.
2. This Kâsyapa shall see fully thirty thousand kotis of Ginas, under whom he shall lead a spiritual life for the sake of Buddha-knowledge.
3. After having paid homage to those highest of men and acquired that supreme knowledge, he shall in his last bodily existence be a Lord of the world, a matchless, great Seer.

4. And his field will be magnificent, excellent, pure, goodly, beautiful, pretty, nice, ever delightful, and set off with gold threads.

5. That field, monks, (appearing like) a board divided into eight compartments, will have several jewel-trees, one in each compartment, from which issues a delicious odour.

6. It will be adorned with plenty of flowers, and embellished with variegated blossoms; in it are no pits nor precipices; it is even, goodly, beautiful.

7. There will be found hundreds of kotis of Bodhisattvas, subdued of mind and of great; magical power, mighty keepers of Sûtrântas of great extension.

8. As to disciples, faultless, princes of the law, standing in their last period of life, their number can never be known, even if one should go on counting for Æons, and that with the aid of divine knowledge.

9. He himself shall stay twelve intermediate kalpas, and his true law twenty complete Æons; the counterfeit is to continue as many Æons, in the domain of Rasmiprabhâsa.

Thereupon the venerable senior Mahâ-Maudgalyâyana, the venerable Subhûti, and the venerable Mahâ-Kâtyâyana, their bodies trembling, gazed up to the Lord with unblenching eyes, and at the same moment severally uttered, in mental concert, the following stanzas :

10. O hallowed one (Arhat), great hero, Sâkya-lion, most high of men! out of compassion to us speak the Buddha-word.

11. The highest of men, the Gina, he who knows the fatal term, will, as it were, sprinkle us with nectar by predicting our destiny also.

12. (It is as if) a certain man, in time of famine, comes and gets good food, but to whom, when the food is already in his hands, they say that he should wait.

13. Similarly it was with us, who after minding the lower vehicle, at the calamitous conjuncture of a bad time, were longing for Buddha-knowledge.

14. But the perfectly-enlightened great Seer has not yet favoured us with a prediction (of our destiny), as if he would say: Do not eat the food that has been put into your hand.

15. Quite so, O hero, we were longing as we heard the exalted voice (and thought): Then shall we be at rest [And felicitous, blest, beatified (nirvritra)], when we shall have received a prediction.

16. Utter a prediction, O great hero, so benevolent and merciful! let there be an end of our feeling of poverty!

And the Lord, who in his mind apprehended the thoughts arising in the minds of those great senior disciples, again addressed the complete assembly of monks: This great disciple of mine, monks, the senior Subhûti, shall likewise pay homage to thirty hundred thousand myriads of kotis of Buddhas; shall show them respect, honour, reverence, veneration, and worship. Under them shall he lead a spiritual life and achieve enlightenment. After the performance of such duties shall he, in his last bodily existence, become a Tathâgata in the world, an Arhat, &c. &c., by the name of Sasiketu [moon-signal].

His Buddha-field will be called Ratnasambhava and his epoch Ratnaprabhâsa. And that Buddha-field will be even, beautiful, crystalline, variegated with jewel-trees, devoid of pits and precipices, devoid of sewers, nice, covered with flowers. And there will men have their abode in palaces (or towers) given them for their use. In it will be many disciples, innumerable, so that it would be impossible to terminate the calculation. Many hundred thousand myriads of kotis of Bodhisattvas also will be there. The lifetime of that Lord is to last twelve intermediate kalpas; his true law is to continue twenty intermediate kalpas, and its counterfeit as many. That Lord will, while standing poised in the firmament [Properly, standing as a great meteor], preach the law to the monks, and educate many thousands of Bodhisattvas and disciples.

And on that occasion the Lord uttered the following stanzas:

17. I have something to announce monks, something to make known; listen then to me: The senior Subhûti, my disciple, shall in days to come be a Buddha.

18. After having seen of most mighty Buddhas thirty myriads of kotis in full, he shall enter upon the straight course to obtain this knowledge.

19. In his last bodily existence shall the hero, possessed of the thirty-two distinctive signs, become a great Seer, similar to a column of gold, beneficial and bounteous to the world.

20. The field where that friend of the world shall save myriads of kotis of living beings will be most beautiful, pretty, and delightful to people at large.

21. In it will be many Bodhisattvas to turn the wheel that never rolls back (or never deviates); endowed with keen faculties they will, under that Gina, be the ornaments of the Buddha-field.

22. His disciples are so numerous as to pass calculation and measure; gifted with the six transcendent faculties, the triple science and magic power; firm in the eight emancipations.

23. His magic power, while he reveals supreme enlightenment, is inconceivable. Gods and men, as numerous as the sands of the Ganges, will always reverentially salute him with joined hands.

24. He shall stay twelve intermediate kalpas; the true law of that most high of men is to last twenty intermediate kalpas and the counterfeit of it as many.

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known that the senior Mahâ-Katyâyana here present, my disciple, shall pay homage to eight thousand kotis of Buddhas; shall show them respect, honour, reverence, veneration, and worship; at the expiration of those Tathâgatas he shall build Stûpas, a thousand yoganas in height, fifty yoganas in circumference, and consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl, emerald, and, seventhly, coral. Those Stûpas he shall worship with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, triumphal streamers. Afterwards he shall again pay a similar homage to twenty kotis of Buddhas; show them respect, honour, reverence, veneration, and worship. Then in his last bodily existence, his last corporeal appearance, he shall be a Tathâgata in the world, an Arhat, &c. &c., named Gambûnada-prabhâsa (i.e. gold-shine), endowed with science and conduct, &c. His Buddha-

field will be thoroughly pure, even, nice, pretty, beautiful, crystalline, variegated with jeweltrees, interlaced with gold threads, strewed with flowers, free from beings of the brute creation, hell, and the host of demons, replete with numerous men and gods, adorned with many hundred thousand disciples and many hundred thousand Bodhisattvas. The measure of his lifetime shall be twelve intermediate kalpas; his true law shall continue twenty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

25. Listen all to me, ye monks, since I am going to utter an infallible word . Katyâyana here, the senior, my disciple, shall render worship to the Leaders.

26. He shall show veneration of various kinds and in many ways to the Leaders, after whose expiration he shall build Stûpas, worshipping them with flowers and perfumes.

27. In his last bodily existence he shall be a Gina, in a thoroughly pure field, and after acquiring full knowledge he shall preach to a thousand kotis of living beings.

28. He shall be a mighty Buddha and illuminator, highly honoured in this world, including the gods, under the name of Gâmbunada-prabhâsa, and save kotis of gods and men.

29. Many Bodhisattvas as well as disciples, beyond measure and calculation, will in that field adorn the reign of that Buddha, all of them freed from existence and exempt from existence.

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known, that the senior Mahâ-Maudgalyâyana here present, my disciple, shall propitiate twenty-eight thousand Buddhas and pay those Lords homage of various kinds; he shall show them respect, &c., and after their expiration build Stûpas consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl, emerald, and, seventhly, coral; (Stûpas) a thousand yoganas in height and five hundred yoganas in circumference, which Stilpas he shall worship in different ways, with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, and triumphal streamers.

Afterwards he shall again pay a similar worship to twenty hundred thousand kotis of Buddhas; he shall show respect, &c., and in his last bodily existence become in the world a Tathâgata, &c., named Tamâlapatrakandanagandha, endowed with science and conduct, &c. The field of that Buddha will be called Manobhirâma; his period Ratipratipûrna. And that Buddha-field will be even, nice, pretty, beautiful, crystalline, variegated with jewel-trees, strewn with detached flowers, replete with gods and men, frequented by hundred thousands of Seers, that is to say, disciples and Bodhisattvas. The measure of his lifetime shall be twenty-four intermediate kalpas; his true law is to last forty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

30. The scion of the Mudgala-race, my disciple here, after leaving human existence shall see twenty thousand mighty Ginas and eight (thousand) more of these faultless beings.

31. Under them he shall follow a course of duty, trying to reach Buddha-knowledge; he shall pay homage in various ways to those Leaders and to the most high of men.

32. After keeping their true law, of wide reach and sublime, for thousands of kotis of Æons, he shall at the expiration of those, Sugatas worship their Stûpas.

33. In honour of those most high Ginas, those mighty beings I so beneficial to the world, he shall erect Stûpas consisting of precious substances, and decorated with triumphal streamers, worshipping them with flowers, perfumes, and the sounds of music.

34. At the period of his last bodily existence he shall, in a nice and beautiful field, be a Buddha bounteous and compassionate to the world, under the name of Tamâlapatrakandanagandha.

35. The measure of that Sugata's life shall be fully twenty-four intermediate kalpas, during which he shall be assiduous in declaring the Buddha-rule to men and gods.

36. That Gina shall have many thousands of kotis of disciples, innumerable as the sands of the Ganges, gifted with the six

transcendent faculties and the triple science, and possessed of magic power, under the command of that Sugata.

37. Under the reign of that Sugata there shall also appear numerous Bodhisattvas, many thousands of them, unable to slide back (or to deviate), developing zeal, of extensive knowledge and studious habits.

38. After that Gina's expiration his true law shall measure in time twenty-four intermediate kalpas in full; its counterfeit shall have the same measure.

39. These are my five mighty disciples whom I have destined to supreme enlightenment and to become in future self-born Ginas; now hear from me their course. [In this chapter only four disciples are mentioned; the fifth must be Sâriputra, whose destination has been predicted before].

CHAPTER VI.

ANNOUNCEMENT OF FUTURE DESTINY.

After pronouncing these stanzas the Lord addressed the complete assembly of monks: I announce to you, monks, I make known to you that the monk Kâsyapa, my disciple, here present, shall do homage to thirty thousand kotis of Buddhas; shall respect, honour, and worship them; and shall keep the true law of those Lords and Buddhas. In his last bodily existence in the world Avabhâsa (i. e. lustre), in the age (Æon) Mahâvyûha (i.e. great division) he shall be a Tathâgata, an Arhat, &c. &c., by the name of Rasmiprabhâsa (i.e. beaming with rays). His lifetime shall last twelve intermediate kalpas, and his true law twenty intermediate kalpas; the counterfeit of his true law shall last as many intermediate kalpas. His Buddha-field will be pure, clean, devoid of stones, grit, gravel; of pits and precipices; devoid of gutters and dirty pools; even, pretty, beautiful, and pleasant to see; consisting of lapis lazuli, adorned with jewel-trees, and looking like a checker-board with eight compartments set off with gold threads. It will be strewn with flowers, and many hundred thousand Bodhisattvas are to appear in it. As to disciples, there will be innumerable hundred thousands of myriads of kotis of them. Neither Mâra the evil one, nor his host will be discoverable in it, though Mâra and his followers shall afterwards be there; for they will apply themselves to receive the true law under the command of that very Lord Rasmiprabhâsa.

And on that occasion the Lord uttered the following stanzas:

1. With my Buddha-eye, monks, I see that the senior Kâsyapa here shall become a Buddha at a future epoch, in an incalculable Æon, after he shall have paid homage to the most high of men.
2. This Kâsyapa shall see fully thirty thousand kotis of Ginas, under whom he shall lead a spiritual life for the sake of Buddha-knowledge.
3. After having paid homage to those highest of men and acquired that supreme knowledge, he shall in his last bodily existence be a Lord of the world, a matchless, great Seer.
4. And his field will be magnificent, excellent, pure, goodly, beautiful, pretty, nice, ever delightful, and set off with gold threads.
5. That field, monks, (appearing like) a board divided into eight compartments, will have several jewel-trees, one in each compartment, from which issues a delicious odour.
6. It will be adorned with plenty of flowers, and embellished with variegated blossoms; in it are no pits nor precipices; it is even, goodly, beautiful.
7. There will be found hundreds of kotis of Bodhisattvas, subdued of mind and of great; magical power, mighty keepers of Sûtrântas of great extension.
8. As to disciples, faultless, princes of the law, standing in their last period of life, their number can never be known, even if one should go on counting for Æons, and that with the aid of divine knowledge.
9. He himself shall stay twelve intermediate kalpas, and his true law twenty complete Æons; the counterfeit is to continue as many Æons, in the domain of Rasmiprabhâsa.

Thereupon the venerable senior Mahâ-Maudgalyâyana, the venerable Subhûti, and the venerable Mahâ-Kâtyâyana, their bodies trembling, gazed up to the Lord with unblenching eyes, and at the same moment severally uttered, in mental concert, the following stanzas :

10. O hallowed one (Arhat), great hero, Sākya-lion, most high of men! out of compassion to us speak the Buddha-word.

11. The highest of men, the Gina, he who knows the fatal term, will, as it were, sprinkle us with nectar by predicting our destiny also.

12. (It is as if) a certain man, in time of famine, comes and gets good food, but to whom, when the food is already in his hands, they say that he should wait.

13. Similarly it was with us, who after minding the lower vehicle, at the calamitous conjuncture of a bad time, were longing for Buddha-knowledge.

14. But the perfectly-enlightened great Seer has not yet favoured us with a prediction (of our destiny), as if he would say: Do not eat the food that has been put into your hand.

15. Quite so, O hero, we were longing as we heard the exalted voice (and thought): Then shall we be at rest [And felicitous, blest, beatified (nirvritra)], when we shall have received a prediction.

16. Utter a prediction, O great hero, so benevolent and merciful! let there be an end of our feeling of poverty!

And the Lord, who in his mind apprehended the thoughts arising in the minds of those great senior disciples, again addressed the complete assembly of monks: This great disciple of mine, monks, the senior Subhūti, shall likewise pay homage to thirty hundred thousand myriads of kotis of Buddhas; shall show them respect, honour, reverence, veneration, and worship. Under them shall he lead a spiritual life and achieve enlightenment. After the performance of such duties shall he, in his last bodily existence, become a Tathâgata in the world, an Arhat, &c. &c., by the name of Sasiketu [moon-signal].

His Buddha-field will be called Ratnasambhava and his epoch Ratnaprabhâsa. And that Buddha-field will be even, beautiful, crystalline, variegated with jewel-trees, devoid of pits and precipices, devoid of sewers, nice, covered with flowers. And there will men have their abode in palaces (or towers) given them for their use. In it will be many disciples, innumerable, so that it would be impossible to

terminate the calculation. Many hundred thousand myriads of kotis of Bodhisattvas also will be there. The lifetime of that Lord is to last twelve intermediate kalpas; his true law is to continue twenty intermediate kalpas, and its counterfeit as many. That Lord will, while standing poised in the firmament [Properly, standing as a great meteor], preach the law to the monks, and educate many thousands of Bodhisattvas and disciples.

And on that occasion the Lord uttered the following stanzas:

17. I have something to announce monks, something to make known; listen then to me: The senior Subhûti, my disciple, shall in days to come be a Buddha.

18. After having seen of most mighty Buddhas thirty myriads of kotis in full, he shall enter upon the straight course to obtain this knowledge.

19. In his last bodily existence shall the hero, possessed of the thirty-two distinctive signs, become a great Seer, similar to a column of gold, beneficial and bounteous to the world.

20. The field where that friend of the world shall save myriads of kotis of living beings will be most beautiful, pretty, and delightful to people at large.

21. In it will be many Bodhisattvas to turn the wheel that never rolls back (or never deviates); endowed with keen faculties they will, under that Gina, be the ornaments of the Buddha-field.

22. His disciples are so numerous as to pass calculation and measure; gifted with the six transcendent faculties, the triple science and magic power; firm in the eight emancipations.

23. His magic power, while he reveals supreme enlightenment, is inconceivable. Gods and men, as numerous as the sands of the Ganges, will always reverentially salute him with joined hands.

24. He shall stay twelve intermediate kalpas; the true law of that most high of men is to last twenty intermediate kalpas and the counterfeit of it as many.

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known that the senior Mahâ-Katyâyana here present, my disciple, shall pay homage to eight thousand kotis of Buddhas; shall show them respect, honour, reverence, veneration, and worship; at the expiration of those Tathâgatas he shall build Stûpas, a thousand yoganas in height, fifty yoganas in circumference, and consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl, emerald, and, seventhly, coral. Those Stûpas he shall worship with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, triumphal streamers. Afterwards he shall again pay a similar homage to twenty kotis of Buddhas; show them respect, honour, reverence, veneration, and worship. Then in his last bodily existence, his last corporeal appearance, he shall be a Tathâgata in the world, an Arhat, &c. &c., named Gambûnada-prabhâsa (i.e. gold-shine), endowed with science and conduct, &c. His Buddha-field will be thoroughly pure, even, nice, pretty, beautiful, crystalline, variegated with jeweltrees, interlaced with gold threads, strewn with flowers, free from beings of the brute creation, hell, and the host of demons, replete with numerous men and gods, adorned with many hundred thousand disciples and many hundred thousand Bodhisattvas. The measure of his lifetime shall be twelve intermediate kalpas; his true law shall continue twenty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

25. Listen all to me, ye monks, since I am going to utter an infallible word. Katyâyana here, the senior, my disciple, shall render worship to the Leaders.

26. He shall show veneration of various kinds and in many ways to the Leaders, after whose expiration he shall build Stûpas, worshipping them with flowers and perfumes.

27. In his last bodily existence he shall be a Gina, in a thoroughly pure field, and after acquiring full knowledge he shall preach to a thousand kotis of living beings.

28. He shall be a mighty Buddha and illuminator, highly honoured in this world, including the gods, under the name of Gâmbunada-prabhâsa, and save kotis of gods and men.

29. Many Bodhisattvas as well as disciples, beyond measure and calculation, will in that field adorn the reign of that Buddha, all of them freed from existence and exempt from existence.

Again the Lord addressed the complete assembly of monks: I announce to you, monks, I make known, that the senior Mahâ-Maudgalyâyana here present, my disciple, shall propitiate twenty-eight thousand Buddhas and pay those Lords homage of various kinds; he shall show them respect, &c., and after their expiration build Stûpas consisting of seven precious substances, to wit, gold, silver, lapis lazuli, crystal, red pearl, emerald, and, seventhly, coral; (Stûpas) a thousand yoganas in height and five hundred yoganas in circumference, which Stûpas he shall worship in different ways, with flowers, incense, perfumed wreaths, ointments, powder, robes, umbrellas, banners, flags, and triumphal streamers.

Afterwards he shall again pay a similar worship to twenty hundred thousand kotis of Buddhas; he shall show respect, &c., and in his last bodily existence become in the world a Tathâgata, &c., named Tamâlapatrakandanagandha, endowed with science and conduct, &c. The field of that Buddha will be called Manobhirâma; his period Ratipratipûrna. And that Buddha-field will be even, nice, pretty, beautiful, crystalline, variegated with jewel-trees, strewn with detached flowers, replete with gods and men, frequented by hundred thousands of Seers, that is to say, disciples and Bodhisattvas. The measure of his lifetime shall be twenty-four intermediate kalpas; his true law is to last forty intermediate kalpas and its counterfeit as many.

And on that occasion the Lord uttered the following stanzas:

30. The scion of the Mudgala-race, my disciple here, after leaving human existence shall see twenty thousand mighty Ginas and eight (thousand) more of these faultless beings.

31. Under them he shall follow a course of duty, trying to reach Buddha-knowledge; he shall pay homage in various ways to those Leaders and to the most high of men.

32. After keeping their true law, of wide reach and sublime, for thousands of kotis of Æons, he shall at the expiration of those, Sugatas worship their Stûpas.

33. In honour of those most high Ginas, those mighty beings I so beneficial to the world, he shall erect Stûpas consisting of precious substances, and decorated with triumphal streamers, worshipping them with flowers, perfumes, and the sounds of music.

34. At the period of his last bodily existence he shall, in a nice and beautiful field, be a Buddha bounteous and compassionate to the world, under the name of Tamâlapatrakandanagandha.

35. The measure of that Sugata's life shall be fully twenty-four intermediate kalpas, during which he shall be assiduous in declaring the Buddha-rule to men and gods.

36. That Gina shall have many thousands of kotis of disciples, innumerable as the sands of the Ganges, gifted with the six transcendent faculties and the triple science, and possessed of magic power, under the command of that Sugata.

37. Under the reign of that Sugata there shall also appear numerous Bodhisattvas, many thousands of them, unable to slide back (or to deviate), developing zeal, of extensive knowledge and studious habits.

38. After that Gina's expiration his true law shall measure in time twenty-four intermediate kalpas in full; its counterfeit shall have the same measure.

39. These are my five mighty disciples whom I have destined to supreme enlightenment and to become in future self-born Ginas; now hear from me their course. [In this chapter only four disciples are mentioned; the fifth must be Sâriputra, whose destination has been predicted before].

CHAPTER VII.

ANCIENT DEVOTION.

Of yore, monks, in the past, incalculable, more than incalculable, inconceivable, immense, measureless Æons since, nay, at a period, an epoch far beyond, there appeared in the world a Tathâgata, &c., named Mahâbhigñâgñanâbhibhû, endowed with science and conduct, a Sugata, &c. &c., in the sphere Sambhava (i. e. origin, genesis), in the

period Mahârûpa. (You ask), monks, how long ago is it that the Tathâgata was born? Well, suppose some man was to reduce to powder the whole mass of the earth element as much as is to be found in this whole universe; that after taking one atom of dust from this world he is to walk a thousand worlds farther in easterly direction to deposit that single atom; that after taking a second atom of dust and walking a thousand worlds farther he deposits that second atom, and proceeding in this way at last gets the whole of the earth element deposited in eastern direction. Now, monks, what do you think of it, is it possible by calculation to find the end or limit of these worlds? They answered: Certainly not, Lord; certainly not, Sugata. The Lord said: On the contrary, monks, some arithmetician or master of arithmetic might, indeed, be able by calculation to find the end or limit of the worlds, both those where the atoms have been deposited and where they have not, but it is impossible by applying the rules of arithmetic to find the limit of those hundred thousands of myriads of Æons, so long, so inconceivable, so immense is the number of Æons which have elapsed since the expiration of that Lord, the Tathâgata Mahâbhigñâgñânâbhibhû. Yet, monks, I perfectly remember that Tathâgata who has been extinct for so long a time, as if he had reached extinction to-day or yesterday, because of my possessing the mighty knowledge and sight of the Tathâgata.

And on that occasion the Lord pronounced the following stanzas:

1. I remember the great Seer Abhigñâgñânâbhibhû, the most high of men, who existed many kotis of Æons ago as the superior Gina of the period.
2. If, for example, some men after reducing this universe to atoms of dust took one atom to deposit it a thousand regions farther on;
3. If he deposited a second, a third atom, and so proceeded until he had done with the whole mass of dust, so that this world were empty and the mass of dust exhausted;
4. To that immense mass of the dust of these worlds, entirely reduced to atoms, I liken the number of Æons past.
5. So immense is the number of kotis of Æons past since that extinct Sugata; the whole of (existing) atoms is no (adequate) expression of it; so many are the Æons which have expired since.

6. That Leader who has expired so long ago, those disciples and Bodhisattvas, I remember all of them as if it were to-day or yesterday. Such is the knowledge of the Tathâgatas.

7. So endless, monks, is the knowledge of the Tathâgata; I know what has taken place many hundreds of Æons ago, by my precise and faultless memory.

To proceed, monks, the measure of the lifetime of the Tathâgata Mahâbhigñâgñânâbhîbhû, the Arhat, &c. was fifty-four hundred thousand myriads of kotis of Æons.

In the beginning when the Lord had not yet reached supreme, perfect enlightenment and had just occupied the summit of the terrace of enlightenment, he discomfited and defeated the whole host of Mâra, after which he thought: I am to reach perfect enlightenment. But those laws (of perfect enlightenment) had not yet dawned upon him. He stayed on the terrace of enlightenment at the foot of the tree of enlightenment during one intermediate kalpa. He stayed there a second, a third intermediate kalpa, but did not yet attain supreme, perfect enlightenment. He remained a fourth, a fifth, a sixth, a seventh, an eighth, a ninth, a tenth intermediate kalpa on the terrace of enlightenment at the foot of the tree of enlightenment, continuing sitting cross-legged without in the meanwhile rising. He stayed, the mind motionless, the body unstirring and untrembling, but those laws had not yet dawned upon him.

Now, monks, while the Lord was just on the summit of the terrace of enlightenment, the gods of Paradise (Trâyastimsas) prepared him a magnificent royal throne, a hundred yoganas high, on occupying which the Lord attained supreme, perfect enlightenment; and no sooner had the Lord occupied the seat of enlightenment than the Brahmakâyika gods scattered a rain of flowers all around the seat of enlightenment over a distance of a hundred yoganas; in the sky they let loose storms by which the flowers, withered, were swept away. From the beginning of the rain of flowers, while the Lord was sitting on the seat of enlightenment, it poured without interruption during fully ten intermediate kalpas, covering the Lord. That rain of flowers having once begun falling continued to the moment of the Lord's complete Nirvâna. The angels belonging to the division of the four guardians of the cardinal points made the celestial drums of the gods resound; they made them resound without interruption in honour of the Lord who

had attained the summit of the terrace of enlightenment. Thereafter, during fully ten intermediate kalpas, they made uninterruptedly resound those celestial musical instruments up to the moment of the complete extinction of the Lord.

Again, monks, after the lapse of ten intermediate kalpas the Lord Mahâbhigñâgñanâbhibhû, the Tathâgata, &c., reached supreme, perfect enlightenment. Immediately on knowing his having become enlightened the sixteen sons born to that Lord when a prince royal, the eldest of whom was named Gñânâkara-which sixteen young princes, monks, had severally toys to play with, variegated and pretty-those sixteen princes, I repeat, monks, left their toys, their amusements, and since they knew that the Lord Mahâbhigñâgñanâbhibhû, the Tathâgata, &c., had attained supreme, perfect knowledge, went, surrounded and attended by their weeping mothers and nurses, along with the noble, rich king Kakravartin, many ministers, and hundred thousands of myriads of kotis of living beings, to the place where the Lord Mahâbhigñâgñanâbhibhû, the Tathâgata, &c., was seated on the summit of the terrace of enlightenment. They went up to the Lord in order to honour, respect, worship, revere, and venerate him, saluted his feet with their heads, made three turns round him keeping him to the right, lifted up their joined hands, and praised the Lord, face to face, with the following stanzas:

8. Thou art the great physician, having no superior, rendered perfect in endless Æons. Thy benign wish of saving all mortals (from darkness) has to-day been fulfilled.

9. Most difficult things hast thou achieved during the ten intermediate kalpas now past; thou hast been sitting all that time without once moving thy body, hand, foot, or any other part.

10. Thy mind also was tranquil and steady, motionless, never to be shaken; thou knewest no distraction; thou art completely quiet and faultless.

11. Joy with thee! that thou so happily and safely, without any hurt, hast reached supreme enlightenment. How great a fortune is ours! we congratulate ourselves, O Lion amongst kings!

12. These unhappy creatures, vexed in all ways, deprived of eyes, as it were, and joyless, do not find the road leading to the end of toils, nor develop energy for the sake of deliverance.

13. Dangers are for a long time on the increase and the laws (or phenomena, things) are deprived of the (possession of a) celestial body; the word of the Gina is not being heard; the whole world is plunged in thick darkness.

14. But to-day (or now) hast thou, Majesty of the world, reached this hallowed, high, and faultless spot; we as well as the world are obliged to thee, and approach to seek our refuge with thee, O Protector!

When, O monks, those sixteen princes in the condition of boys, childlike and young, had with such stanzas celebrated the Lord Mahâbhigñâgñanâbhibhû, the Tathâgata, &c., they urged the Lord to move on the wheel of the law: Preach the law, O Lord; preach the law, O Sugata, for the weal of the public, the happiness of the public, out of compassion for the world; for the benefit, weal, and happiness of the people generally, both of gods and men. And on that occasion they uttered the following stanzas:

15. Preach the law, O thou who art marked with a hundred auspicious signs, O Leader, O incomparable great Seer! thou hast attained exalted, sublime knowledge; let it shine in the world, including the gods.

16. Release us as well as these creatures; display the knowledge of the Tathâgatas, that we also and, further, these beings may obtain this supreme enlightenment.

17. Thou knowest every course (of duty) and knowledge; thou knowest the (mental and moral) disposition and the good works done in a former state; the (natural) bent of all living beings. Move on the most exalted, sublime wheel!

Then, monks, as the Lord Mahâbhigñâgñanâbhibhû, the Tathâgata, &c., reached supreme, perfect enlightenment, fifty hundred thousand myriads of kotis of spheres in each of the ten directions of space were shaken in six different ways and became illumined with a great lustre. And in the intervals between all those spheres, in the dreary places of dark gloom, where even the sun and moon, so powerful, mighty, and splendid, have no advantage of the shining power they are endowed

with, have no advantage of the colour and brightness they possess, even in those places a great lustre arose instantly. And the beings who appeared in those intervals behold each other, acknowledge each other, (and exclaim): Lo, there are other beings also here appearing! lo, there are other beings also here appearing! The palaces and aerial cars of the gods in all those spheres up to the Brahma-world shook in six different ways and became illumined with a great lustre, surpassing the divine majesty of the gods. So then, monks, a great earthquake and a great, sublime lustre arose simultaneously. And the aerial cars of the Brahma-angels to the east, in these fifty hundred thousand myriads of kotis of spheres, began excessively to glitter, glow, and sparkle in splendour and glory. And those Brahma-angels made this reflection: What may be foreboded by these aerial cars so excessively glittering, glowing, and sparkling in splendour and glory? Thereupon, monks, the Brahma-angels in the fifty hundred thousand myriads of kotis of spheres went all to each other's abodes and communicated the matter to one another. After that, monks, the great Brahma-angel, named Sarvasattvatrâtri (i.e. Saviour of all beings), addressed the numerous host of Brahma-angels in the following stanzas:

18. Our aerial cars to-day (or now) are all bristling with rays in an extraordinary degree, and blazing in beautiful splendour and brilliancy. What may be the cause of it?

19. Come, let us investigate the matter, what divine being has to-day sprung into existence, whose power, such as was never seen before, here now appears?

20. Or should it be the Buddha, the king of kings, who to-day has been born somewhere in the world, and whose birth is announced by such a token that all the points of the horizon are now blazing in splendour?

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the western quarter, where those great Brahma-angels, O monks, stationed in the western quarter, saw the Lord Mahâbhigñânâbhibhû, the Tathâgata, &c., on the summit of the exalted terrace of enlightenment, seated on the royal throne at the foot of the tree of enlightenment, surrounded and attended by gods, Nagas, goblins, Gandharvas, demons, Garudas, Kinnaras, great

serpents, men, and beings not human, while his sons, the sixteen young princes, were urging him to move forward the wheel of the law. On seeing which the Brahma-angels came up to the Lord, saluted his feet with their heads, walked many hundred thousand times round him from left to right, strewing (flowers) and overwhelming both him and the tree of enlightenment, over a distance of ten yoganas, with those flower-bags as large as Mount Sumeru. After that they presented to the Lord their aerial cars (with the words): Accept, O Lord, these aerial cars out of compassion to us; use, O Sugata, those cars out of compassion to us.

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

21. A (or the) wonderful, matchless Gina, so beneficial and merciful, has arisen in the world. Thou art born a protector, a ruler (and teacher), a master; to-day all quarters are blessed.

22. We have come as far as fully fifty thousand kotis of worlds from here to humbly salute the Gina by surrendering our lofty aerial cars all together.

23. We possess these variegated and bright cars, owing to previous works; accept them to oblige us, and make use of them to thine heart's content, O Knower of the world!

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhigñâgñānâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas, they besought him, saying: May the Lord move forward the wheel of the law! May the Lord preach final rest! May the Lord release all beings! Be favourable, O Lord, to this world! Preach the law, O Lord, to this world, including gods, Mâras, and Brahma-angels; to all people, including ascetics and Brahmans, gods, men, and demons! It will tend to the weal of the public, to the happiness of the public; out of mercy to the world, for the benefit and happiness of the people at large, both gods and men.

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanza:

24. Show the law, O Lord; show it, O most high of men! Show the power of thy kindness; save the tormented beings.

25. Rare is the light of the world like the blossom of the glomerated fig-tree. Thou hast arisen, O great Hero; we pray to thee, the Tathâgata.

And the Lord, O monks, silently intimated his assent to the Brahma-angels.

Somewhat later, monks, the aerial cars of the Brahma-angels in the south-eastern quarter in the fifty hundred thousand myriads of spheres began excessively to glitter, glow, and sparkle in splendour and glory. And those Brahma-angels made this reflection: What may be foreboded by these aerial cars so excessively glittering, glowing, and sparkling in splendour and glory? Thereupon, monks, the Brahma-angels in the fifty hundred thousand myriads of kotis of spheres went all to each other's abodes and communicated the matter to one another. After that, monks, the great Brahma-angel, named Adhimâtrakârûnika (i.e. exceedingly compassionate), addressed the numerous host of Brahma-angels with the following stanzas:

26. What foretoken is it we see to-day (or now), friends? Who or what is foreboded by the celestial cars shining with such uncommon glory?

27. May, perhaps, some blessed divine being have come hither, by whose power all these aerial cars are illumined?

28. Or may the Buddha, the most high of men, have appeared in this world, that by his power these celestial cars are in such a condition as we see them?

29. Let us all together go and search; no trifle can be the cause of it; such a foretoken, indeed, was never seen before.

30. Come, let us go and visit kotis of fields, along the four quarters; a Buddha will certainly now have made his appearance in this world.

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters

successively until they arrived at the north-western quarteir, where those great Brahma-angels, stationed in the north-western quarter, saw the Lord Mahâbhigñâgñanâbhibhû [&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

31. Homage to thee, matchless great Seer, chief god of gods, whose - voice is sweet as the lark's'. Leader in the world, including the gods, I salute thee, who art so benign and bounteous to the world.

32. How wonderful, O Lord, is it that after so long a time thou appearest in the world. Eighty hundred complete Æons this world of the living was without Buddha'.

33. It was deprived of the most high of men; hell was prevailing and the celestial bodies constantly went on waning during eighty hundred complete Æons.

34. But now he has appeared, owing to our good works, who is (our) eye, refuge, resting-place, protection, father, and kinsman; he, the benign and bounteous one, the King of the law.

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhigñâgñanâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas: they besought him: May the Lord move forward the wheel of the law! [as above till both gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanzas:

35. Move forward the exalted wheel, O great ascetic! reveal the law in all directions; deliver all beings oppressed with suffering; produce amongst mortals gladness and joy!

36. Let them by hearing the law partake of enlightenment and reach divine places. Let all shake off their demon body and be peaceful, meek, and at ease.

And the Lord, O monks, silently intimated his assent to these Brahma-angels also.

Somewhat later, monks, the aerial cars of the Brahma-angels in the southern quarter [&c., as above till to one another]. After that, monks, the great Brahma-angel, named Sudharma, addressed the numerous host of Brahma-angels in stanzas:

37. It cannot be without cause or reason, friends, that to-day (or now) all these celestial cars are so brilliant; this bespeaks some portent somewhere in the world. Come, let us go and investigate the matter.

38. No such portent has appeared in hundreds of Æons past. Either some god has been born or a Buddha has arisen in this world.

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted [&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord, the Brahma-angels celebrated the Lord, face to face, with the following seasonable stanzas:

39. Most rare (and precious) is the sight of the Leaders. Be welcome, thou dispeller of worldly defilement. It is after a long time that thou now appearest in the world; after hundreds of complete Æons one (now) beholds thee.

40. Refresh the thirsty creatures, O Lord of the world! Now first thou art seen; it is not easy to behold thee. As rare (or precious) as the flowers of the glomerated fig-tree is thine appearance, O Lord.

41. By thy power these aerial cars of ours are so uncommonly illumined now, O Leader. To show us thy favour accept them, O thou whose look pierces everywhere!

After the great Brahma-angels, monks, had celebrated the Lord Mahâbhigñānâbhibhû, the Tathâgata, &c., face to face, with these seasonable stanzas, they besought him: May the Lord move forward the wheel of the law! [as above till gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following stanzas:

42. Preach the law, O Lord and Leader! move forward the wheel of the law, make the drum of the law resound, and blow the conch-trumpet of the law.

43. Shed the rain of the true law over this world and proclaim the sweet-sounding, good word; manifest the law required, save myriads of kotis of beings.

And the Lord, monks, silently intimated his assent to the Brahma-angels.

Repetition; the same occurred in the south-west, in the west, in the north-west, in the north, in the north-east, in the nadir.

Then, monks, the aerial cars of the Brahma-angels in the nadir, in those fifty hundred thousand myriads of kotis of spheres [&c., as above till to one another]. After that, monks, the great Brahma-angel, named Sikhin, addressed the numerous host of Brahma-angels with the following stanzas:

44. What may be the cause, O friends, that our cars are so bright with splendour, colour, and light? What may be the reason of their being so exceedingly glorious?

45. We have seen nothing like this before nor heard of it from others. These (cars) are now bright with splendour and exceedingly glorious; what may be the cause of it?

46. Should it be some god who has been bestowed upon the world in recompense of good works, and whose grandeur thus comes to light? Or is perhaps a Buddha born in the world?

Thereupon, monks, the great Brahma-angels in the fifty hundred thousand myriads of kotis of spheres mounted all together their own divine aerial cars, took with them divine bags, as large as Mount Sumeru, with celestial flowers, and went through the four quarters successively until they arrived at the zenith, where those great Brahma-

angels, stationed at the zenith, saw the Lord Mahâbhigñâgñanâbhibhû
[&c., as above till compassion to us].

On that occasion, monks, after presenting their own cars to the Lord, the
Brahma-angels celebrated the Lord, face to face, with the following
seasonable stanzas:

47. How goodly is the sight of the Buddhas, the mighty Lords of the
world; those Buddhas who are to deliver all beings in this triple world.

48. The all-seeing Masters of the world send their looks in all directions
of the horizon, and by opening the gate of immortality they make
people reach the (safe) shore.

49. An inconceivable number of Æons now past were void, and all
quarters wrapt in darkness, as the chief Ginas did not appear.

50. The dreary hells, the brute creation and demons were on the
increase; thousands of kotis of living beings fell into the state of ghosts.

51. The heavenly bodies were on the wane; after their disappearance
they entered upon evil ways; their course became wrong because they
did not hear the law of the Buddhas.

52. All creatures lacked dutiful behaviour, purity, good state, and
understanding; their happiness was lost, and the consciousness of
happiness was gone.

53. They did not observe the rules of morality; were firmly rooted in the
false law; not being led by the Lord of the world, they were precipitated
into a false course.

54. Hail! thou art come at last, O Light of the world! thou, born to be
bounteous towards all beings.

55. Hail! thou hast safely arrived at supreme Buddha-knowledge; we
feel thankful before thee, and so does the world, including the gods.

56. By thy power, O mighty Lord, our aerial cars are glittering; to thee
we present them, great Hero; deign to accept them, great Solitary.

57. Out of grace to us, O Leader, make use of them-, so that we, as well as all (other) beings, may attain supreme enlightenment.

After the great Brahma-angels, O monks, had celebrated the Lord Mahâbhigñâgñanâbhibhû, the Tathâgata, &c., face to face, with seasonable stanzas, they besought him: May the Lord move forward the wheel of the law! [&c., as above till both gods and men.]

Thereupon, monks, those fifty hundred thousand myriads of kotis of Brahma-angels addressed the Lord, with one voice, in common chorus, with the following two stanzas:

58. Move forward the exalted, unsurpassed wheel! beat the drum of immortality! release all beings from hundreds of evils, and show the path of Nirvâna.

59. Expound the law we pray for; show thy favour to us and this world. Let us hear thy sweet and lovely voice which thou hast exercised during thousands of kotis of Æons.

Now, monks, the Lord Mahâbhigñâgñanâbhibhû the Tathâgata, &c., being acquainted with the prayer of the hundred thousand myriads of kotis of Brahma-angels and of the sixteen princes, his sons, commenced at that juncture to turn the wheel that has three turns and twelve parts, the wheel never moved by any ascetic, Brahman, god, demon, nor by any one else. (His preaching) consisted in this: This is pain; this is the origin of pain; this is the suppression of pain; this is the treatment leading to suppression of pain. He moreover extensively set forth how the series of causes and effects is evolved, (and said): It is thus, monks. From ignorance proceed conceptions (or fancies); from conceptions (or fancies) proceeds understanding; from understanding name and form; from name and form the six senses; from the six senses proceeds contact; from contact sensation; from sensation proceeds longing; from longing proceeds striving; from striving as cause issues existence; from existence birth; from birth old age, death, mourning, lamentation, sorrow, dismay, and despondency. So originates this whole mass of misery. From the suppression of ignorance results the suppression of conceptions; from the suppression of conceptions results that of understanding; from the suppression of understanding results that of name and form; from the suppression of name and form results that of the six senses; from the suppression of the six senses results that of contact; from the suppression of contact results that of sensation; from

the suppression of sensation results that of longing; from the suppression of longing results that of striving; from the suppression of striving results that of existence; from the suppression of existence results that of birth; from the suppression of birth results that of old age, death, mourning, lamentation, sorrow, dismay, and despondency. In this manner the whole mass of misery is suppressed.

And while this wheel of the law, monks, was being moved onward by the Lord Mahābhigñāṅānābhibhū, the Tathāgata, &c., in presence of the world, including the gods, demons, and Brahma-angels; of the assemblage, including ascetics and Brahmans; then, at that time, on that occasion, the minds of sixty hundred thousand myriads of kotis of living beings were without effort freed from imperfections and became all possessed of the triple science, of the sixfold transcendent wisdom, of the emancipations and meditations. In due course, monks, the Lord Mahābhigñāṅānābhibhū, the Tathāgata, &c., again gave a second exposition of the law; likewise a third and a fourth exposition. And at each exposition, monks, the minds of hundred thousands of myriads of kotis of beings, like the sands of the river Ganges, were without effort freed from imperfections. Afterwards, monks, the congregation of disciples of that Lord was so numerous as to surpass all calculation.

Meanwhile, monks, the sixteen princes, the youths, had, full of faith, left home to lead the vagrant life of mendicants, and had all of them become novices, clever, bright, intelligent, pious, followers of the course (of duty) under many hundred thousand Buddhas, and striving after supreme, perfect enlightenment. These sixteen novices, monks, said to the Lord Mahābhigñāṅānābhibhū, the Tathāgata, &c., the following: O Lord, these many hundred thousand myriads of kotis of disciples of the Tathāgata have become very mighty, very powerful, very potent, owing to the Lord's teaching of the law. Deign, O Lord, to teach us also, for mercy's sake, the law with a view to supreme, perfect enlightenment, so that we also may follow the teaching of the Tathāgata. We want, O Lord, to see the knowledge of the Tathāgata; the Lord can himself testify to this, for thou, O Lord, who knowest the disposition of all beings, also knowest ours.

Then, monks, on seeing that those princes, the youths, had chosen the vagrant life of mendicants and become novices, the half of the whole retinue of the king Kakravartin, to the number of eighty hundred thousand myriads of kotis of living beings, chose the vagrant life of mendicants.

Subsequently, monks, the Lord Mahābhigñāṅānābhībhū, the Tathāgata, &c., viewing the prayer of those novices at the lapse of twenty thousand Æons, amply and completely revealed the Dharmaparyāya called 'the Lotus of the True Law, a text of great extent, serving to instruct Bodhisattvas and proper for all Buddhas, in presence of all the four classes of auditors.

In course of time, monks, those sixteen novices grasped, kept, and fully penetrated the Lord's teaching.

Subsequently, monks, the Lord Mahābhigñāṅānābhībhū, the Tathāgata, &c., foretold those sixteen novices their future destiny to supreme, perfect enlightenment. And while the Lord Mahābhigñāṅānābhībhū, the Tathāgata, &c., was propounding the Dharmaparyāya of the Lotus of the True Law, the disciples as well as the sixteen novices were full of faith, and many hundred thousand myriads of kotis of beings acquired perfect certainty.

Thereupon, monks, after propounding the Dharmaparyāya of the Lotus of the True Law during eight thousand Æons without interruption, the Lord Mahābhigñāṅānābhībhū, the Tathāgata, &c., entered the monastery to retire for the purpose of meditation, and in that retirement, monks, the Tathāgata continued in the monastery during eighty-four thousand kotis of Æons.

Now, monks, when the sixteen novices perceived that the Lord was absorbed, they sat down on the seats, the royal thrones which had been prepared for each of them, and amply expounded, during eighty-four hundred thousand myriads of kotis, the Dharmaparyāya of the Lotus of the True Law to the four classes. By doing this, monks, each of those novices, as Bodhisattvas fully developed, instructed, excited, stimulated, edified, confirmed in respect to supreme, perfect enlightenment 60 x 60 hundred thousand myriads of kotis of living beings, equal to the sands of the river Ganges.

Now, monks, at the lapse of eighty-four thousand Æons the Lord Mahābhigñāṅānābhībhū, the Tathāgata, &c., rose from his meditation, in possession of memory and consciousness, whereafter he went up to the seat of the law, designed for him, in order to occupy it.

As soon as the Lord had occupied the seat of the law, monks, he cast his looks over the whole circle of the audience and addressed the

congregation of monks: They are wonderfully gifted, monks, they are prodigiously gifted, these sixteen novices, wise, servitors to many hundred thousand myriads of kotis of Buddhas, observers of the course (of duty), who have received Buddha-knowledge, transmitted Buddha-knowledge, expounded Buddha-knowledge. Honour these sixteen novices, monks, again and again; and all, be they devoted to the vehicle of the disciples, the vehicle of the Pratyekabuddhas, or the vehicle of the Bodhisattvas, who shall not reject nor repudiate the preaching of these young men of good family, O monks, shall quickly gain supreme, perfect enlightenment, and obtain Tathâgata-knowledge.

In the sequel also, monks, have these young men of good family repeatedly revealed this Dharmaparyâya of the Lotus, of the True Law under the mastership of that Lord. And the 60 x 60 hundred thousand myriads of kotis of living beings, equal to the sands of the river Ganges, who by each of the sixteen novices, the Bodhisattvas Mahasattvas, in the quality of Bodhisattva, had been roused to enlightenment, all those beings followed the example of the sixteen novices in choosing along with them the vagrant life of mendicants, in their several existences; they enjoyed their sight and heard the law from their mouth. They propitiated forty kotis of Buddhas, and some are doing so up to this day.

I announce to you, monks, I declare to you: Those sixteen princes, the youths, who as novices under the mastership of the Lord were interpreters of the law, have all reached supreme, perfect enlightenment, and all of them are staying, existing, living even now, in the several directions of space, in different Buddha-fields, preaching the law to many hundred thousand myriads of kotis of disciples and Bodhisattvas, to wit: In the east, monks, in the world Abhirati the Tathâgata named Akshobhya, the Arhat, &c., and the Tathâgata Merukûta, the Arhat, &c. In the south-east, monks, is the Tathâgata Simhaghosha, &c., and the Tathâgata Simhadvaga, &c. In the south, monks, is the Tathâgata named Akâsapratishthita, &c., and the Tathâgata named Nityaparinirvrita, &c. In the southwest, monks, is the Tathâgata named Indradhvaga, &c., and the Tathâgata named Brahmadvaga, &c. In the west, monks, is the Tathâgata named Amitâyus, &c., and the Tathâgata named Sarvalokadhâtûpadravodvegapratyuttirna, &c. In the north-west, monks, is the Tathâgata named Tamâlapatrakandanagandhâbhigña, &c., and the Tathâgata Merukalpa, &c. In the north, monks, is the Tathâgata named Meghasvarapradipa, &c., and the Tathâgata named Meghasvararâga, &c. In the north-east, monks, is the Tathâgata named

Sarvalokabhayâgitakkhambhitatvavidhvamsanakara, the Arhat, &c., and, the sixteenth, myself, Sâkyamuni, the Tathâgata, the Arhat, &c., who have attained supreme, perfect enlightenment in the centre of this Saha-world.

Further, monks, those beings who have heard the law from us when we were novices, those many hundred thousand myriads of kotis of beings, numerous as the sands of the river Ganges, whom we have severally initiated in supreme, perfect enlightenment, they are up to this day standing on the stage of disciples and matured for supreme, perfect enlightenment. In regular turn they are to attain supreme, perfect enlightenment, for it is difficult, monks, to penetrate the knowledge of the Tathâgatas. And which are those beings, monks, who, innumerable, incalculable like the sands of the Ganges, those hundred thousands of myriads of kotis of living beings, whom I, when I was a Bodhisattva under the mastership of that Lord, have taught the law of omniscience? Yourselves, monks, were at that time those beings.

And those who shall be my disciples in future, when I shall have attained complete Nirvâna, shall learn the course (of duty) of Bodhisattvas, without conceiving the idea of their being Bodhisattvas. And, monks, all who shall have the idea of complete Nirvâna, shall reach it. It should be added, monks, as I stay under different names in other worlds, they shall there be born again seeking after the knowledge of the Tathâgatas, and there they shall anew hear this dogma: The complete Nirvâna of the Tathâgatas is but one; there is no other, no second Nirvâna of the Tathâgatas. Herein, monks, one has to see a device of the Tathâgatas and a direction for the preaching of the law. When the Tathâgata, monks, knows that the moment of his complete extinction has arrived, and sees that the assemblage is pure, strong in faith, penetrated with the law of voidness, devoted to meditation, devoted to great meditation, then, monks, the Tathâgata, because the time has arrived, calls together all Bodhisattvas and all disciples to teach them thus: There is, O monks, in this world no second vehicle at all, no second Nirvâna, far less a third. It is an able device of the Tathâgata, monks, that on seeing creatures far advanced on the path of perdition, delighting in the low and plunged in the mud of sensual desires, the Tathâgata teaches them that Nirvâna to which they are attached.

By way of example, monks, suppose there is some dense forest five hundred yoganas in extent which has been reached by a great company of men. They have a guide to lead them on their journey to the Isle of Jewels, which guide, being able, clever, sagacious, well acquainted with

the difficult passages of the forest, is to bring the whole company out of the forest. Meanwhile that great troop of men, tired, weary, afraid, and anxious, say: 'Verily, Master, guide, and leader, know that we are tired, weary, afraid, and anxious; let us return; this dense forest stretches so far.' The guide, who is a man of able devices, on seeing those people desirous of returning, thinks within himself: It ought not to be that these poor creatures should not reach that great Isle of Jewels. Therefore out of pity for them he makes use of an artifice. In the middle of that forest he produces a magic city more than a hundred or two hundred yoganas in extent. Thereafter he says to those men: 'Be not afraid, sirs, do not return; there you see a populous place where you may take repose and perform all you have to do; there stay in the enjoyment of happy rest. Let him who after reposing there wants to do so, proceed to the great Isle of Jewels.'

Then, monks, the men who are in the forest are struck with astonishment, and think: We are out of the forest; we have reached the place of happy rest; let us stay here. They enter that magic city, in the meaning that they have arrived at the place of their destination, that they are saved and in the enjoyment of rest. They think: We are at rest, we are refreshed'. After a while, when the guide perceives that their fatigue is gone, he causes the magic city to disappear, and says to them: 'Come, sirs, there you see the great Isle of Jewels quite near; as to this great city, it has been produced by me for no other purpose but to give you some repose.'

In the same manner, monks, is the Tathâgata, the Arhat,&c., your guide, and the guide of all other beings. Indeed, monks, the Tathâgata, &c., reflects thus: Great is this forest of evils which must be crossed, left, shunned. It ought not to be that these beings, after hearing the Buddha-knowledge, should suddenly turn back and not proceed to the end because they think: This Buddha-knowledge is attended with too many difficulties to be gone through to the end. Under those circumstances the Tathâgata, knowing the creatures to be feeble of character, (does) as the guide (who) produces the magic city in order that those people may have repose, and after their having taken repose, he tells them that the city is one produced by magic. In the same manner, monks, the Tathâgata, &c., to give a repose to the creatures, very skilfully teaches and proclaims two stages of

Nirvâna, viz. the stage of the disciples and that of the Pratyekabuddhas. And, monks, when the creatures are there halting, then the Tathâgata, &c., himself, pronounces these words: 'You have not accomplished your

task, monks; you have not finished what you had to do. But behold, monks! the Buddha-knowledge is near; behold and be convinced: what to you (seems) Nirvâna, that is not Nirvâna. Nay, monks, it is an able device of the Tathâgatas, &c., that they expound three vehicles.'

And in order to explain this same subject more in detail, the Lord on that occasion uttered the following stanzas:

60. The Leader of the world, Abhigñâgñânâbhibhû, having occupied the terrace of enlightenment, continued ten complete intermediate kalpas without gaining enlightenment, though he saw the things in their very essence.

61. Then the gods, Nâgas, demons, and goblins, zealous to honour the Gina, sent down a rain of flowers on the spot where the Leader awakened to enlightenment.

62. And high in the sky they beat the cymbals to worship and honour the Gina, and they were vexed that the Gina delayed so long in coming to the highest place.

63. After the lapse of ten intermediate kalpas the Lord Anâbhibhû attained enlightenment; then all gods, men, serpents, and demons were glad and overjoyed.

64. The sixteen sons of the Leader of men, those heroes, being at the time young princes, rich in virtues, came along with thousands of kotis of living beings to honour the eminent chiefs of men.

65. And after saluting the feet of the Leader they prayed: Reveal the law and refresh us as well as this world with thy good word, O Lion amongst kings.

66. After a long time thou art seen (again) in the ten points of this world; thou appearest, great Leader, while the aerial cars of the Brahma-angels are stirring to reveal a token to living beings.

67. In the eastern quarter fifty thousand kotis of fields have been shaken, and the lofty angelic cars in them have become excessively brilliant.

68. The Brahma-angels on perceiving this foretold went and approached the Chief of the Leaders of the world, and, covering him with flowers, presented all of them their cars to him.

69. They prayed him to move forward the wheel of the law, and celebrated him with stanzas and songs. But the king of kings was silent, (for he thought): The time has not yet arrived for me to proclaim the law.

70. Likewise in the south, west, north, the nadir, zenith, and in the intermediate points of the compass there were thousands of kotis of Brahma-angels.

71. Unremittingly covering the Lord (with flowers) they saluted the feet of the Leader, presented all their aerial cars, celebrated him, and again prayed:

72. Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in (the course of) many kotis of Æons. Display the benevolence thou hast observed in so many former generations; open the gate of immortality.

73. On hearing their prayer, he whose sight is infinite exposed the multifarious law and the four Truths, extensively. All existences (said he) spring successively from their antecedents.

74. Starting from Ignorance, the Seer proceeded to speak of death, endless woe; all those evils spring from birth. Know likewise that death is the lot of mankind.

75. No sooner had he expounded the multifarious, different, endless laws, than eighty myriads of kotis of creatures who had heard them quickly attained the stage of disciples.

76. On a second occasion the Gina expounded many laws, and beings like the sands of the Ganges became instantly purified and disciples.

77. From that moment the assembly of that Leader of the world was innumerable; no man would be able to reach the term (of its number), even were he to go on counting for myriads of kotis of Æons.

78. Those sixteen princes also, his own dear sons, who had become mendicants and novices, said to the Gina: 'Expound, O Chief, the superior law;

79. 'That we may become sages, knowers of the world, such as thyself art, O supreme of all Ginas, and that all these beings may become such as thyself art, O hero, O clear-sighted one.'

80. And the Gina, considering the wish of his sons, the young princes, explained the highest superior enlightenment by means of many myriads of kotis of illustrations.

81. Demonstrating with thousands of arguments and elucidating the knowledge of transcendent wisdom, the Lord of the world indicated the veritable course (of duty) such as was followed by the wise Bodhisattvas.

82. This very Sûtra of orreat extension, this good Lotus of the True Law, was by the Lord delivered in many thousands of stanzas, so numerous as to equal the sands of the Ganges.

83. After delivering this Sûtra, the Gina entered the monastery for the purpose of becoming absorbed in meditation; during eighty-four complete Æons the Lord of the world continued meditating, sitting on the same seat.

84. Those novices, perceiving that the Chief remained in the monastery without coming out of it, imparted to many kotis of creatures that Buddha-knowledge, which is free from imperfections and blissful.

85. On the seats which they had made to be prepared, one for each, they expounded this very Sûtra under the mastership of the Sugata of that period. A service of the same kind they render to me.

86. Innumerable as the sands of sixty thousand (rivers like the) Ganges were the beings then taught; each of the sons of the Sugata converted (or trained) endless beings.

87. After the Gina's complete Nirvâna they commenced a wandering life and saw kotis of Buddhas; along with those pupils they rendered homage to the most exalted amongst men.

88. Having observed the extensive and sublime course of duty and reached enlightenment in the ten points of space, those sixteen sons of the Gina became themselves Ginas, two by two, in each point of the horizon.

89. And all those who had been their pupils became disciples of those Ginas, and gradually obtained possession of enlightenment by various means.

90. I myself was one of their number, and you have all been taught by me. Therefore you are my disciples now also, and I lead you all to enlightenment by (my) devices.

91. This is the cause dating from old, this is the motive of my expounding the law, that I lead you to superior enlightenment. This being the case, monks, you need not be afraid.

92. It is as if there were a forest dreadful, terrific, barren, without a place of refuge or shelter, replete with wild beasts, deprived of water, frightful for persons of no experience.

93. (Suppose further that) many thousand men have come to the forest, that waste track of wilderness which is fully five hundred yoganas in extent.

94. And he who is to act as their guide through that rough and horrible forest is a rich man, thoughtful, intelligent, wise, well instructed, and undaunted.

95. And those beings, numbering many kotis, feel tired, and say to the guide: 'We are tired, Master; we are not able to go on; we should like now to return.'

96. But he, the dexterous and clever guide, is searching in his mind for some apt device. Alas! he thinks, by going back these foolish men will be deprived of the possession of the jewels.

97. Therefore let me by dint of magic power now produce a great city adorned with thousands of kotis of buildings and embellished by monasteries and parks.

98. Let me produce ponds and canals; (a city) adorned with gardens and flowers, provided with walls and gates, and inhabited by an infinite number of men and women.

99. After creating that city he speaks to them in this manner: 'Do not fear, and be cheerful; you have reached a most excellent city; enter it and do your business, speedily.

100. 'Be joyful and at ease; you have reached the limit of the whole forest.' It is to give them a time for repose that he speaks these words, and, in fact, they recover from their weariness.

101. As he perceives that they have sufficiently reposed, he collects them and addresses them again: 'Come, hear what I have to tell you: this city have I produced by magic'.

102. 'On seeing you fatigued, I have, lest you should go back, made use of this device; now strain your energy to reach the Isle.'

103. In the same manner, monks, I am the guide, the conductor of thousands of kotis of living beings; in the same manner I see creatures toiling and unable to break the shell of the egg of evils'.

104. Then I reflect on this matter: These beings have enjoyed repose, have been tranquillised; now I will remind them of the misery of all things (and I say): 'At the stage of Arhat you shall reach your aim.'

105. At that time, when you shall have attained that state, and when I see all of you have become Arhats, then will I call you all together and explain to you how the law really is.

106. It is an artifice of the Leaders, when they, the great Seers, show three vehicles, for there is but one vehicle, no second; it is only to help (creatures) that two vehicles are spoken of.

107. Therefore I now tell you, monks: Rouse to the utmost your lofty energy for the sake of the knowledge of the all-knowing; as yet, you have not come so far as to possess complete Nirvâna.

108. But when you shall have attained the knowledge of the all-knowing and the ten powers proper to Ginas, you shall become

Buddhas marked by the thirty-two characteristic signs and have rest for ever.

109. Such is the teaching of the Leaders: in order to give quiet they speak of repose, (but) when they see that (the creatures) have had a repose, they, knowing this to be no final resting-place, initiate them in the knowledge of the all-knowing.

CHAPTER VIII.

ANNOUNCEMENT OF THE FUTURE DESTINY OF THE FIVE HUNDRED MONKS.

On hearing from the Lord that display of skilfulness and the instruction by means of mysterious speech; on hearing the announcement of the future destiny of the great Disciples, as well as the foregoing tale concerning ancient devotion and the leadership of the Lord, the venerable Pūrṇa, son of Maitrāyaṇī, was filled with wonder and amazement, thrilled with pure-heartedness, a feeling of delight and joy. He rose from his seat, full of delight and joy, full of great respect for the law, and while prostrating himself before the Lord's feet, made within himself the following reflection: Wonderful, O Lord; wonderful, O Sugata; it is an extremely difficult thing that the Tathāgatas, &c., perform, the conforming to this world, composed of so many elements, and preaching the law to all creatures with many proofs of their skilfulness, and skilfully releasing them when attached to this or that. What could we do, O Lord, in such a case? None but the Tathāgata knows our inclination and our ancient course. Then, after saluting with his head the Lord's feet, Pārṇa went and stood apart, gazing up to the Lord with unmoved eyes and so showing his veneration.

And the Lord, regarding the mental disposition of the venerable Pūrṇa, son of Maitrāyaṇī, addressed the entire assembly of monks in this strain: Ye monks, see this disciple, Pūrṇa, son of Maitrāyaṇī, whom I have designated as the foremost of preachers in this assembly, praised for his many virtues, and who has applied himself in various ways to comprehend the true law. He is the man to excite, arouse, and stimulate the four classes of the audience; unwearied in the preaching of the law; as capable to preach the law as to oblige his fellow-followers of the course of duty. The Tathāgata excepted, monks, there is none able to equal Pūrṇa, son of Maitrāyaṇī, either essentially or in accessories. Now, monks, do you suppose that he keeps my true law only? No,

monks, you must not think so. For I remember, monks, that in the past, in the times of the ninety-nine Buddhas, the same Pūrṇa kept the true law under the mastership of those Buddhas. Even as he is now with me, so he has, in all periods, been the foremost of the preachers of the law; has in all periods been a consummate knower of Voidness; has in all periods acquired the (four) distinctive qualifications of an Arhat; has in all periods reached mastership in the transcendent wisdom of the Bodhisattvas. He has been a strongly convinced preacher of the law, exempt from doubt, and quite pure. Under the mastership of those Buddhas he has during his whole existence observed a spiritual life, and everywhere they termed him 'the Disciple.' By this means he has promoted the interest of innumerable, incalculable hundred thousands of myriads of kotis of beings, and brought innumerable and incalculable beings to full ripeness for supreme and perfect enlightenment. In all periods he has assisted the creatures in the function of a Buddha, and in all periods he has purified his own Buddha-field, always striving to bring creatures to ripeness. He was also, monks, the foremost among the preachers of the law under the seven Tathāgatas, the first of whom is Vipasyin and the seventh myself.

And as to the Buddhas, monks, who have in future to appear in this Bhadrā-kalpa, to the number of a thousand less four, under the mastership of them also shall this same Pūrṇa, son of Maitrayanī, be the foremost among the preachers of the law and the keeper of the true law. Thus he shall keep the true law of innumerable and incalculable Lords and Buddhas in future, promote the interest of innumerable and incalculable beings, and bring innumerable and incalculable beings to full ripeness for supreme and perfect enlightenment. Constantly and assiduously he shall be instant in purifying his own Buddha-field and bringing creatures to ripeness. After completing such a Bodhisattva-course, at the end of innumerable, incalculable Æons, he shall reach supreme and perfect enlightenment; he shall in the world be the Tathāgata called Dharmaprabhāsa, an Arhat, &c., endowed with science and conduct, a Sugata, &c. He shall appear in this very Buddha-field.

Further, monks, at that time the Buddha-field spoken of will look as if formed by thousands of spheres similar to the sands of the river Ganges. It will be even, like the palm of the hand, consist of seven precious substances, be without hills, and filled with high edifices of seven precious substances. There will be cars of the gods stationed in the sky; the gods will behold men, and men will behold the gods. Moreover, monks, at that time that Buddha-field shall be exempt from places of punishment and from womankind, as all beings shall be born

by apparitional birth. They shall lead a spiritual life, have ideal bodies, be self-lighting, magical, moving in the firmament, strenuous, of good memory, wise, possessed of gold-coloured bodies, and adorned with the thirty-two characteristics of a great man. And at that time, monks, the beings in that Buddha-field will have two things to feed upon, viz. the delight in the law and the delight in meditation. There will be an immense, incalculable number of hundred thousands of myriads of kotis of Bodhisattvas; all endowed with great transcendent wisdom, accomplished in the (four) distinctive qualifications of an Arhat, able in instructing creatures. He (that Buddha) will have a number of disciples, beyond all calculation, mighty in magic, powerful, masters in the meditation of the eight emancipations. So immense are the good qualities that Buddha-field will be possessed of. And that Æon shall be called Ratnâvabhâsa (i.e. radiant with gems), and that world Suvisuddha (i.e. very pure). His lifetime shall last immense, incalculable Æons; and after the complete extinction of that Lord Dharmaprabhâsa, the Tathâgata, &c., his true law shall last long, and his world shall be full of Stûpas made of precious substances. Such inconceivable good qualities, monks, shall the Buddha-field of that Lord be possessed of.

So spoke the Lord, and thereafter he, the Sugata, the Master, added the following stanzas:

1. Listen to me, monks, and hear how my son has achieved his course of duty, and how he, welltrained and skilful, has observed the course of enlightenment.
2. Viewing these beings to be lowly-disposed and to be startled at the lofty vehicle, the Bodhisattvas become disciples and exercise Pratyekabuddhaship.
3. By many hundreds of able devices they bring numerous Bodhisattvas to full ripeness and declare: We are but disciples, indeed, and we are far away from the highest and supreme enlightenment.
4. It is by learning from them this course (of duty) that kotis of beings arrive at full ripeness, who (at first), lowly-disposed and somewhat lazy, in course of time all become Buddhas.
5. They follow a course in ignorance (thinking): We, disciples, are of little use, indeed! In despondency they descend into all places of existence (successively), and (so) clear their own field.

6. They show in their own persons that they are not free from affection, hatred, and infatuation; and on perceiving (other) beings clinging to (heretical) views, they go so far as to accommodate themselves to those views.

7. By following such a course my numerous disciples skilfully save creatures; simple people would go mad, if they were taught the whole course of life (or story).

8. Pūrṇa here, monks, my disciple, has formerly fulfilled his course (of duty) under thousands of kotis of Buddhas, he has got possession of this true law by seeking after Buddha-knowledge.

9. And at all periods has he been the foremost of the disciples, learned, a brilliant orator, free from hesitation; he has, indeed, always been able to excite to gladness and at all times ready to perform the Buddha-task.

10. He has always been accomplished in the sublime transcendent faculties and endowed with the distinctive qualifications of an Arhat; he knew the faculties and range of (other) beings, and has always preached the perfectly pure law.

11. By exposing the most eminent of true laws he has brought thousands of kotis of beings to full ripeness for this supreme, foremost vehicle, whilst purifying his own excellent field.

12. In future also he shall likewise honour thousands of kotis of Buddhas, acquire knowledge of the most eminent of good laws, and clean his own field.

13. Always free from timidity he shall preach the law with thousands of kotis of able devices, and bring many beings to full ripeness for the knowledge of the all-knowing that is free from imperfections.

14. After having paid homage to the Chiefs of men and always kept the most eminent of laws, he shall in the world be a Buddha self-born, widely renowned everywhere by the name of Dharmaprabhāsa.

15. And his field shall always be very pure and always set off with seven precious substances; his Æon shall be (called) Ratnāvabhāsa, and his world Suvisuddha.

16. That world shall be pervaded with many thousand kotis of Bodhisattvas, accomplished masters in the great transcendent sciences, pure in every respect, and endowed with magical power.

17. At that period the Chief shall also have an assemblage of thousands of kotis of disciples, endowed with magical power, adepts at the meditation of the (eight) emancipations, and accomplished in the (four) distinctive qualifications of an Arhat.

18. And all beings in that Buddha-field shall be pure and lead a spiritual life. Springing into existence by apparitional birth, they shall all be goldcoloured and display the thirty-two characteristic signs.

19. They shall know no other food but pleasure in the law and delight in knowledge. No womankind shall be there, nor fear of the places of punishments or of dismal states.

20. Such shall be the excellent field of Pūrṇa, who is possessed of all good qualities; it shall abound with all goodly things, a small part (only) of which has here been mentioned.

Then this thought arose in the mind of those twelve hundred self-controlled (Arhats): We are struck with wonder and amazement. (How) if the Tathāgata would predict to us severally our future destiny as the Lord has done to those other great disciples? And the Lord apprehending in his own mind what was going on in the minds of these great disciples addressed the venerable Mahā-Kāśyapa: Those twelve hundred self-controlled hearers whom I am now beholding from face to face, to all those twelve hundred self-controlled hearers, Kāśyapa, I will presently foretell their destiny. Amongst them, Kāśyapa, the monk Kaundinya, a great disciple, shall, after sixty-two hundred thousand myriads of kotis of Buddhas, become a Tathāgata, an Arhat, &c., under the name of Samantaprabhāsa, endowed with science and conduct, a Sugata, &c. &c.; but of those (twelve hundred), Kāśyapa, five hundred shall become Tathāgatas of the same name. Thereafter shall all those five hundred great disciples reach supreme and perfect enlightenment, all bearing the name of Samantaprabhāsa; viz. Gayā-Kāśyapa, Nadi-Kāśyapa, Uruvilvā-Kāśyapa, Kāla, Kālodāyin, Aniruddha, Kapphina, Vakkula, Kunda, Svāgata, and the rest of the five hundred self-controlled (Arhats).

And on that occasion the Lord uttered the following stanzas:

21. The scion of the Kundina family, my disciple here, shall in future be a Tathâgata, a Lord of the world, after the lapse of an endless period; he shall educate hundreds of kotis of living beings.

22. After seeing many endless Buddhas, he shall in future, after the lapse of an endless period, become the Gina Samantaprabhâsa, whose field shall be thoroughly pure.

23. Brilliant, gifted with the powers of a Buddha, with a voice far resounding in all quarters, waited upon by thousands of kotis of beings, he shall preach supreme and eminent enlightenment.

24. There shall be most zealous Bodhisattvas, mounted on lofty aerial cars, and moving, meditative, pure in morals, and assiduous in doing good.

25. After hearing the law from the highest of men, they shall invariably go to other fields, to salute thousands of Buddhas and show them great honour.

26. But ere long they shall return to the field of the Leader called Prabhâsa, the Tathâgata. So great shall be the power of their course (of duty).

27. The measure of the lifetime of that Sugata shall be sixty thousand Æons, and, after the complete extinction of that mighty one, his true law shall remain twice as long in the world.

28. And the counterfeit of it shall continue three times as long. When the true law of that holy one shall be exhausted, men and gods shall be vexed.

29. There shall appear a complete number of five hundred Chiefs, supreme amongst men, who shall bear the same name with that Gina, Samantaprabha, and follow one another in regular succession.

30. All shall have like divisions, magical powers, Buddha-fields, and hosts (of followers). Their true law also shall be the same and stand equally long.

31. All shall have in this world, including the gods, the same voice as Samantaprabha'sa, the highest of men, such as I have mentioned before.

32. Moved by benevolence and compassion they shall in succession foretell each other's destiny, with the words: This is to be my immediate successor, and he is to command the world as I do at present.

33. Thus, Kâsyapa, keep now in view I here these self-controlled (Arhats), no less than five hundred (in number), as well as my other disciples, and speak of this matter to the other disciples.

On hearing from the Lord the announcement of their own future destiny, the five hundred Arhats, contented, satisfied, in high spirits and ecstasy, filled with cheerfulness, joy, and delight, went up to the place where the Lord was sitting, reverentially saluted with their heads his feet, and spoke thus: We confess our fault, O Lord, in having continually and constantly persuaded ourselves that we had arrived at final Nirvâna, as (persons who are) dull, inept, ignorant of the rules, For, O Lord, whereas we should have thoroughly penetrated the knowledge of the Tathâgatas, we were content with such a trifling degree of knowledge.

It is, O Lord, as if some man having come to a friend's house got drunk or fell asleep, and that friend bound a priceless gem within his garment, with the thought: Let this gem be his. After a while, O Lord, that man rises from his seat and travels further; he goes to some other country, where he is befallen by incessant difficulties, and has great trouble to find food and clothing. By dint of great exertion he is hardly able to obtain a bit of food, with which (however) he is contented and satisfied. The old friend of that man, O Lord, who bound within the man's garment that priceless gem, happens to see him again and says: How is it, good friend, that thou hast such difficulty in seeking food and clothing, while I, in order that thou shouldst live in ease, good friend, have bound within thy garment a priceless gem, quite sufficient to fulfil all thy wishes? I have given thee that gem, my good friend, the very gem I have bound within thy garment. Still thou art deliberating: What has been bound? by whom? for what reason and purpose? It is something foolish, my good friend, to be contented, when thou hast with (so much) difficulty to procure food and clothing. Go, my good friend, betake thyself, with this gem, to some great city, exchange the gem for money, and with that money do all that can be done with money.

In the same manner, O Lord, has the Tathâgata formerly, when he still followed the course of duty of a Bodhisattva, raised in us also ideas of omniscience, but we, O Lord, did not perceive, nor know it. We fancied, O Lord, that on the stage of Arhat we had reached Nirvâna. We live in difficulty, O Lord, because we content ourselves with such a trifling degree of knowledge. But as our strong aspiration after the knowledge of the all-knowing has never ceased, the Tathâgata teaches us the right: 'Have no such idea of Nirvâna, monks; there are in your intelligence roots of goodness which of yore I have fully developed. In this you have to see an able device of mine that from the expressions used by me, in preaching the law, you fancy Nirvâna to take place at this moment.' And after having taught us the right in such a way, the Lord now predicts our future destiny to supreme and perfect knowledge.

And on that occasion the five hundred self-controlled (Arhats), Agnata-Kaundinya and the rest, uttered the following stanzas:

34. We are rejoicing and delighted to hear this unsurpassed word of comfort that we are destined to the highest, supreme enlightenment. Homage be to thee, O Lord of unlimited sight!

35. We confess our fault before thee; we were so childish, nescient, ignorant that we were fully contented with a small part of Nirvâna, under the mastership of the Sugata.

36. This is a case like that of a certain man who enters the house of a friend, which friend, being rich and wealthy, gives him much food, both hard and soft.

37. After satiating him with nourishment, he gives him a jewel of great value. He ties it with a knot within the upper robe and feels satisfaction at having given that jewel.

38. The other man, unaware of it, goes forth and from that place travels to another town. There he is befallen with misfortune and, as a miserable beggar, seeks his food in affliction.

39. He is contented with the pittance he gets by begging without caring for dainty food; as to that jewel, he has forgotten it; he has not the slightest remembrance of its having been tied in his upper robe.

40. Under these circumstances he is seen by his old friend who at home gave him that jewel. This friend properly reprimands him and shows him the jewel within his robe.

41. At this sight the man feels extremely happy. The value of the jewel is such that he becomes a very rich man, of great power, and in possession of all that the five senses can enjoy.

42. In the same manner, O Lord, we were unaware of our former aspiration, (the aspiration) laid in us by the Tathâgata himself in previous existences from time immemorial.

43. And we were living in this world, O Lord, with dull understanding and in ignorance, under the mastership of the Sugata; for we were contented with a little of Nirvâna; we required nothing higher, nor even cared for it.

44. But the Friend of the world has taught us better: 'This is no blessed Rest at all; the full knowledge of the highest men, that is blessed Rest, that is supreme beatitude.'

45. After hearing this sublime, grand, splendid, and matchless prediction, O Lord, we are greatly elated with joy, when thinking of the prediction (we shall have to make to each other) in regular succession.

CHAPTER IX.

ANNOUNCEMENT OF THE FUTURE DESTINY OF ÂNANDA, RAHULA, AND THE TWO THOUSAND MONKS.

On that occasion the venerable Ânanda made this reflection: Should we also receive a similar prediction? Thus thinking, pondering, wishing, he rose from his seat, prostrated himself at the Lord's feet and uttered the following words. And the venerable Râhula also, in whom rose the same thought and the same wish as in Ânanda, prostrated himself at the Lord's feet, and uttered these words: 'Let it be our turn also, O Lord; let it be our turn also, O Sugata. The Lord is our father and procreator, our refuge and protection. For in this world, including men, gods, and demons, O Lord, we are particularly distinguished, as people say: These are the Lord's sons, the Lord's attendants; these are the keepers of the law-treasure of the Lord. Therefore, Lord, it would seem meet, were the

Lord ere long to predict our destiny to supreme and perfect enlightenment.'

Two thousand other monks, and more, both such as were still under training and such as were not, likewise rose from their seats, put their upper robes upon one shoulder, stretched their joined hands towards the Lord and remained gazing up to him, all pre-occupied with the same thought, viz. of this very Buddha-knowledge: Should we also receive a prediction of our destiny to supreme and perfect enlightenment.

Then the Lord addressed the venerable Ânanda in these words: Thou, Ânanda, shalt in future become a Tathâgata by the name of Sâgaravaradharabuddhivikrîditâbhigña, an Arhat, &c., endowed with science and conduct, &c. After having honoured, respected, venerated, and worshipped sixty-two kotis of Buddhas, kept in memory the true law of those Buddhas and received this command, thou shalt arrive at supreme and perfect enlightenment, and bring to full ripeness for supreme, perfect enlightenment twenty hundred thousand myriads of kotis of Bodhisattvas similar to the sands of twenty Ganges. And thy Buddha-field shall consist of lapis lazuli and be superabundant. The sphere shall be named Anavanâmita-vaig-ayanta and the Æon Manogñasabdâbhigargita. The lifetime of that Lord Sâgaravaradharabuddhivikrîditâbhigña, the Tathâgata, &c., shall measure an immense number of Æons, Æons the term of which is not to be found by calculation. So many hundred thousand myriads of kotis of incalculable Æons shall last the lifetime of that Lord. Twice as long, Ânanda, after the complete extinction of that Lord, shall his true law stand, and twice as long again shall continue its counterfeit. And further, Ânanda, many hundred thousand myriads of kotis of Buddhas, similar to the sands of the river Ganges, shall in all directions of space speak the praise of that Tathagata Sâgaravaradharabuddhivikrîditâbhigña, the Arhat, &c.

1. I announce to you, congregated monks, that Ânanda-Bhadra, the keeper of my law, shall in future become a Gina, after having worshipped sixty kotis of Sugatas.

2. He shall be widely renowned by the name of Sâgarabuddhidhârin Abhigñaprâpta [These names may be translated by 'possessor of an intellect (unfathomable) as the ocean, having arrived at transcendent

wisdom.'], in a beautiful, thoroughly clear field, (termed) Anavanatā Vaigayantī (i. e. triumphal banner unlowered).

3. There shall be Bodhisattvas like the sands of the Ganges and even more, whom he shall bring to full ripeness; he shall be a Gina endowed with great (magical) power, whose word shall widely resound in all quarters of the world.

4. The duration of his life shall be immense. He shall always be benign and merciful to the world. After the complete extinction of that Gina and mighty saint [Tāyin], his true law shall stand twice as long.

5. The counterfeit (shall continue) twice as long under the rule of that Gina. Then also shall beings like grains of sand of the Ganges produce in this world what is the cause of Buddha-enlightenment.

In that assembly were eight thousand Bodhisattvas who had newly entered the vehicle. To them this thought presented itself: Never before did we have such a sublime prediction to Bodhisattvas, far less to disciples. What may be the cause of it? what the motive? The Lord, who apprehended in his mind what was going on in the minds of those Bodhisattvas, addressed them in these words: Young men of good family, I and Ānanda have in the same moment, the same instant conceived the idea of supreme and perfect enlightenment in the presence of the Tathagata Dharmagahanābhyudgataraga, the Arhat, &c. At that period, young men of good family, he (Ānanda) constantly and assiduously applied himself to great learning, whereas I was applying myself to strenuous labour. Hence I sooner arrived at supreme and perfect enlightenment, whilst Ānanda-Bhadra was the keeper of the law-treasure of the Lords Buddhas; that is to say, young men of good family, he made a vow to bring Bodhisattvas to full development.

When the venerable Ananda, heard from the Lord the announcement of his own destiny to supreme and perfect enlightenment, when he learned the good qualities of his Buddha-field and its divisions, when he heard of the vow he had made in the past, he felt pleased, exultant, ravished, joyous, filled with cheerfulness and delight. And at that juncture he remembered the true law of many hundred thousand myriads of kotis of Buddhas and his own vow of yore.

And on that occasion the venerable Ānanda uttered the following stanzas:

6. Wonderful, boundless are the Ginas who remind us of the law preached by the extinct Ginas and mighty saints. Now I remember it as if it had happened to-day or yesterday.

7. I am freed from all doubts; I am ready for enlightenment. Such is my skilfulness, (as) I am the servitor, and keep the true law for the sake of enlightenment.

Thereupon the Lord addressed the venerable Râhula-Bhadra in these words: Thou, Râhula, shalt be in future a Tathâgata of the name of Saptaratnapadmavikrântagâmin, an Arhat, &c., endowed with science and conduct, &c. After having honoured, respected, venerated, worshipped a number of Tathâgata, &c., equal to the atoms of ten worlds, thou shalt always be the eldest son of those Lords Buddhas, just as thou art mine at present. And, Râhula, the measure of the lifetime of that Lord Saptaratnapadmavikrântagâmin, the Tathâgata, &c., and the abundance of all sorts of good qualities (belonging to him) shall be exactly the same as of the Lord Sâgaravaradharabuddhivikrîditâbhigña, the Tathâgata, &c.; likewise shall the divisions of the Buddha-field and its qualities be the same as those possessed by that Lord. And, Râhula, thou shalt be the eldest son of that Tathâgata Sâgaravaradharabuddhivikrîditâbhigña, the Arhat, &c. Afterwards thou shalt arrive at supreme and perfect enlightenment.

8. Râhula here, my own eldest son, who was born to me when I was a prince royal, he, my son, after my reaching enlightenment, is a great Seer, an heir to the law.

9. The great number of kotis of Buddhas which he shall see in future, is immense. To all these Ginas he shall be a son, striving after enlightenment.

10. Unknown is this course (of duty) to Râhula, but I know his (former) vow. He glorifies the Friend of the world (by saying): I am, forsooth, the Tathâgata's son.

11. Innumerable myriads of kotis of good qualities, the measure of which is never to be found, appertain to this Râhula, my son; for it has been said: He exists by reason of enlightenment.

The Lord now again regarded those two thousand disciples, both such as were still under training and such as were not, who were looking up

to him with serene, mild, placid minds. And the Lord then addressed the venerable Ānanda : Seest thou, Ānanda, these two thousand disciples, both such as are still under training and such as are not? I do, Lord; I do, Sugata.' The Lord proceeded: All these two thousand monks, Ānanda, shall simultaneously accomplish the course of Bodhisattvas, and after honouring, respecting, venerating, worshipping Buddhas as numerous as the atoms of fifty worlds, and after acquiring the true law, they shall, in their last bodily existence, attain supreme and perfect enlightenment at the same time, the same moment, the same instant, the same juncture in all directions of space, in different worlds, each in his own Buddha-field. They shall become Tathāgatas, Arhats, &c., by the name of Ratnaketurāgas. Their lifetime shall last a complete Æon. The division and good qualities of their Buddha-fields shall be equal; equal also shall be the number of the congregation of their disciples and Bodhisattvas; equal also shall be their complete extinction, and their true law shall continue an equal time.

And on that occasion the Lord uttered the following stanzas:

12. These two thousand disciples, Ānanda, who here are standing before me, to them, the sages, I now predict that in future they shall become Tathāgatas,

13. After having paid eminent worship to the Buddhas, by means of infinite comparisons and examples, they shall, when standing in their last bodily existence, reach my extreme enlightenment.

14. They shall all, under the same name, in every direction, at the same moment and instant, and sitting at the foot of the most exalted tree, become Buddhas, after they shall have reached the knowledge.

15. All shall bear the same name of Ketus of the Ratna, by which they shall be widely famed in this world. Their excellent fields shall be equal, and equal the congregation of disciples and Bodhisattvas.

16. Strong in magic power, they shall all simultaneously, in every direction of space, reveal the law in this world and all at once become extinct; their true law shall last equally long.

And the disciples, both such as were still under training and such as were not, on hearing from the Lord, face to face, the prediction concerning each of them, were pleased, exultant, ravished, joyous, filled

with cheerfulness and delight, and addressed the Lord with the following stanzas:

17. We are satisfied, O Light of the world, to hear this prediction; we are pleased, O Tathâgata, as if sprinkled with nectar.

18. We have no doubt, no uncertainty that we shall become supreme amongst men; to-day we have obtained felicity, because we have heard that prediction.

CHAPTER X.

THE PREACHER.

The Lord then addressed the eighty thousand Bodhisattvas Mahasattvas by turning to Bhaishagyarâga as their representative. Seest thou, Bhaishagyarâga, in this assembly the many gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, monks, nuns, male and female lay devotees, votaries of the vehicle of disciples, votaries of the vehicle of Pratyekabuddhas, and those of the vehicle of Bodhisattvas, who have heard this Dharmaparyâya from the mouth of the Tathâgata? 'I do, Lord; I do, Sugata.' The Lord proceeded: Well, Bhaishagyarâga, all those Bodhisattvas Mahâsattvas who in this assembly have heard, were it but a single stanza, a single verse (or word), or who even by a single rising thought have joyfully accepted this Sûtra, to all of them, Bhaishagyarâga, among the four classes of my audience I predict their destiny to supreme and perfect enlightenment. And all whosoever, Bhaishagyarâga, who, after the complete extinction of the Tathâgata, shall hear this Dharmaparyâya and after hearing, were it but a single stanza, joyfully accept it, even with a single rising thought, to those also, Bhaishagyarâga, be they young men or young ladies of good family, I predict their destiny to supreme and perfect enlightenment. Those young men or ladies of good family, Bhaishagyarâga, shall be worshippers of many hundred thousand myriads of kotis of Buddhas. Those young men or ladies of good family, Bhaishagyarâga, shall have made a vow under hundred thousands of myriads of kotis of Buddhas. They must be considered as being reborn amongst the people of Gambudvîpa, out of compassion to all creatures. Those who shall take, read, make known, recite, copy, and after copying always keep in memory and from time to time regard were it but a single stanza of this Dharmaparyâya; who by that book shall feel veneration for the

Tathâgatas, treat them with the respect due to Masters, honour, revere, worship them; who shall worship that book with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, music, &c., and with acts of reverence such as bowing and joining hands; in short, Bhaishagyarâga, any young men or young ladies of good family who shall keep or joyfully accept were it but a single stanza of this Dharmaparyâya, to all of them, Bhaishagyarâga, I predict their being destined to supreme and perfect enlightenment.

Should some man or woman, Bhaishagyarâga, happen to ask: How now have those creatures to be who in future are to become Tathâgatas, Arhats, &c.? then that man or woman should be referred to the example of that young man or young lady of good family. 'Whoever is able to keep, recite, or teach, were it but a single stanza of four lines, and whoever shows respect for this Dharmaparyâya, that young man or young lady of good family shall in future become' a Tathâgata, &c.; be persuaded of it.' For, Bhaishagyarâga, such a young man or young lady of good family must be considered to be a Tathâgata, and by the whole world, including the gods, honour should be done to such a Tathâgata who keeps were it but a single stanza of this Dharmaparyâya, and far more, of course, to one who grasps, keeps, comprehends, makes known, copies, and after copying always retains in his memory this Dharmaparyâya entirely and completely, and who honours that book with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, music, joined hands, reverential bows and salutations. Such a young man or young lady of good family, Bhaishagyarâga, must be held to be accomplished in supreme and perfect enlightenment; must be held to be the like of a Tathâgata, who out of compassion and for the benefit of the world, by virtue of a former vow, makes his appearance here in Gambudvîpa, in order to make this Dharmaparyâya generally known. Whosoever, after leaving his own lofty conception of the law and the lofty Buddha-field occupied by him, in order to make generally known this Dharmaparyâya, after my complete Nirvâna, may be deemed to have appeared in the predicament of a Tathâgata, such a one, Bhaishagyarâga, be it a young man or a young lady of good family, must be held to perform the function of the Tathâgata, to be a deputy of the Tathâgata. As such, Bhaishagyarâga, should be acknowledged the young man or the young lady of good family, who communicates this Dharmaparyâya, after the complete Nirvâna of the Tathâgata, were it but in secret or by stealth or to one single creature that he communicated or told it.

Again, Bhaishagya-râga, if some creature vicious, wicked, and cruel-minded should in the (current) Age speak something injurious in the face of the Tathâgata, and if some should utter a single harsh word, founded or unfounded, to those irreproachable preachers of the law and keepers of this Sûtrânta, whether lay devotees or clergymen, I declare that the latter sin is the graver. For, Bhaishagya-râga, such a young man or young lady of good family must be held to be adorned with the apparel of the Tathâgata. He carries the Tathâgata on his shoulder, Bhaishagya-râga, who after having copied this Dharmaparyâya and made a volume of it, carries it on his shoulder. Such a one, wherever he goes, must be saluted by all beings with joined hands, must be honoured, respected, worshipped, venerated, revered by gods and men with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, musical instruments, with food, soft and hard, with nourishment and drink, with vehicles, with heaps of choice and gorgeous jewels. That preacher of the law must be honoured by heaps of gorgeous jewels being presented to that preacher of the law. For it may be that by his expounding this Dharmaparyâya, were it only once, innumerable, incalculable beings who hear it shall soon become accomplished in supreme and perfect enlightenment.

And on that occasion the Lord uttered the following stanzas:

1. He who wishes to be established in Buddhahood and aspires to the knowledge of the Self-born must honour those who keep this doctrine.
2. And he who is desirous of omniscience and thinks: How shall I soonest reach it? must try to know this Sûtra by heart, or at least honour one who knows it.
3. He has been sent by the Lord of the world to convert (or catechise) men, he who out of compassion for mankind recites this Sûtra.
4. After giving up a good position, that great man has come hither, he who out of compassion for mankind keeps this Sûtra (in memory).
5. It is by force of his position, that in the last times he is seen preaching this unsurpassed Sûtra.
6. That preacher of the law must be honoured with divine and human flowers and all sorts of perfumes; be decked with divine cloth and strewed with jewels.

7. One should always reverentially salute him with joined hands, as if he were the Chief of Ginas or the Self-born, he who in these most dreadful, last days keeps this Sûtra of the Extinct (Buddha).

8. One should give food, hard and soft, nourishment and drink, lodging in a convent, kotis of robes to honour the son of Gina, when he has propounded, be it but once, this Sûtra.

9. He performs the task of the Tathâgatas and has been sent by me to the world of men, he who in the last days shall copy, keep, or hear this Sûtra.

10. The man who in wickedness of heart or with frowning brow should at any time of a whole Æon utter something injurious in my presence, commits a great sin.

11. But one who reviles and abuses those guardians of this Sûtrânta, when they are expounding this Sûtra, I say that he commits a still greater sin.

12. The man who, striving for superior enlightenment, shall in a complete Æon praise me in my face with joined hands, with many myriads of kotis of stanzas,

13. Shall thence derive a great merit, since he has glorified me in gladness of heart. But a still greater merit shall he acquire who pronounces the praise of those (preachers).

14. One who shall during eighteen thousand kotis of Æons pay worship to those objects of veneration, with words, visible things, flavours, with divine scents and divine kinds of touch,

15. If such a one, by his paying that worship to the objects of veneration during eighteen thousand kotis of Æons, happens to hear this Sûtra, were it only once, he shall obtain an amazingly great advantage.

I announce to thee, Bhaishagyarâga, I declare to thee, that many are the Dharmaparyâyas which I have propounded, am propounding, and shall propound. And among all those Dharmaparyâyas, Bhaishagyarâga, it is this which is apt to meet with no acceptance with everybody, to find no belief with everybody. This, indeed,

Bhaishagyarâga, is the transcendent spiritual esoteric lore of the law, preserved by the power of the Tathâgatas, but never divulged; it is an article (of creed) not yet made known. By the majority of people, Bhaishagyarâga, this Dharmaparyâya is rejected during the lifetime of the Tathâgata; in far higher degree such will be the case after his complete extinction.

Nevertheless, Bhaishagyarâga, one has to consider those young men or young ladies of good family to be invested with the robes of the Tathâgata; to be regarded and blessed by the Tathâgatas living in other worlds, that they shall have the force of individual persuasion, the force that is rooted in virtue, and the force of a pious vow. They shall dwell apart in the convents of the Tathâgata, Bhaishagyarâga, and shall have their heads stroked by the hand of the Tathâgata, those young men and young ladies of good family, who after the complete extinction of the Tathâgata shall believe, read, write, honour this Dharmaparyâya and recite it to others.

Again, Bhaishagyarâga, on any spot of the earth where this Dharmaparyâya is expounded, preached, written, studied, or recited in chorus, on that spot, Bhaishagyarâga, one should build a Tathâgata-shrine, magnificent, consisting of precious substances, high, and spacious; but it is not necessary to depose in it relics of the Tathâgata. For the body of the Tathâgata is, so to say, collectively deposited there. Any spot of the earth where this Dharmaparyâya is expounded or taught or recited or rehearsed in chorus or written or kept in a volume, must be honoured, respected, revered, worshipped as if it were a Stûpa, with all sorts of flowers, incense, perfumes, garlands, ointment, powder, clothes, umbrellas, flags, banners, triumphal streamers, with all kinds of song, music, dancing, musical instruments, castanets, and shouts in chorus. And those, Bhaishagyarâga, who approach a Tathâgata-shrine to salute or see it, must be held to be near supreme and perfect enlightenment. For, Bhaishagyarâga, there are many laymen as well as priests who observe the course of a Bodhisattva without, however, coming so far as to see, hear, write or worship this Dharmaparyâya. So long as they do not hear this Dharmaparyâya, they are not yet proficient in the course of a Bodhisattva. But those who hear this Dharmaparyâya and thereupon accept, penetrate, understand, comprehend it, are at the time near supreme, perfect enlightenment, so to say, immediately near it.

It is a case, Bhaishagyarâga, similar to that of a certain man, who in need and in quest of water, in order to get water, causes a well to be

dug in an and tract of land. So long as he sees that the sand being dug out is dry and white, he thinks: the water is still far off. After some time he sees that the sand being dug out is moist, mixed with water, muddy, with trickling drops, and that the working men who are engaged in digging the well are bespattered with mire and mud. On seeing that foretoken, Bhaishagyarâga, the man will be convinced and certain that water is near. In the same manner, Bhaishagyarâga, will these Bodhisattvas Mahâsattvas be far away from supreme and perfect enlightenment so long as they do not hear, nor catch, nor penetrate, nor fathom, nor mind this Dharmaparyâya. But when the Bodhisattvas Mahasattvas shall hear, catch, penetrate, study, and mind this Dharmaparyâya, then, Bhaishagyarâga, they will be, so to say, immediately near supreme, perfect enlightenment. From this Dharmaparyâya, Bhaishagyarâga, will accrue to creatures supreme and perfect enlightenment. For this Dharmaparyâya contains an explanation of the highest mystery, the secret article of the law which the Tathâgatas, &c., have revealed for the perfecting of the Bodhisattvas Mahâsattvas. Any Bodhisattva, Bhaishagyarâga, who is startled, feels anxiety, gets frightened at this Dharmaparyâya, may be held, Bhaishagyarâga, to have (but) newly entered the vehicle. If, however, a votary of the vehicle of the disciples is startled, feels anxiety, gets frightened at this Dharmaparyâya, such a person, devoted to the vehicle of the disciples, Bhaishagyarâga, may be deemed a conceited man.

Any Bodhisattva Mahâsattva, Bhaishagyarâga, who after the complete extinction of the Tathâgata, in the last times, the last period shall set forth this Dharmaparyâya to the four classes of hearers, should do so, Bhaishagyariga, after having entered the abode of the Tathâgata, after having put on the robe of the Tathâgata, and occupied the pulpit of the Tathâgata. And what is the abode of the Tathâgata, Bhaishagyarâga? It is the abiding in charity (or kindness) to all beings; that is the abode of the Tathâgata, Bhaishagyarâga, which the young man of good family has to enter. And what is the robe of the Tathâgata, Bhaishagyarâga? It is the apparel of sublime forbearance; that is the robe of the Tathâgata, Bhaishagyarâga, which the young man of good family has to put on. What is the pulpit of the Tathâgata, Bhaishagyarâga? It is the entering into the voidness (or complete abstraction) of all laws (or things); that is the pulpit, Bhaishagyarâga, on which the young man of good family has to sit in order to set forth this Dharmaparyâya to the four classes of hearers. A Bodhisattva ought to propound this Dharmaparyâya with unshrinking mind, before the face of the congregated Bodhisattvas, the four classes of hearers, who are striving for the vehicle of Bodhisattvas, and I, staying in another world, Bhaishagyarâga, will by means of

fictitious creatures make the minds of the whole congregation favourably disposed to that young man of good family, and I will send fictitious monks, nuns, male and female lay devotees in order to hear the sermon of the preacher, who are unable to gainsay or contradict him. If afterwards he shall have retired to the forest, I will send thither many gods, Nāgas, goblins, Gandharvas, demons, Garudas, Kinnaras, and great serpents to hear him preach, while I, staying in another world, Bhaishagyaṛāga, will show my face to that young man of good family, and the words and syllables of this Dharmaparyāya which he happens to have forgotten will I again suggest to him when he repeats his lesson.

And on that occasion the Lord uttered the following stanzas:

16. Let one listen to this exalted Sūtra, avoiding all distractedness; for rare is the occasion (given) for hearing it, and rare also the belief in it.

17. It is a case similar to that of a certain man who in want of water goes to dig a well in an arid tract of land, and sees how again and again only dry sand is being dug up.

18. On seeing which he thinks: the water is far off; a token of its being far off is the dry white sand which appears in digging.

19. But when he (afterwards) sees again and again the sand moist and smooth, he gets the conviction that water cannot be very far off.

20. So, too, are those men far from Buddha-knowledge who have not heard this Sūtra and have failed to repeatedly meditate on it.

21. But those who have heard and oft meditated on this profound king amongst Sūtras, this authoritative book for disciples,

22. Are wise and near Buddha-knowledge, even as from the moisture of sand may be inferred that water is near.

23. After entering the abode of the Gīṇa, putting on his robe and sitting down on my seat, the preacher should, undaunted, expound this Sūtra.

24. The strength of charity (or kindness) is my abode; the apparel of forbearance is my robe; and voidness (or complete abstraction) is my seat; let (the preacher) take his stand on this and preach.

25. Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.

26. My body has existed entire in thousands of kotis of regions; during a number of kotis of Æons beyond comprehension I teach the law to creatures.

27. To that courageous man who shall proclaim this Sûtra after my complete extinction I will also send many creations.

28. Monks, nuns, lay devotees, male and female, will honour him as well as the classes of the audience.

29. And should there be some to attack him with clods, sticks, injurious words, threats, taunts, then the creations shall defend him.

30. And when he shall stay alone, engaged in study, in a lonely place, in the forest or the hills,

31. Then will I show him my luminous body and enable him to remember the lesson he forgot.

32. While he is living lonely in the wilderness, I will send him gods and goblins in great number to keep him company.

33. Such are the advantages he is to enjoy; whether he is preaching to the four classes, or living, a solitary, in mountain caverns and studying his lesson, he will see me.

34. His readiness of speech knows no impediment; he understands the manifold requisites of exegesis; he satisfies thousands of kotis of beings because he is, so to say, inspired (or blessed) by the Buddha.

35. And the creatures who are entrusted to his care shall very soon all become Bodhisattvas, and by cultivating his intimacy they shall behold Buddhas as numerous as the sands of the Ganges.

CHAPTER XI.

APPARITION OF A STÛPA.

Then there arose a Stûpa, consisting of seven precious substances, from the place of the earth opposite the Lord, the assembly being in the middle, a Stûpa five hundred yoganās in height and proportionate in circumference. After its rising, the Stûpa, a meteoric phenomenon, stood in the sky sparkling, beautiful, nicely decorated with five thousand successive terraces of flowers, adorned with many thousands of arches, embellished by thousands of banners and triumphal streamers, hung with thousands of jewel-garlands and with hourplates and bells, and emitting the scent of Xanthochymus and sandal, which scent filled this whole world. Its row of umbrellas rose so far on high as to touch the abodes of the four guardians of the horizon and the gods. It consisted of seven precious substances, viz. gold, silver, lapis lazuli, Musāragalva, emerald, red coral, and Karketana-stone. This Stûpa of precious substances once formed, the gods of paradise strewed and covered it with Mandāra and great Mandāra flowers. And from that Stûpa of precious substances there issued this voice: Excellent, excellent, Lord Sākyamuni! thou hast well expounded this Dharmaparyāya of the Lotus of the True Law. So it is, Lord; so it is, Sugata.

At the sight of that great Stûpa of precious substances, that meteoric phenomenon in the sky, the four classes of hearers were filled with gladness delight, satisfaction and joy. Instantly they rose from their seats, stretched out their joined hands, and remained standing in that position. Then the Bodhisattva Mahāsattva Mahāpratibhāna, perceiving the world, including gods, men, and demons, filled with curiosity, said to the Lord: O Lord, what is the cause, what is the reason of so magnificent a Stûpa of precious substances appearing in the world? Who is it, O Lord, who causes that sound to go out from the magnificent Stûpa of precious substances? Thus asked, the Lord spake to Mahāpratibhāna, the Bodhisattva Mahāsattva, as follows: In this great Stûpa of precious substances, Mahāpratibhāna, the proper body of the Tathāgata is contained condensed; his is the Stûpa; it is he who causes this sound to go out.

In the point of space below, Mahāpratibhāna, there are innumerable thousands of worlds. Further on is the world called Ratnavisuddha, there is the Tathāgata named Prabhūtaratna, the Arhat, &c. This Lord of yore made this vow: Formerly, when following the course of a

Bodhisattva, I have not arrived at supreme, perfect enlightenment before I had heard this Dharmaparyâya of the Lotus of the True Law, serving for the instruction of Bodhisattvas. But from the moment that I had heard this Dharmaparyâya of the Lotus of the True Law, I have become fully ripe for supreme, perfect enlightenment. Now, Mahâpratibhâna, that Lord Prabhûtaratna, the Tathâgata, &c., at the juncture of time when his complete extinction was to take place, announced in presence of the world, including the gods: After my complete extinction, monks, one Stûpa must be made of precious substances of this frame (or form) of the proper body of the Tathâgata; the other Stûpas, again, should be made in dedication (or in reference) to me. Thereupon, Mahâpratibhâna, the Lord Prabhûtaratna, the Tathâgata, &c., pronounced this blessing: Let my Stûpas here, this Stûpa of my proper bodily frame (or form), arise wherever in any Buddha-field in the ten directions of space, in all worlds, the Dharmaparyâya of the Lotus of the True Law is propounded, and let it stand in the sky above the assembled congregation when this Dharmaparyâya of the Lotus of the True Law is being preached by some Lord Buddha or another, and let this Stûpa of the frame (or form) of my proper body give a shout of applause to those Buddhas while preaching this Dharmaparyâya of the Lotus of the True Law. It is that Stûpa, Mahâpratibhâna, of the relics of the Lord Prabhûtaratna, the Tathâgata, &c., which, while I was preaching this Dharmaparyâya of the Lotus of the True Law in this Saha-world, arose above this assembled congregation and, standing as a meteor in the sky, gave its applause.

Then said Mahâpratibhâna, the Bodhisattva Mahâsattva, to the Lord: Show us, O Lord, through thy power the frame of the afore-mentioned Tathâgata. Whereon the Lord spake to the Bodhisattva Mahâsattva Mahâpratibhâna as follows: This Lord Prabhûtaratna, Mahâpratibhâna, has made a grave and pious vow. That vow consisted in this: When the Lords, the Buddhas, being in other Buddha-fields, shall preach this Dharmaparyâya of the Lotus of the True Law, then let this Stûpa of the frame of my proper body be near the Tathâgata to hear from him this Dharmaparyâya of the Lotus of the True Law. And when those Lords, those Buddhas wish to uncover the frame of my proper body and show it to the four classes of hearers, let then the Tathâgata-frames, made by the Tathâgatas in all quarters, in different Buddha-fields, from their own proper body, and preaching the law to creatures, under different names in several Buddha-fields, let all those Tathâgata-frames, made from the proper body, united together, along with this Stûpa containing the frame of my own body, be opened and shown to the four classes of hearers. Therefore, Mahâpratibhâna, have I made many Tathâgata-

frames which in all quarters, in several Buddha-fields in thousands of worlds, preach the law to creatures. All those ought to be brought hither.

Thereupon the Bodhisattva Mahāsattva MahApratibhāna said to the Lord: Then, O Lord, shall we reverentially salute all those bodily emanations of the Tathāgata and created by the Tathāgata.

And instantly the Lord darted from the circle of hair on his brow a ray, which was no sooner darted than the Lords, the Buddhas stationed in the east in fifty hundred thousand myriads of kotis of worlds, equal to the sands of the river Ganges, became all visible, and the Buddha-fields there, consisting of crystal, became visible, variegated with jewel trees, decorated with strings of fine cloth, replete with many hundred thousands of Bodhisattvas, covered with canopies, decked with a network of seven precious substances and gold. And in those fields appeared the Lords, the Buddhas, teaching with sweet and gentle voice the law to creatures; and those Buddha-fields seemed replete with hundred thousands of Bodhisattvas. So, too, it was in the south-east; so in the south; so in the south-west; so in the west; so in the north-west; so in the north; so in the north-east; so in the nadir; so in the zenith; so in the ten directions of space; in each direction were to be seen many hundred thousand myriads of kotis of Buddha-fields, similar to the sands of the river Ganges, in many worlds similar to the sands of the river Ganges, Lords Buddhas in many hundred thousand myriads of kotis of Buddha-fields.

Those Tathāgatas, &c., in the ten directions of space then addressed each his own troop of Bodhisattvas: We shall have to go, young men of good family, to the Saha-world near the Lord Sākyamuni, the Tathāgata, &c., to humbly salute the Stūpa of the relics of Prabhūtaratna, the Tathāgata, &c. Thereupon those Lords, those Buddhas resorted with their own satellites, each with one or two, to this Saha-world. At that period this all-embracing world was adorned with jewel trees; it consisted of lapis lazuli, was covered with a network of seven precious substances and gold, smoking with the odorous incense of magnificent jewels, everywhere strewn with Mandārava and great Mandārava flowers, decorated with a network of little bells, showing a checker board divided by gold threads into eight compartments, devoid of villages, towns, boroughs, provinces, kingdoms, and royal capitals, without Kāla-mountain, without the mountains Mukilinda and great Mukilinda, without a mount Sumeru, without a Kakravāla (i. e. horizon) and great Kakravāla (i. e. extended horizon), without other

principal mountains, without great oceans, without rivers and great rivers, without bodies of gods, men, and demons, without hells, without brute creation, without a kingdom of Yama. For it must be understood that at that period all beings in any of the six states of existence in this world had been removed to other worlds, with the exception of those who were assembled at that congregation. Then it was that those Lords, those Buddhas, attended by one or two satellites, arrived at this Saha-world and went one after the other to occupy their place close to the foot of a jewel tree. Each of the jewel trees was five hundred yoganas in height, had boughs, leaves, foliage, and circumference in proportion, and was provided with blossoms and fruits. At the foot of each jewel tree stood prepared a throne, five yoganas in height, and adorned with magnificent jewels. Each Tathâgata went to occupy his throne and sat on it cross-legged. And so all the Tathâgatas of the whole sphere sat cross-legged at the foot of the jewel trees.

At that moment the whole sphere was replete with Tathâgatas, but the beings produced from the proper body of the Lord Sâkyamuni had not yet arrived, not even from a single point of the horizon. Then the Lord Sâkyamuni, the Tathâgata, &c., proceeded to make room for those Tathâgata-frames that were arriving one after the other. On every side in the eight directions of space (appeared) twenty hundred thousand myriads of kotis of Buddha-fields of lapis lazuli, decked with a network of seven precious substances and gold, decorated with a fringe of little bells, strewn with Mandârava and great Mandârava flowers, covered with heavenly awnings, hung with wreaths of heavenly flowers, smoking with heavenly odorous incense. All those twenty hundred thousand myriads of kotis of Buddha-fields were without villages, towns, boroughs, &c.; without Kâla-mountain, &c.; without great oceans, &c.; without bodies of gods, &c. All those Buddha-fields were so arranged by him as to form one Buddha-field, one soil, even, lovely, set off with trees of seven precious substances, trees five hundred yoganas in height and circumference, provided with boughs, flowers, and fruits in proportion. At the foot of each tree stood prepared a throne, five yoganas in height and width, consisting of celestial gems, glittering and beautiful. The Tathâgatas arriving one after the other occupied the throne near the foot of each tree, and sat cross-legged. In like manner the Tathâgata Sâkyamuni prepared twenty hundred thousand myriads of kotis of other worlds, in every direction of space, in order to give room to the Tathâgatas who were arriving one after the other. Those twenty hundred thousand myriads of kotis of worlds in every direction of space were likewise so made by him as to be without villages, towns, &c. [as above]. They were without bodies of gods, &c. [as above]; all

those beings had been removed to other worlds. These Buddha-fields also were of lapis lazuli, &c. [as above]. All those jewel trees measured five hundred yoganas, and near them were thrones, artificially made and measuring five yoganas. Then those Tathâgatas sat down cross-legged, each on a throne at the foot of a jewel tree.

At that moment the Tathâgatas produced by the Lord Sâkyamuni, who in the east were preaching the law to creatures in hundred thousands of myriads of kotis of Buddha-fields, similar to the sands of the river Ganges, all arrived from the ten points of space and sat down in the eight quarters. Thereupon thirty kotis of worlds in each direction were occupied by those Tathâgatas from all the eight quarters. Then, seated on their thrones, those Tathâgatas deputed their satellites into the presence of the Lord Sâkyamuni, and after giving them bags with jewel flowers enjoined them thus: Go, young men of good family, to the Gridhraktila mountain, where the Lord Sâkyamuni, the Tathâgata, &c., is; salute him reverentially and ask, in our name, after the state of health, well-being, lustiness, and comfort both of himself and the crowd of Bodhisattvas and disciples. Strew him with this heap of jewels and speak thus: Would the Lord Tathâgata deign to open this great Stûpa of jewels? It was in this manner that all those Tathâgatas deputed their satellites.

And when the Lord Sâkyamuni, the Tathâgata, perceived that his creations, none wanting, had arrived; perceived that they were severally seated on their thrones, and perceived that the satellites of those Tathâgatas, &c., were present, he, in consideration of the wish expressed by those Tathâgatas, &c., rose from his seat and stood in the sky, as a meteor. And all the four classes of the assembly rose from their seats, stretched out their joined hands, and stood gazing up to the face of the Lord. The Lord then, with the right fore-finger, unlocked the middle of the great Stûpa of jewels, which showed like a meteor, and so severed the two parts. Even as the double doors of a great city gate separate when the bolt is removed, so the Lord opened the great Stûpa, which showed like a meteor, by unlocking it in the middle with the right fore-finger. The great Stûpa of jewels had no sooner been opened than the Lord Prabhûtaratna, the Tathâgata, &c., was seen sitting cross-legged on his throne, with emaciated limbs and faint body, as if absorbed in abstract meditation, and he pronounced these words: Excellent, excellent, Lord Sâkyamuni; thou hast well expounded this Dharmaparyâya of the Lotus of the True Law. I repeat, thou hast well expounded this Dharmaparyâya of the Lotus of the True Law, Lord

Sâkyamuni, to the (four) classes of the assembly. I myself, Lord, have come hither to hear the Dharmaparyâya of the Lotus of the True Law.

Now the four classes of the assembly, on perceiving the Lord Prabhûtaratna, the Tathâgata, &c., who had been extinct for many hundred thousand myriads of kotis of Æons, speaking in this way, were filled with wonder and amazement. Instantly they covered the Lord Prabhataratna, the Tathâgata, &c., and the Lord Sâkyamuni, the Tathâgata, &c., with heaps of divine and human flowers. And then the Lord Prabhûtaratna, the Tathâgata, &c., ceded to the Lord Sâkyamuni, the Tathâgata, &c., the half of the seat on that very throne within that same great Stûpa of jewels and said: Let the Lord Sâkyamuni, the Tathâgata, &c., sit down here. Whereon the Lord Sâkyamuni, the Tathâgata, &c., sat down upon that half-seat together with the other Tathâgata, so that both Tathâgatas were seen as meteors in the sky, sitting on the throne in the middle of the great Stûpa of jewels.

And in the minds of those four classes of the assembly rose this thought: We are far off from the two Tathâgatas; therefore let us also, through the power of the Tathâgata, rise up to the sky. As the Lord apprehended in his mind what was going on in the minds of those four classes of the assembly, he instantly, by magic power, established the four classes as meteors in the sky. Thereupon the Lord Sâkyamuni, the Tathâgata, addressed the four classes: Who amongst you, monks, will endeavour to expound this Dharmaparyâya of the Lotus of the True Law in this Saha-world? The fatal term, the time (of death), is now at hand; the Tathâgata longs for complete extinction, monks, after entrusting to you this Dharmaparyâya of the Lotus of the True Law.

And on that occasion the Lord uttered the following stanzas:

1. Here you see, monks, the great Seer, the extinct Chief, within the Stûpa of jewels, who now has come to hear the law. Who would not call up his energy for the law's sake?
2. Albeit completely extinct for many kotis of Æons, he yet now comes to hear the law; for the law's sake he moves hither and thither; very rare (and very precious) is a law like this.
3. This Leader practised a vow when he was in a former existence; even after his complete extinction he wanders through this whole world in all ten points of space.

4. And all these (you here see) are my proper bodies, by thousands of kotis, like the sands of the Ganges; they have appeared that the law may be fulfilled I and in order to see this extinct Master.

5. After laying out for each his peculiar field, as well as having (created) all disciples, men and gods, in order to preserve the true law, as long as the reign of the law shall last,

6. I have by magic power cleared many worlds, destined as seats for those Buddhas, and transported all creatures.

7. It has (always) been my anxious care how this line of the law might be manifested. So (you see) Buddhas here in immense number staying at the foot of trees like a great multitude of lotuses.

8. Many kotis of bases of trees are brightened by the Leaders sitting on the thrones which are perpetually occupied by them and brightened as darkness is by fire.

9. A delicious fragrance spreads from the Leaders of the world over all quarters, (a fragrance) by which, when the wind is blowing, all these creatures are intoxicated.

10. Let him who after my extinction shall keep this Dharmaparyâya quickly pronounce his declaration in the presence of the Lords of the world.

11. The Seer Prabhûtaratna who, though completely extinct, is awake, will hear the lion's roar of him who shall take this resolution.

12. Myself, in the second place, as well as the many Chiefs who have flocked hither by kotis, will hear that resolution from the son of Gina, who is to exert himself to expound this law.

13. And thereby shall I always be honoured as well as Prabheitaratna, the self-born Gina, who perpetually wanders through the quarters and intermediate quarters in order to hear such a law as this.

14. And these (other) Lords of the world here present, by whom this soil is so variegated and splendid, to them also will accrue ample and manifold honour from this Sûtra being preached.

15. Here on this seat you see me, together with the Lord next to me, in the middle of the Stûpa; likewise many other Lords of the world here present, in many hundreds of fields.

16. Ye, young men of good family, mind, for mercy's sake towards all beings, that it is a very difficult task to which the Chief urges you.

17. One might expound many thousands of Sûtras, like to the sands of the Ganges, without overmuch difficulty.

18. One who after grasping the Sumeru in the fist were to hurl it a distance of kotis of fields, would do nothing very difficult.

19. Nor would it be so very difficult if one could shake this whole universe by the thumb to hurl it a distance of kotis of fields.

20. Nor would one who, after taking stand on the limit of the existing world, were to expound the law and thousands of other Sûtras, do something so very difficult.

21. But to keep and preach this Sûtra in the dreadful period succeeding the extinction of the Chief of the world, that is difficult.

22. To throw down the totality of ether-element after compressing it in one fist, and to leave it behind after having thrown it away, is not difficult.

23. But to copy a Sûtra like this in the period after my extinction, that is difficult.

24. To collect the whole earth-element at a nail's end, cast it away, and then walk off to the Brahma-world,

25. Is not difficult, nor would it require a strength surpassing everybody's strength to do this work of difficulty.

26. Something more difficult than that will he do who in the last days after my extinction shall pronounce this Sûtra, were it but a single moment.

27. It will not be difficult for him to walk in the midst of the conflagration at the (time of the) end of the world, even if he carries with him a load of hay.

28. More difficult it will be to keep this Sûtra after my extinction and teach it to a single creature.

29. One may keep the eighty-four thousand divisions of the law and expound them, with the instructions and such as they have been set forth, to kotis of living beings;

30. This is not so difficult; nor is it, to train at the present time monks, and confirm my disciples in the five parts of transcendent knowledge.

31. But more difficult is it to keep this Satra, believe in it, adhere to it, or expound it again and again.

32. Even he who confirms many thousands of kotis of Arhats, blest with the possession of the six transcendent faculties (Abhigñâs), like sands of the Ganges,

33. Performs something not so difficult by far as the excellent man does who after my extinction shall keep my sublime law.

34. I have often, in thousands of worlds, preached the law, and to-day also I preach it with the view that Buddha-knowledge may be obtained.

35. This Sûtra is declared the principal of all Sûtras; he who keeps in his memory this Stitra, keeps the body of the Gina.

36. Speak, O young men of good family, while the Tathâgata is (still) in your presence, who amongst you is to exert himself in later times to keep the Sûtra.

37. Not only I myself shall be pleased, but the Lords of the world in general, if one would keep for a moment this Sûtra so difficult to keep.

38. Such a one shall ever be praised by all the Lords of the world, famed as an eminent hero, and ouick in arrivinLy at transcendent wisdom.

39. He shall be entrusted with the leadership amongst the sons of the Tathâgatas, he who, after having reached the stage of meekness, shall keep this Sûtra.

40. He shall be the eye of the world, including gods and men, who shall speak this Sûtra after the extinction of the Chief of men.

41. He is to be venerated by all beings, the wise man who in the last times shall preach this Sûtra (were it but) a single moment.

Thereupon the Lord addressed the whole company of Bodhisattvas and the world, including gods and demons, and said: Of yore, monks, in times past I have, unwearied and without repose, sought after the Sûtra of the Lotus of the True Law, during immense, immeasurable Æons; many Æons before I have been a king, during many thousands of Æons. Having once taken the strong resolution to arrive at supreme, perfect enlightenment, my mind did not swerve from its aim. I exerted myself to fulfil the six Perfections (Pâramitâs), bestowing immense alms: gold, money, gems, pearls, lapis lazuli, conch-shells, stones (?), coral, gold and silver, emerald, Musâragalva, red pearls; villages, towns, boroughs, provinces, kingdoms, royal capitals; wives, sons, daughters, slaves, male and female; elephants, horses, cars, up to the sacrifice of life and body, of limbs and members, hands, feet, head. And never did the thought of self-complacency rise in me. In those days the life of men lasted long, so that for a time of many hundred thousand years I was exercising the rule of a King of the Law for the sake of duty, not for the sake of enjoyment. After installing in government the eldest prince royal, I went in quest of the best law in the four quarters, and had promulgated with sound of bell the following proclamation: He who procures for me the best laws or points out what is useful, to him will I become a servant. At that time there lived a Seer; he told me: Noble king, there is a Sûtra, called the Lotus of the True Law, which is an exposition of the best law. If thou consent to become my servant, I will teach thee that law. And I, glad, content, exulting and ravished at the words I heard from the Seer, became his pupil, and said: I will do for thee the work of a servant. And so having agreed upon becoming the servant of the Seer, I performed the duties of a servitor, such as fetching grass, fuel, water, bulbs, roots, fruit, &c. I held also the office of a doorkeeper. When I had done such kind of work at day-time, I at night kept his feet while he was lying on his couch, and never did I feel fatigue of body or mind. In such occupations I passed a full millennium.

And for the fuller elucidation of this matter the Lord on that occasion uttered the following stanzas:

42. I have a remembrance of past ages when I was Dhârmika, the King of the Law, and exercised the royal sway for duty's sake, not for love's sake, in the interest of the best laws.

43. I let go out in all directions this proclamation: I will become a servant to him who shall explain Dharma. At that time there was a far-seeing Sage, a revealer of the Sûtra called the True Law.

44. He said to me: If thou wish to know Dharma, become my servant; then I will explain it to thee. As I heard these words I rejoiced and carefully performed such work as a servant ought to do.

45. I never felt any bodily nor mental weariness since I had become a servant for the sake of the true law. I did my best for real truth's sake, not with a view to win honour or enjoy pleasure.

46. That king meanwhile, strenuously and without engaging in other pursuits, roamed in every direction during thousands of kotis of complete Æons without being able to obtain the Sûtra called Dharma.

Now, monks, what is your opinion? that it was another who at that time, at that juncture was the king? No, you must certainly not hold that view. For it was myself, who at that time, at that juncture was the king. What then, monks, is your opinion? that it was another who at that time, at that juncture was the Seer? No, you must certainly not hold that view. For it was this Devadatta himself, the monk I, who at that time, at that juncture was the Seer. Indeed, monks, Devadatta was my good friend. By the aid of Devadatta have I accomplished the six perfect virtues (Pâramitas). Noble kindness, noble compassion, noble sympathy, noble indifference, the thirty-two signs of a great man, the eighty lesser marks, the gold-coloured tinge, the ten powers, the fourfold absence of hesitation, the four articles of sociability, the eighteen uncommon properties, magical power, ability to save beings in all directions of space—all this (have I got) after having come to Devadatta. I announce to you, monks, I declare to you: This Devadatta, the monk, shall in an age to come, after immense, innumerable Æons, become a Tathâgata named Devarâga (i. e. King of the gods), an Arhat, &c., in the world Devasopâna (i. e. Stairs of the gods). The lifetime of that Tathâgata Devarâga, monks, shall measure twenty intermediate

kalpas. He shall preach the law in extension, and beings equal to the sands of the river Ganges shall through him forsake all evils and realise Arhatship. Several beings shall also elevate their minds to Pratyekabuddhaship, whereas beings equal to the sands of the river Ganges shall elevate their minds to supreme, perfect enlightenment, and become endowed with unflinching patience. Further, monks, after the complete extinction of the Tathâgata Devarâgu, his true law shall stay twenty intermediate kalpas. His body shall not be seen divided into different parts (and relics); it shall remain as one mass within a Stûpa of seven precious substances, which Stûpa is to be sixty hundred yoganas in height and forty yoganas in extension. All, gods and men, shall do worship to it with flowers, incense, perfumed garlands, unguents, powder, clothes, umbrellas, banners, flags, and celebrate it with stanzas and songs. Those who shall turn round that Stûpa from left to right or humbly salute it, shall some of them realise Arhatship, others attain Pratyekabuddhaship; others, gods and men, in immense number, shall raise their minds to supreme, perfect enlightenment, never to return.

Thereafter the Lord again addressed the assembly of monks: Whosoever in future, monks, be he a young man or a young lady of good family, shall hear this chapter of the Sûtra of the Lotus of the True Law, and by doing so be relieved from doubt, become pure-minded, and put reliance on it, to such a one the door of the three states of misfortune shall be shut: he shall not fall so low as to be born in hell, among beasts, or in Yama's kingdom. When born in the Buddha-fields in the ten points of space he shall at each repeated birth hear this very Sûtra, and when born amongst gods or men he shall attain an eminent rank. And in the Buddha-field where he is to be born he shall appear by metamorphosis on a lotus of seven precious substances, face to face with the Tathâgata.

At that moment a Bodhisattva of the name of Pragñâkûta, having come from beneath the Buddha-field of the Tathâgatna, said to the Tathâgata Prabhûtaratna: Lord, let us resort to our own Buddha-field. But the Lord Sâkyamuni, the Tathâgata, said to the Bodhisattva Pragñâkûta: Wait a while, young man of good family, first have a discussion with my Bodhisattva Mañgusrî, the prince royal, to settle some point of the law. And at the same moment, lo, Mañgusrî, the prince royal, rose seated on a centifolious lotus that was large as a carriage yoked with four horses, surrounded and attended by many Bodhisattvas, from the bosom of the sea, from the abode of the Nâga-king Sâgara (i. e. Ocean). Rising high into the sky he went through the air to the Gridhrakûta mountain to the presence of the Lord. There Mañgusrî, the prince royal, alighted from his lotus, reverentially saluted the feet of the Lord

Sākyamuni and Prabhûtaratna, the Tathâgata, went up to the Bodhisattva Pragñākûta and, after making the usual complimentary questions as to his health and welfare, seated himself at some distance. The Bodhisattva Pragñākûta then addressed to Mañgusrî, the prince royal, the following question: Mañgusrî, how many beings hast thou educated' during thy stay in the sea? Mañgusrî answered: Many, innumerable, incalculable beings have I educated, so innumerable that words cannot express it, nor thought conceive it. Wait a while, young man of good family, thou shalt presently see a token. No sooner had Mañgusrî, the prince royal, spoken these words than instantaneously many thousands of lotuses rose from the bosom of the sea up to the sky, and on those lotuses were seated many thousands of Bodhisattvas, who flocked through the air to the Gridhrakilla, mountain, where they stayed, appearing as meteors. All of them had been educated by Mañgusrî, the prince royal, to supreme, perfect enlightenment. The Bodhisattvas amongst them who had formerly striven after the great vehicle extolled the virtues of the great vehicle and the six perfect virtues (Pâramitas). Such as had been disciples extolled the vehicle of disciples. But all acknowledged the voidness (or vanity) of all laws (or things), as well as the virtues of the great vehicle. Mañgusrî, the prince royal, said to the Bodhisattva Pragñākûta: Young man of good family, while I was staying in the bosom of the great ocean I have by all means educated creatures, and here thou seest the result. Whereupon the Bodhisattva Pragñākûta questioned Mañgusrî, the prince royal, in chanting the following stanzas:

47. O thou blessed one, who from thy wisdom art called the Sage, by whose power is it that thou to-day (or now) hast educated those innumerable beings? Tell it me upon my question, O thou god amongst men.

48. What law hast thou preached, or what Sûtra, in showing the path of enlightenment, so that those who are there with you have conceived the idea of enlightenment? that, once having gained a safe ford', they have been decisively established in omniscience?

Mañgusrî answered: In the bosom of the sea I have expounded the Lotus of the True Law and no other Sûtra. Pragñākûta said: That Sûtra is profound, subtle, difficult to seize; no other Sûtra equals it. Is there any creature able to understand this jewel of a Sûtra or to arrive at supreme, perfect enlightenment? Mañgusrî replied: There is, young man of good family, the daughter of Sâgara, the Naga-king, eight years old, very intelligent, of keen faculties, endowed with prudence in acts of

body, speech, and mind, who has caught and kept all the teachings, in substance and form, of the Tathâgatas, who has acquired in one moment a thousand meditations and proofs of the essence of all laws. She does not swerve from the idea of enlightenment, has great aspirations, applies to other beings the same measure as to herself; she is apt to display all virtues and is never deficient in them. With a bland smile on the face and in the bloom of an extremely handsome appearance she speaks words of kindliness and compassion. She is fit to arrive at supreme, perfect enlightenment. The Bodhisattva Praggakûta said: I have seen how the Lord Sâkyamuni, the Tathâgata, when he was striving after enlightenment, in the state of a Bodhisattva, performed innumerable good works', and during many Æons never slackened in his arduous task. In the whole universe there is not a single spot so small as a mustard-seed where he has not surrendered his body for the sake of creatures. Afterwards he arrived at enlightenment. Who then would believe that she should have been able to arrive at supreme, perfect knowledge in one moment?

At that very moment appeared the daughter of Sâgara, the Naga-king, standing before their face. After reverentially saluting the feet of the Lord she stationed herself at some distance and uttered on that occasion the following stanzas:

49. Spotless, bright, and of unfathomable light is that ethereal body, adorned with the thirty-two characteristic signs, pervading space in all directions.

50. He is possessed of the secondary marks and praised by every being, and accessible to all, like an open market-place.

51. I have obtained enlightenment according to my wish; the Tathâgata can bear witness to it; I will extensively reveal the law that releases from sufferance.

Then the venerable Sariputra said to that daughter of Sagara, the Naga-king: Thou hast conceived the idea of enlightenment, young lady of good family, without sliding back, and art gifted with immense wisdom, but supreme, perfect enlightenment is not easily won. It may happen, sister, that a woman displays an unflagging energy, performs good works for many thousands of Æons, and fulfils the six perfect virtues (Pâramitas), but as yet there is no example of her having reached Buddhaship, and that because a woman cannot occupy the five ranks,

viz. 1. the rank of Brahma; 2. the rank of Indra; 3. the rank of a chief guardian of the four quarters; 4. the rank of Kakravartin; 5. the rank of a Bodhisattva incapable of sliding back .

Now the daughter of Sâgara, the Nâga-king, had at the time a gem which in value outweighed the whole universe. That gem the daughter of Sâgara, the Naga-king, presented to the Lord, and the Lord graciously accepted it. Then the daughter of Sâgara, the Nâga-king, said to the Bodhisattva Pragñākūta and the senior priest Sariputra: Has the Lord readily accepted the gem I presented him or has he not? The senior priest answered: As soon as it was presented by thee, so soon it was accepted by the Lord. The daughter of Sâgara, the Nâga-king, replied: If I were endowed with magic power, brother Sariputra, I should sooner have arrived at supreme, perfect enlightenment, and there would have been none to receive this gem.

At the same instant, before the sight of the whole world and of the senior priest Sariputra, the female sex of the daughter of Sâgara, the Naga-king, disappeared; the male sex appeared and she manifested herself as a Bodhisattva, who immediately went to the South to sit down at the foot of a tree made of seven precious substances, in the world Vimāla (i.e. spotless), where he showed himself enlightened and preaching the law, while filling all directions of space with the radiance of the thirtytwo characteristic signs and all secondary marks. All beings in the Saha-world beheld that Lord while he received the homage of all, gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, and was engaged in preaching the law. And the beings who heard the preaching of that Tathâgata became incapable of sliding back in supreme, perfect enlightenment. And that world Vimāla and this Saha-world shook in six different ways. Three thousand living beings from the congregational circle of the Lord Sâkyamuni gained the acquiescence in the eternal law, whereas three hundred thousand beings obtained the prediction of their future destiny to supreme, perfect enlightenment.

Then the Bodhisattva Pragñākūta and the senior priest Sariputra were silent.

CHAPTER XII.

EXERTION.

Thereafter the Bodhisattva Bhaishagyarâga and the Bodhisattva Mahâpratibhâna, with a retinue of twenty hundred thousand Bodhisattvas, spoke before the face of the Lord the following words: Let the Lord be at ease in this respect; we will after the extinction of the Tathâgata expound this Paryâya to (all) creatures, though we are aware, O Lord, that at that period there shall be malign beings, having few roots of goodness, conceited, fond of gain and honour, rooted in unholiness, difficult to tame, deprived of good will, and full of unwillingness. Nevertheless, O Lord, we will at that period read, keep, preach, write, honour, respect, venerate, worship this Sûtra; with sacrifice of body and life, O Lord, we will divulge this Sûtra. Let the Lord be at ease.

Thereupon five hundred monks of the assembly, both such as were under training and such as were not, said to the Lord: We also, O Lord, will exert ourselves to divulge this Dharmaparyâya, though in other worlds. Then all the disciples of the Lord, both such as were under training and such as were not, who had received from the Lord the prediction as to their (future) supreme enlightenment, all the eight thousand monks raised their joined hands towards the Lord and said: Let the Lord be at ease. We also will divulge this Dharmaparyâya, after the complete extinction of the Lord, in the last days, the last period, though in other worlds. For in this Saha-world, O Lord, the creatures are conceited, possessed of few roots of goodness, always vicious in their thoughts, wicked, and naturally perverse.

Then the noble matron Gautamî, the sister of the Lord's mother, along with six hundred nuns, some of them being under training, some being not, rose from her seat, raised the joined hands towards the Lord and remained gazing up to him. Then the Lord addressed the noble matron Gautamî: Why dost thou stand so dejected, gazing up to the Tathâgata? (She replied): I have not been mentioned by the Tathâgata, nor have I received from him a prediction of my destiny to supreme, perfect enlightenment. (He said): But, Gautamî, thou hast received a prediction with the prediction regarding the whole assembly. Indeed, Gautamî, thou shalt from henceforward, before the face of thirty-eight hundred thousand myriads of kotis of Buddhas, be a Bodhisattva and preacher of the law. These six thousand nuns also, partly perfected in discipline,

partly not, shall along with others become Bodhisattvas and preachers of the law before the face of the Tathâgatas. Afterwards, when thou shalt have completed the course of a Bodhisattva, thou shalt become, under the name of Sarvasattvapriyadarsana (i. e. lovely to see for all beings), a Tathâgata, an Arhat, &c., endowed with science and conduct, &c. &c. And that Tathâgata Sarvasattvapriyadarsana, O Gautami, shall give a prediction by regular succession to those six thousand Bodhisattvas concerning their destiny to supreme, perfect enlightenment.

Then the nun Yasodharâ, the mother of Rahula, thought thus: The Lord has not mentioned my name. And the Lord comprehending in his own mind what was going on in the mind of the nun Yasodharâ said to her: I announce to thee, Yasodharâ, I declare to thee: Thou also shalt before the face of ten thousand kotis of Buddhas become a Bodhisattva and preacher of the law, and after regularly completing the course of a Bodhisattva thou shalt become a Tathâgata, named Rasmisatasahasraparipûrnadhvaga, an Arhat, &c., endowed with science and conduct, &c. &c., in the world Bhadra; and the lifetime of that Lord Rasmisatasahasraparipûrnadhvaga shall be unlimited.

When the noble matron Gautami, the nun, with her suite of six thousand nuns, and Yasodhara, the nun, with her suite of four thousand nuns, heard from the Lord their future destiny to supreme, perfect enlightenment, they uttered, in wonder and amazement, this stanza:

1. O Lord, thou art the trainer, thou art the leader; thou art the master of the world, including the gods; thou art the giver of comfort, thou who art worshipped by men and gods. Now, indeed, we feel satisfied.

After uttering this stanza the nuns said to the Lord: We also, O Lord, will exert ourselves to divulge this Dharmaparyâya in the last days, though in other worlds.

Thereafter the Lord looked towards the eighty hundred thousand Bodhisattvas who were gifted with magical spells and capable of moving forward the wheel that never rolls back. No sooner were those Bodhisattvas regarded by the Lord than they rose from their seats, raised their joined hands towards the Lord and reflected thus: The Lord invites us to make known the Dharmaparyâya. Agitated by that thought they asked one another: What shall we do, young men of good family, in order that this Dharmaparyâya may in future be made known as the

Lord invites us to do? Thereupon those young men of good family, in consequence of their reverence for the Lord and their own pious vow in their previous course, raised a lion's roar before the Lord: We, O Lord, will in future, after the complete extinction of the Lord, go in all directions in order that creatures shall write, keep, meditate, divulge this Dharmaparyâya, by no other's power but the Lord's. And the Lord, staying in another world, shall protect, defend, and guard us.

Then the Bodhisattvas unanimously in a chorus addressed the Lord with the following stanzas:

2. Be at ease, O Lord. After thy complete extinction, in the horrible last period of the world, we will proclaim this sublime Sûtra.
3. We will suffer, patiently endure, O Lord, the injuries, threats, blows and threats with sticks at the hands of foolish men.
4. At that dreadful last epoch men will be malign, crooked, wicked, dull, conceited, fancying to have come to the limit when they have not.
5. 'We do not care but to live in the wilderness and wear a patched cloth; we lead a frugal life;' so will they speak to the ignorant.
6. And persons greedily attached to enjoyments will preach the law to laymen and be honoured as if they possessed the six transcendent qualities.
7. Cruel-minded and wicked men, only occupied with household cares, will enter our retreat in the forest and become our calumniators.
8. The Tîrthikas, themselves bent on profit and honour, will say of us that we are so, and-shame on such monks!-they will preach their own fictions.
9. Prompted by greed of profit and honour they will compose Sûtras of their own invention and then, in the midst of the assembly, accuse us of plagiarism.
10. To kings, princes, king's peers, as well as to Brahmans and commoners, and to monks of other confessions,

11. They will speak evil of us and propagate the Tirtha-doctrine. We will endure all that out of reverence for the great Seers.

12. And those fools who will not listen to us, shall (sooner or later) become enlightened, and therefore will we forbear to the last.

13. In that dreadful, most terrible period of frightful general revolution will many fiendish monks stand up as our revilers.

14. Out of respect for the Chief of the world we will bear it, however difficult it be; girded with the girdle of forbearance will I proclaim this Sûtra.

15. I do not care for my body or life, O Lord, but as keepers of thine entrusted deposit we care for enlightenment.

16. The Lord himself knows that in the last period there are (to be) wicked monks who do not understand mysterious speech.

17. One will have to bear frowning looks, repeated disavowal (or concealment), expulsion from the monasteries, many and manifold abuses.

18. Yet mindful of the command of the Lord of the world we will in the last period undauntedly proclaim this Sûtra in the midst of the congregation.

19. We will visit towns and villages everywhere, and transmit to those who care for it thine entrusted deposit, O Lord.

20. O Chief of the world, we will deliver thy message; be at ease then, tranquil and quiet, great Seer.

21. Light of the world, thou knowest the disposition of all who have flocked hither from every direction, (and thou knowest that) we speak a word of truth.

CHAPTER XIII.

PEACEFUL LIFE.

Maṅgusrī, the prince royal, said to the Lord: It is difficult, Lord, most difficult, what these Bodhisattvas Mahāsattvas will attempt out of reverence for the Lord. How are these Bodhisattvas Mahāsattvas to promulgate this Dharmaparyāya at the end of time, at the last period? Whereupon the Lord answered Maṅgusrī, the prince royal: A Bodhisattva Mahāsattva, Maṅgusrī, he who is to promulgate this Dharmaparyāya at the end of time, at the last period, must be firm in four things. In which things? The Bodhisattva Mahāsattva, Maṅgusrī, must be firm in his conduct and proper sphere if he wishes to teach this Dharmaparyāya. And how, Maṅgusrī, is a Bodhisattva Mahāsattva firm in his conduct and proper sphere? When the Bodhisattva Mahāsattva, Maṅgusrī, is patient, meek, has reached the stage of meekness; when he is not rash, nor envious; when, moreover, Maṅgusrī, he clings to no law whatever and sees the real character of the laws (or things); when he is refraining from investigating and discussing these laws, Maṅgusrī; that is called the conduct of a Bodhisattva Mahāsattva. And what is the proper sphere of a Bodhisattva Mahāsattva, Maṅgusrī? When the Bodhisattva Mahāsattva, Maṅgusrī, does not serve, not court, not wait upon kings; does not serve, not court, not wait upon princes; when he does not approach them; when he does not serve, not court, not wait upon persons of another sect, Karakas, Parivrāgakas, Āgīvakas, Nirgranthas [Three kinds of mendicant friars not belonging to the Buddhist, nor to the Gaiṇa persuasion], nor persons passionately fond of fine literature; when he does not serve, not court, not wait upon adepts at worldly spells, and votaries of a worldly philosophy, nor keep any intercourse with them; when he does not go to see Kāṇḍālas, jugglers, vendors of pork, poulterers, deer-hunters, butchers, actors and dancers, wrestlers, nor resort to places whither others flock for amusement and sport; when he keeps no intercourse with them unless from time to time to preach the law to them when they come to him, and that freely; when he does not serve, not court, not wait upon monks, nuns, lay devotees, male and female, who are adherents of the vehicle of disciples, nor keep intercourse with them; when he does not come in contact with them at the place of promenade or in the monastery, unless from time to time to preach the law to them when they come to him, and even that freely. This, Maṅgusrī, is the proper sphere of a Bodhisattva Mahāsattva.

Again, Mañgusrî, the Bodhisattva Mahasattva does not take hold of some favourable opportunity or another to preach the law to females every now and anon, nor is he desirous of repeatedly seeing females; nor does he think it proper to visit families and then too often address a girl, virgin, or young wife, nor does he greet them too fondly in return. He does not preach the law to a hermaphrodite, keeps no intercourse with such a person, nor greets too friendly in return. He does not enter a house alone in order to receive alms, unless having the Tathâgata in his thoughts. And when he happens to preach the law to females, he does not do so by passionate attachment to the law, far less by passionate attachment to a woman. When he is preaching, he does not display his row of teeth, let alone a quick emotion on his physiognomy. He addresses no novice, male or female, no nun, no monk, no young boy, no young girl, nor enters upon a conversation with them; he shows no great readiness in answering their address, nor cares to give too frequent answers. This, Mañgusrî, is called the first proper sphere of a Bodhisattva Mahasattva.

Further, Mañgusrî, a Bodhisattva Mahâsattva looks upon all laws (and things) as void; he -sees them duly established, remaining unaltered, as they are in reality, not liable to be disturbed, not to be moved backward, unchangeable, existing in the highest sense of the word (or in an absolute sense), having the nature of space, escaping explanation and expression by means of common speech, not born, composed and simple, aggregated and isolated, not expressible in words, independently established, manifesting themselves owing to a perversion of perception. In this way then, Mañgusrî, the Bodhisattva Mahâsattva constantly views all laws, and if he abides in this course, he remains in his own sphere. This, Mañgusrî, is the second proper sphere of a Bodhisattva Mahâsattva.

And in order to expound this matter in greater detail, the Lord uttered the following stanzas :

1. The Bodhisattva who, undaunted and unabashed, wishes to set forth this Sûtra in the dreadful period hereafter,
2. Must keep to his course (of duty) and proper sphere; he must be retired and pure, constantly avoid intercourse with kings and princes.
3. Nor should he keep up intercourse with king's servants, nor with Kândâlas, jugglers, and Tîrthikas in general.

4. He ought not to court conceited men, but catechise such as keep to the religion. He must also avoid such monks as follow the precepts of the Arhat [of the Gainas], and immoral men.
5. He must be constant in avoiding a nun who is fond of banter and chatter; he must also avoid notoriously loose female lay devotees.
6. He should shun any intercourse with such female lay devotees as seek their highest happiness in this transient world. This is called the proper conduct of a Bodhisattva.
7. But when one comes to him to question him about the law for the sake of superior enlightenment, he should, at any time, speak freely, always firm and undaunted.
8. He should have no intercourse with women and hermaphrodites; he should also shun the young wives and girls in families.
9. He must never address them to ask after their health. He must also avoid intercourse with vendors of pork and mutton.
10. With any persons who slay animals of various kind for the sake of profit, and with such as sell meat he should avoid having any intercourse.
11. He must shun the society of whoremongers, players, musicians, wrestlers, and other people of that sort.
12. He should not frequent whores, nor other sensual persons; he must avoid any exchange of civility with them.
13. And when the sage has to preach for a woman, he should not enter into an apartment with her alone, nor stay to banter.
14. When he has often to enter a village in quest of food, he must have another monk with him or constantly think of the Buddha.
15. Herewith have I shown the first sphere of proper conduct. Wise are they who, keeping this Sutra in memory, live according to it.

16. And when one observes no law at all, low, superior or mean, composed or uncomposed, real or not real;

17. When the wise man does not remark, 'This is a woman,' nor marks, 'This is a man;' when in searching he finds no laws (or things), because they have never existed;

18. This is called the observance of the Bodhisattvas in general. Now listen to me when I set forth what should be their proper sphere.

19. All laws (i.e. the laws, the things) have been declared to be non-existing, not appearing, not produced, void, immovable, everlasting; this is called the proper sphere of the wise.

20. They have been divided into existing and non-existing, real and unreal, by those who had wrong notions; other laws also, of permanency, of being produced, of birth from something already produced, are wrongly assumed.

21. Let (the Bodhisattva) be concentrated in mind, attentive, ever firm as the peak of Mount Sumeru, and in such a state (of mind) look upon all laws (and things) as having the nature of space [i.e. as being void],

22. Permanently equal to space, without essence, immovable, without substantiality. These, indeed, are the laws, all and for ever. This is called the proper sphere of the wise.

23. The monk observing this rule of conduct given by me may, after my extinction, promulgate this Sûtra in the world, and shall feel no depression.

24. Let the sage first, for some time, coerce his thoughts, exercise meditation with complete absorption, and correctly perform all that is required for attaining spiritual insight, and then, after rising (from his pious meditation), preach with unquailing mind.

25. The kings of this earth and the princes who listen to the law protect him. Others also, both laymen (or burghers) and Brahmans, will be found together in his congregation.

Further, Maṅgusrī, the Bodhisattva Mahasattva who, after the complete extinction of the Tathāgata at the end of time, the last period, the last five hundred years, when the true law is in a state of decay, is going to propound this Dharmaparyāya, must be in a peaceful state (of mind) and then preach the law, whether he knows it by heart or has it in a book. In his sermon he will not be too prone to carping at others, not blame other preaching friars, not speak scandal nor propagate scandal. He does not mention by name other monks, adherents of the vehicle of disciples, to propagate scandal. He cherishes even no hostile feelings against them, because he is in a peaceful state. All who come, one after the other, to hear the sermon he receives with benevolence, and preaches the law to them without invidiousness. He refrains from entering upon a dispute; but if he is asked a question, he does not answer in the way of (those who follow) the vehicle of disciples; on the contrary, he answers as if he had attained Buddha-knowledge.

And on that occasion the Lord uttered the following stanzas :

26. The wise man is always at ease, and in that state he preaches the law, seated on an elevated pulpit which has been prepared for him on a clean and pretty spot.

27. He puts on a clean, nice, red robe, dyed with good colours, and a black woollen garment and a long undergarment;

28. Having duly washed his feet and rubbed his head and face with smooth ointments, he ascends the pulpit, which is provided with a footbank and covered with pieces of fine cloth of various sorts, and sits down.

29. When he is thus seated on the preacher's pulpit and all who have gathered round him are attentive, he proceeds to deliver many discourses, pleasing by variety, before monks and nuns,

30. Before male and female lay devotees, kings and princes. The wise man always (takes care to) deliver a sermon diversified in its contents and sweet, free from invidiousness.

31. If occasionally he is asked some question, even after he has commenced, he will explain the matter anew in regular order, and he will explain it in such away that his hearers gain enlightenment.

32. The wise man is indefatigable; not even the thought of fatigue will rise in him; he knows no listlessness, and so displays to the assembly the strength of charity.

33. Day and night the wise man preaches this sublime law with myriads of kotis of illustrations; he edifies and satisfies his audience without ever requiring anything.

34. Solid food, soft food, nourishment and drink, cloth, couches, robes, medicaments for the sick, all this does not occupy his thoughts, nor does he want anything from the congregation.

35. On the contrary, the wise man is always thinking: How can I and these beings become Buddhas? I will preach this true law, upon which the happiness of all beings depends, for the benefit of the world.

36. The monk who, after my extinction, shall preach in this way, without envy, shall not meet with trouble, impediment, grief or despondency.

37. Nobody shall frighten him, beat or blame him; never shall he be driven away, because he is firm in the strength of forbearance.

38. The wise man who is peaceful, so disposed as I have just said, possesses hundreds of kotis of advantages, so many that one would not be able to enumerate them in hundreds of Æons.

Again, Mañgusrī, the Bodhisattva Mahāsattva who lives after the extinction of the Tathāgata at the end of time when the true law is in decay, the Bodhisattva Mahasattva who keeps this Sūtra is not envious, not false, not deceitful; he does not speak disparagingly of other adherents of the vehicle of Bodhisattvas, nor defame, nor humble them. He does not bring forward the shortcomings of other monks, nuns, male and female lay devotees, neither of the adherents of the vehicle of disciples nor of those of the vehicle of Pratyekabuddhas. He does not say: You young men of good family, you are far off from supreme, perfect enlightenment; you give proof of not having arrived at it; you are too fickle in your doings and not capable of acquiring true knowledge. He does not in this way bring forward the shortcomings of any adherent of the vehicle of the Bodhisattvas. Nor does he show any delight in disputes about the law, or engage in disputes about the law, and he never abandons the strength of charity towards all beings. In

respect to all Tathâgatas he feels as if they were his fathers, and in respect to all Bodhisattvas as if they were his masters. And as to the Bodhisattvas Mahâsattvas in all directions of space, he is assiduous in paying homage to them by good will and respect. When he preaches the law, he preaches no less and no more than the law, without partial predilection for (any part of) the law, and he does not show greater favour to one than to another, even from love of the law.

Such, Mañgusrî, is the third quality with which a Bodhisattva Mahâsattva is endowed who is to expound this Dharmaparyâya after the extinction of the Tathâgata at the end of time when the true law is in decay; who will live at ease¹ and not be annoyed in the exposition of this Dharmaparyâya. And in the synod he will have allies, and he will find auditors at his sermons who will listen to this Dharmaparyâya, believe, accept, keep, read, penetrate, write it and cause it to be written, and who, after it has been written and a volume made of it, will honour, respect, esteem, and worship it.

This said the Lord, and thereafter he, the Sugata, the Master, added the following:

39. The wise man, the preacher, who wishes to expound this Sûtra must absolutely renounce falsehood, pride, calumny, and envy.

40. He should never speak a disparaging word of anybody; never engage in a dispute on religious belief; never say to such as are guilty of shortcomings, You will not obtain superior knowledge.

41. He is always sincere, mild, forbearing; (as) a (true) son of Sugata he will repeatedly preach the law without any feeling of vexation.

42. 'The Bodhisattvas in all directions of space, who out of compassion for creatures are moving in the world, are my teachers;' (thus thinking) the wise man respects them as his masters.

43. Cherishing the memory of the Buddhas, the supreme amongst men, he will always feel towards them as if they were his fathers, and by forsaking all idea of pride he will escape hindrance.

44. The wise man who has heard this law, should be constant in observing it. If he earnestly strives after a peaceful life, kotis of beings will surely protect him.

Further, Mañgusrî, the Bodhisattva Mahâsattva, living at the time of destruction of the true law after the extinction of the Tathâgata, who is desirous of keeping this Dharmaparyâya, should live as far as possible away from laymen and friars, and lead a life of charity. He must feel affection for all beings who are striving for enlightenment and therefore make this reflection: To be sure, they are greatly perverted in mind, those beings who do not hear, nor perceive, nor understand the skilfulness and the mystery of the Tathâgata, who do not inquire for it, nor believe in it, nor even are willing to believe in it. Of course, these beings do not penetrate, nor understand this Dharmaparyâya. Nevertheless will I, who have attained this supreme, perfect knowledge, powerfully bend to it the mind of every one, whatever may be the position he occupies, and bring about that he accepts, understands, and arrives at full ripeness.

By possessing also this fourth quality, Mañgusrî, a Bodhisattva Mahasattva, who is to expound the law after the extinction of the Tathâgata, will be unmolested, honoured, respected, esteemed, venerated by monks, nuns, and lay devotees, male and female, by kings, princes, ministers, king's officers, by citizens and country people, by Brahmans and laymen; the gods of the sky will, full of faith, follow his track to hear the law, and the angels will follow his track to protect him; whether he is in a village or in a monastery, they will approach him day and night to put questions about the law, and they will be satisfied, charmed with his explanation. For this Dharmaparyâya, Mañgusrî, has been blessed by all Buddhas. With the past, future, and present Tathâgata, Mañgusrî, this Dharmaparyâya is for ever blessed. Precious in all worlds, Mañgusrî, is the sound, rumour, or mentioning of this Dharmaparyâya.

It is a case, Mañgusrî, similar to that of a king, a ruler of armies, who by force has conquered his own kingdom, whereupon other kings, his adversaries, wage war against him. That ruler of armies has soldiers of various description to fight with various enemies. As the king sees those soldiers fighting, he is delighted with their gallantry, enraptured, and in his delight and rapture he makes to his soldiers several donations, such as villages and village grounds, towns and grounds of a town; garments and head-gear; hand-ornaments, necklaces, gold threads, earrings, strings of pearls, bullion, gold, gems, pearls, lapis lazuli, conch-shells,

stones (?), corals; he, moreover, gives elephants, horses, cars, foot soldiers, male and female slaves, vehicles, and litters. But to none he makes a present of his crown jewel, because that jewel only fits on the head of a king. Were the king to give away that crown jewel, then that whole royal army, consisting of four divisions, would be astonished and amazed. In the same manner, Maṅgusrī, the Tathāgata, the Arhat, &c., exercises the reign of righteousness (and of the law) in the triple world which he has conquered by the power of his arm and the power of his virtue. His triple world is assailed by Māra, the Evil One. Then the Āryas, the soldiers of the Tathāgata, fight with Māra. Then, Maṅgusrī, the king of the law, the lord of the law, expounds to the Āryas, his soldiers, whom he sees fighting, hundred thousands of Sūtras in order to encourage the four classes. He gives them the city of Nirvāna, the great city of the law; he allures them with that city of Nirvāna, but he does not preach to them such a Dharmaparyāya as this. just as in that case, Maṅgusrī, that king, ruler of armies, astonished at the great valour of his soldiers in battle gives them all his property, at last even his crown jewel, and just as that crown jewel has been kept by the king on his head to the last, so, Maṅgusrī, the Tathāgata, the Arhat, &c., who as the great king of the law in the triple world exercises his sway with justice, when he sees disciples and Bodhisattvas fighting against the Māra of fancies or the Māra of sinful inclinations, and when he sees that by fighting they have destroyed affection, hatred, and infatuation, overcome the triple world and conquered all Māras, is satisfied, and in his satisfaction he expounds to those noble (ārya) soldiers this Dharmaparyāya which meets opposition in all the world, the unbelief of all the world, a Dharmaparyāya never before preached, never before explained. And the Tathāgata bestows on all disciples the noble crown jewel, that most exalted crown jewel which brings omniscience to all. For this, Maṅgusrī, is the supreme preaching of the Tathāgatas; this is the last Dharmaparyāya of the Tathāgatas; this is the most profound discourse on the law, a Dharmaparyāya meeting opposition in all the world. In the same manner, Maṅgusrī, as that king of righteousness and ruler of armies took off the crown jewel which he had kept so long a time and gave it (at last) to the soldiers, so, Maṅgusrī, the Tathāgata now reveals this long-kept mystery of the law exceeding all others, (the mystery) which must be known by the Tathāgatas.

And in order to elucidate this matter more in detail, the Lord on that occasion uttered the following stanzas:

45. Always displaying the strength of charity, always filled with compassion for all creatures, expounding this law, the Sugatas have approved this exalted Sûtra.

46. The laymen, as well as the mendicant friars, and the Bodhisattvas who shall live at the end of time, must all show the strength of charity, lest those who hear the law reject it.

47. But I, when I shall have reached enlightenment and be established in Tathâgataship, will initiate (others), and after having initiated disciples preach everywhere this superior enlightenment.

48. It is (a case) like that of a king, ruler of armies, who gives to his soldiers various things, gold, elephants, horses, cars, foot soldiers; he also gives towns and villages, in token of his contentment.

49. In his satisfaction he gives to some hand-ornaments, silver and gold thread; pearls, gems, conch-shells, stones (?), coral; he also gives slaves of various description.

50. But when he is struck with the incomparable daring of one amongst the soldiers, he says: Thou. hast admirably done this; and, taking off his crown, makes him a present of the jewel.

51. Likewise do I, the Buddha, the king of the law, I who have the force of patience and a large treasure of wisdom, with justice govern the whole world, benign, compassionate, and pitiful.

52. And seeing how the creatures are in trouble, I pronounce thousands of kotis of Sûtrântas, when I perceive the heroism of those living beings who by pure-mindedness overcome the sinful inclinations of the world.

53. And the king of the law, the great physician, who expounds hundreds of kotis of Paryâyas, when he recognises that creatures are strong, shows them this Sûtra, comparable to a crown jewel.

54. This is the last Sûtra proclaimed in the world, the most eminent of all my Sûtras, which I have always kept and never divulged. Now I am going to make it known; listen all.

55. There are four qualities to be acquired by those who at the period after my extinction desire supreme enlightenment and perform my charge. The qualities are such as follows.

56. The wise man knows no vexation, trouble, sickness; the colour of his skin is not blackish; nor does he dwell in a miserable town.

57. The great Sage has always a pleasant look, deserves to be honoured, as if he were the Tathâgata himself, and little angels shall constantly be his attendants.

58. His body can never be hurt by weapons, poison, sticks, or clods, and the mouth of the man who utters a word of abuse against him shall be closed.

59. He is a friend to all creatures in the world. He goes all over the earth as a light, dissipating the gloom of many kotis of creatures, he who keeps this Sûtra after my extinction.

60. In his sleep he sees visions in the shape of Buddha; he sees monks and nuns appearing on thrones and proclaiming the many-sided law.

61. He sees in his dream gods and goblins, (numerous) as the sands of the Ganges, as well as demons and Nâgas of many kinds, who lift their joined hands and to whom he expounds the eminent law.

62. He sees in his dream the Tathâgata preaching the law to many kotis of beings with lovely voice, the Lord with golden colour.

63. And he stands there with joined hands glorifying the Seer, the highest of men, whilst the Gina, the great physician, is expounding the law to the four classes.

64. And he, glad to have heard the law, joyfully pays his worship, and after having soon reached the knowledge which never slides back, he obtains, in dream, magical spells.

65. And the Lord of the world, perceiving his good intention, announces to him his destiny of becoming a leader amongst men: Young man of good family (says he), thou shalt here reach in future supreme, holy knowledge.

66. Thou shalt have a large field and four classes (of hearers), even as myself, that respectfully and with joined hands shall hear from thee the vast and faultless law.

67. Again he sees his own person occupied with meditating on the law in mountain caverns; and by meditating he attains the very nature of the law and, on obtaining complete absorption, sees the Gîta.

68. And after seeing in his dream the goldcoloured one, him who displays a hundred hallowed signs, he hears the law, whereafter he preaches it in the assembly. Such is his dream.

69. And in his dream he also forsakes his whole realm, harem, and numerous kinsfolk; renouncing all pleasures he leaves home (to become an ascetic), and betakes himself to the place of the terrace of enlightenment.

70. There, seated upon a throne at the foot of a tree to seek enlightenment, he will, after the lapse of seven days, arrive at the knowledge of the Tathâgatas.

71. On having reached enlightenment he will rise up from that place to move forward the faultless wheel and preach the law during an inconceivable number of thousands of kotis of Æons.

72. After having revealed perfect enlightenment and led many kotis of beings to perfect rest, he himself will be extinguished like a lamp when the oil is exhausted. So is that vision.

73. Endless, Mañgughosha, are the advantages which constantly are his who at the end of time shall expound this Sûtra of superior enlightenment that I have perfectly explained.

CHAPTER XIV.

ISSUING OF BODHISATTVAS FROM THE GAPS OF THE EARTH.

Out of the multitude of Bodhisattvas Mahâsattvas who had flocked from other worlds, Bodhisattvas eight (times) equal to the sands of the river Ganges then rose from the assembled circle. Their joined hands stretched out towards the Lord to pay him homage, they said to him: If

the Lord will allow us, we also would, after the extinction of the Lord, reveal this Dharmaparyāya in this Saha-world; we would read, write, worship it, and wholly devote ourselves to that law. Therefore, O Lord, deign to grant to us also this Dharmaparyāya. And the Lord answered: Nay, young men of good family, why should you occupy yourselves with this task? I have here in this Saha-world thousands of Bodhisattvas equal to the sands of sixty Ganges rivers, forming the train of one Bodhisattva; and of such Bodhisattvas there is a number equal to the sands of sixty Ganges rivers, each of these Bodhisattvas having an equal number in their train, who at the end of time, at the last period after my extinction, shall keep, read, proclaim this Dharmaparyāya.

No sooner had the Lord uttered these words than the Saha-world burst open on every side, and from within the clefts arose many hundred thousand myriads of kotis of Bodhisattvas with gold-coloured bodies and the thirty-two characteristic signs of a great man, who had been staying in the element of ether underneath this great earth, close to this Saha-world. These then on hearing the word of the Lord came up from below the earth. Each of these Bodhisattvas had a train of thousands of Bodhisattvas similar to the sands of sixty Ganges rivers; (each had) a troop, a great troop, as teacher of a troop. Of such Bodhisattvas Mahāsattvas having a troop, a great troop, as teachers of a troop, there were hundred thousands of myriads of kotis equal to the sands of sixty Ganges rivers, who emerged from the gaps of the earth in this Saha-world. Much more there were to be found of Bodhisattvas Mahāsattvas having a train of Bodhisattvas similar to the sands of fifty Ganges rivers; much more there were to be found of Bodhisattvas Mahāsattvas having a train of Bodhisattvas similar to the sands of forty Ganges rivers; Of 30, 20, 10, 5, 4, 3, 2, 1 Ganges river; of $1/2$, $1/4$, $1/6$, $1/10$, $1/20$, $1/50$, $1/100$, $1/1000$, $1/100,000$, $1/10,000,000$, $1/100 \times 10,000,000$, $1/1000 \times 10,000,000$, $1/100 \times 1000 \times 10,000,000$, $1/100 \times 1000 \times 10,000 \times 10,000,000$ part of the river Ganges. Much more there were to be found of Bodhisattvas Mahāsattvas having a train of many hundred thousand myriads of kotis of Bodhisattvas; of one koli; of one hundred thousand; of one thousand; Of 500; Of 400; Of 300; Of 200; Of 100; Of 50; Of 40; Of 30; Of 20; Of 10; Of 5, 4, 3, 2. Much more there were to be found of Bodhisattvas Mahāsattvas having one follower. Much more there were to be found of Bodhisattvas Mahāsattvas standing isolated. They cannot be numbered, counted, calculated, compared, known by occult science, the Bodhisattvas Mahāsattvas who emerged from the gaps of the earth to appear in this Saha-world. And after they had successively emerged they went up to the Stūpa of precious substances which stood in the sky, where the Lord Prabhūtaratna, the extinct Tathāgata, was seated

along with the Lord Sâkyamuni on the throne. Whereafter they saluted the feet of both Tathâgatas, &c., as well as the images of Tathâgatas produced by the Lord Sâkyamuni from his own body, who all together were seated on thrones at the foot of various jewel trees on every side in all directions, in different worlds. After these Bodhisattvas had many hundred thousand times saluted, and thereon circumambulated the Tathâgatas, &c., from left to right, and celebrated them with various Bodhisattva hymns, they went and kept themselves at a little distance, the joined hands stretched out to honour the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c.

And while those Bodhisattvas Mahâsattvas who had emerged from the gaps of the earth were saluting and celebrating the Tathâgatas by various Bodhisattva hymns, fifty intermediate kalpas in full rolled away, during which fifty intermediate kalpas the Lord Sâkyamuni remained silent, and likewise the four classes of the audience. Then the Lord produced such an effect of magical power that the four classes fancied that it had been no more than one afternoon, and they saw this Saha-world assume the appearance of hundred thousands of worlds replete with Bodhisattvas. The four Bodhisattvas Mahâsattvas who were the chiefest of that great host of Bodhisattvas, viz. the Bodhisattva Mahâsattva called Visishtakârîtra (i.e. of eminent conduct), the Bodhisattva Mahâsattva called Anantakârîtra (i.e. of endless conduct), the Bodhisattva Mahâsattva called Visuddhakârîtra (i.e. of correct conduct), and the Bodhisattva Mahâsattva called Supratishthitakârîtra (i.e. of very steady conduct), these four Bodhisattvas Mahâsattvas standing at the head of the great host, the great multitude of Bodhisattvas stretched out the joined hands towards the Lord and addressed him thus: Is the Lord in good health? Does he enjoy well-being and good ease? Are the creatures decorous, docile, obedient, correctly performing their task, so that they give no trouble to the Lord?

And those four Bodhisattvas Mahâsattvas addressed the Lord with the two following stanzas:

1. Does the Lord of the world, the illuminator, feel at ease? Dost thou feel free from bodily disease, O Perfect One?
2. The creatures, we hope, will be decorous, docile, performing the orders of the Lord of the world, so as to give no trouble.

And the Lord answered the four Bodhisattvas Mahāsattvas who were at the head of that great host, that great multitude of Bodhisattvas: So it is, young men of good family, I am in good health, well-being, and at ease. And these creatures of mine are decorous, docile, obedient, well performing what is ordered; they give no trouble when I correct them; and that, young men of good family, because these creatures, owing to their being already prepared under the ancient, perfectly enlightened Buddhas, have but to see and hear me to put trust in me, to understand and fathom the Buddha-knowledge. And those who fulfilled their duties in the stage of disciples have now been introduced by me into Buddha-knowledge and well instructed in the highest truth.

And at that time the Bodhisattvas Mahāsattvas uttered the following stanzas:

3. Excellent, excellent, O great Hero! we are happy to hear that those creatures are decorous, docile, well performing their duty';

4. And that they listen to thy profound knowledge, O Leader, and that after listening to it they have put trust in it and understand it.

This said, the Lord declared his approval to the four Bodhisattvas Mahāsattvas who were at the head of that great host, that great multitude of Bodhisattvas Mahāsattvas, saying: Well done, young men of good family, well done, that you so congratulate the Tathāgata.

And at that moment the following thought arose in the mind of the Bodhisattva Mahāsattva Maitreya and the eight hundred thousand myriads of kotis of Bodhisattvas similar to the sands of the river Ganges: We never yet saw so great a host, so great a multitude of Bodhisattvas; we never yet heard of such a multitude, that after issuing from the gaps of the earth has stood in the presence of the Lord to honour, respect, venerate, worship him and greet him with joyful shouts. Whence have these Bodhisattvas Mahāsattvas flocked hither?

Then the Bodhisattva Mahāsattva Maitreya, feeling within himself doubt and perplexity, and inferring from his own thoughts those of the eight hundred thousand myriads of kotis of Bodhisattvas similar to the sands of the river Ganges, stretched out his joined hands towards the Lord and questioned him about the matter by uttering the following stanzas:

5. Here are many thousand myriads of kotis of Bodhisattvas, numberless, whom we never saw before; tell us, O supreme of men!
6. Whence and how do these mighty persons come? Whence have they come here under the form of great bodies'?
7. All are great Seers, wise and strong in memory, whose outward appearance is lovely to see; whence have they come?
8. And each of those Bodhisattvas, O Lord of the world, has an immense train, like the sands of the Ganges.
9. The train of (each) glorious Bodhisattva is equal to the sands of sixty Ganges in full. All are striving after enlightenment.
10. Of such heroes and mighty possessors of a troop the followers are equal to the sands of sixty Ganges.
11. There are others, still more numerous, with an unlimited train, like the sands of fifty, forty, and thirty Ganges;
- 12, 13. Who have a train equal to the (sands of) twenty Ganges. Still more numerous are the mighty sons of Buddha, who have each a train (equal to the sands) of ten, of five Ganges. Whence, O Leader, has such an assembly flocked hither?
14. There are others who have each a train of pupils and companions equal to the sands of four, three, or two Ganges.
15. There are others more numerous yet; it would be impossible to calculate their number in thousands of kotis of Æons.
16. (Equal to) a half Ganges, one third, one tenth, one twentieth, is the train of those heroes, those mighty Bodhisattvas.
17. There are yet others who are incalculable; it would be impossible to count them even in hundreds of kotis of Æons.
18. Many more yet there are, with endless trains; they have in their attendance kotis, and kotis and again kotis, and also half kotis.

19. Other great Seers again, beyond computation, very wise Bodhisattvas are seen in a respectful posture.

20. They have a thousand, a hundred, or fifty attendants; in hundreds of kotis of Æons one would not be able to count them.

21. The suite of (some of these) heroes consists of twenty, of ten, five, four, three, or two; those are countless.

22. As to those who are walking alone and come to their rest alone, they have now flocked hither in such numbers as to be beyond computation.

23. Even if one with a magic wand in his hand would try for a number of Æons equal to the sands of the Ganges to count them, he would not reach the term.

24. Where do all those noble, energetic heroes, those mighty Bodhisattvas, come from?

25. Who has taught them the law (or duty)? and by whom have they been destined to enlightenment? Whose command do they accept? Whose command do they keep?

26. Bursting forth at all points of the horizon through the whole extent of the earth they emerge, those great Sages endowed with magical faculty and wisdom.

27. This world on every side is being perforated, O Seer, by the wise Bodhisattvas, who at this time are emerging.

28. Never before have we seen anything like this. Tell us the name of this world, O Leader.

29. We have repeatedly roamed in all directions of space, but never saw these Bodhisattvas.

30. We never saw a single infant of thine, and now, on a sudden, these appear to us. Tell us their history, O Seer.

31. Hundreds, thousands, ten thousands of Bodhisattvas, all equally filled with curiosity, look up to the highest of men.

32. Explain to us, O incomparable, great hero, who knowest no bounds, where do these heroes, these wise Bodhisattvas, come from?

Meanwhile the Tathâgatas, &c., who had flocked from hundred thousands of myriads of kotis of worlds, they, the creations of the Lord Sâkyamuni, who were preaching the law to the beings in other worlds; who all around the Lord Sâkyamuni, the Tathâgata, &c., were seated with crossed legs on magnificent jewel thrones at the foot of jewel trees in every direction of space; as well as the satellites of those Tathâgatas were struck with wonder and amazement at the sight of that great host, that great multitude of Bodhisattvas emerging from the gaps of the earth and established in the element of ether, and they (the satellites) asked each their own Tathâgata: Where, O Lord, do so many Bodhisattvas Mahâsattvas, so innumerable, so countless, come from? Whereupon those Tathâgatas, &c., answered severally to their satellites: Wait awhile, young men of good family; this Bodhisattva Mahâsattva here, called Maitreya, has just received from the Lord Sâkyamuni a revelation about his destiny to supreme, perfect enlightenment. He has questioned the Lord Sâkyamuni, the Tathâgata, &c., about the matter, and the Lord Sâkyamuni, the Tathâgata, &c., is going to explain it; then you may hear.

Thereupon the Lord addressed the Bodhisattva Maitreya: Well done, Agita, well done; it is a sublime subject, Agita, about which thou questionest me. Then the Lord addressed the entire host of Bodhisattvas: Be attentive all, young men of good family - be well prepared and steady on your post, you and the entire host of Bodhisattvas; the Tathâgata, the Arhat, &c., is now going to exhibit the sight of the knowledge of the Tathâgata, young men of good family, the leadership of the Tathâgata, the work of the Tathâgata, the sport [i.e. magic display of creative power, *lilâ*, synonymous with *mâyâ*.] of the Tathâgata, the might of the Tathâgata, the energy of the Tathâgata.

And on that occasion the Lord pronounced the following stanzas:

33. Be attentive all, young men of good family; I am to utter an infallible word; refrain from disputing about it, O sages: the science of the Tathâgata is beyond reasoning.

34. Be all steady and thoughtful; continue attentive all. To-day you will hear a law as yet unknown, the wonder of the Tathâgatas.

35. Never have any doubt, ye sages, for I shall strengthen you, I am the Leader who speaketh infallible truth, and my knowledge is unlimited.

36. Profound are the laws known to the Sugata, above reasoning and beyond argumentation. These laws I am going to reveal; ye, hear which and how they are.

After uttering these stanzas the Lord addressed the Bodhisattva Mahasattva Maitreya: I announce to thee, Agita, I declare to thee: These Bodhisattvas Mahâsattvas, Agita, so innumerable, incalculable, inconceivable, incomparable, uncountable, whom you never saw before, who just now have issued from the gaps of the earth, these Bodhisattvas Mahâsattvas, Agita, have I roused, excited, animated, fully developed to supreme, perfect enlightenment after my having arrived at supreme, perfect enlightenment in this world. I have, moreover, fully matured, established, confirmed, instructed, perfected these young men of good family in their Bodhisattvaship. And these Bodhisattvas Mahâsattvas, Agita, occupy in this Saha-world the domain of the ether-element below. Only thinking of the lesson they have to study, and devoted to thoroughly comprehend it, these young men of good family have no liking for social gatherings, nor for bustling crowds; they do not put off their tasks, and are strenuous. These young men of good family, Agita, delight in seclusion, are fond of seclusion. These young men of good family do not dwell in the immediate vicinity of gods and men, they not being fond of bustling crowds. These young men of good family find their luxury in the pleasure of the law, and apply themselves to Buddha-knowledge.

And on that occasion the Lord uttered the following stanzas:

37. These Bodhisattvas, immense, inconceivable and beyond measure, endowed with magic power, wisdom, and learning, have progressed in knowledge for many kotis of Æons.

38. It is I who have brought them to maturity for enlightenment, and it is in my field that they have their abode; by me alone have they been brought to maturity; these Bodhisattvas are my sons.

39. All have devoted themselves to a hermit life and are assiduous in shunning places of bustle; they walk detached, these sons of mine, following my precepts in their lofty course.

40. They dwell in the domain of ether, in the lower portion of the field, those heroes who, unwearied, are striving day and night to attain superior knowledge.

41. All strenuous, of good memory, unshaken in the immense strength of their intelligence, those serene sages preach the law, all radiant, as being my sons.

42. Since the time when I reached this superior (or foremost) enlightenment, at the town of Gayâ, at the foot of the tree, and put in motion the allsurpassing wheel of the law, I have brought to maturity all of them for superior enlightenment.

43. These words I here speak are faultless, really true; believe me, all of you who hear me: verily, I have reached superior enlightenment, and it is by me alone that all have been brought to maturity.

The Bodhisattva Mahāsattva Maitreya and those numerous hundred thousands of myriads of kotis of Bodhisattvas were struck with wonder, amazement, and surprise, (and thought): How is it possible that within so short a moment, within the lapse of so short a time so many Bodhisattvas, so countless, have been roused and made fully ripe to reach supreme, perfect enlightenment? Then the Bodhisattva Mahāsattva Maitreya asked the Lord: How then, O Lord, has the Tathāgata, after he left, when a prince royal, Kapilavastu, the town of the Sākyas, arrived at supreme, perfect enlightenment on the summit of the terrace of enlightenment, not far from the town of Gayâ, somewhat more than forty years since, O Lord? How then has the Lord, the Tathāgata, within so short a lapse of time, been able to perform the endless task of a Tathāgata, to exercise the leadership of a Tathāgata, the energy of a Tathāgata? How has the Tathāgata, within so short a time, been able to rouse and bring to maturity for supreme, perfect enlightenment this host of Bodhisattvas, this multitude of Bodhisattvas, a multitude so great that it would be impossible to count the whole of it, even if one were to continue counting for hundred thousands of myriads of kotis of Æons? These Bodhisattvas, so innumerable, O Lord, so countless, having long followed a spiritual course of life and planted

roots of goodness under many hundred thousands of Buddhas, have in the course of many hundred thousands of Æons become finally ripe.

It is just as if some man, young and youthful, a young man with black hair and in the prime of youth, twenty-five years of age, would represent centenarians as his sons, and say: 'Here, young men of good family, you see my sons;' and if those centenarians would declare: 'This is the father who begot us! Now, Lord, the speech of that man would be incredible, hard to be believed by the public. It is the same case with the Tathâgata, who but lately has arrived at supreme, perfect enlightenment, and with these Bodhisattvas Mahâsattvas, so immense in number, who for many hundred thousand myriads of kotis of Æons, having observed a spiritual course of life, have long since come to certainty in regard to Tathâgata-knowledge; who are able to plunge in and again rise from the hundred thousand sorts of meditation'; who are adepts at the preparatories to noble transcendent wisdom, have accomplished the preparatories to noble transcendent wisdom; who are clever on the Buddha-ground, able in the (ecclesiastical) Council and in Tathâgata duties; who are the wonder and admiration of the world; who are possessed of great vigour, strength, and power. And the Lord says: From the very beginning have I roused, brought to maturity, fully developed them to be fit for this Bodhisattva position. It is I who have displayed this energy and vigour after arriving at supreme, perfect enlightenment. But, O Lord, how can we have faith in the words of the Tathâgata, when he says: The Tathâgata speaks infallible truth? The Tathâgata must know that the Bodhisattvas who have newly entered the vehicle are apt to fall into doubt on this head; after the extinction of the Tathâgata those who hear this Dharmaparyâya will not accept, not believe, not trust it. Hence, O Lord, they will design acts tending to the ruin of the law. Therefore, O Lord, deign to explain us this matter, that we may be free from perplexity, and that the Bodhisattvas who in future shall hear it, be they young men of good family or young ladies, may not fall into doubt.

On that occasion the Bodhisattva Mahasattva Maitreya addressed the Lord with the following stanzas:

44. When thou wert born in Kapilavastu, the home of the Sâkyas, thou didst leave it and reach enlightenment at the town of Gayâ. That is a short time ago, O Lord of the world.

45. And now thou hast so great a crowd of followers, these sages who for many kotis of Æons have fulfilled their duties, stood firm in magic power, unshaken, well disciplined, accomplished in the might of wisdom;

46. These, who are untainted as the lotus is by water; who to-day have flocked hither after rending the earth, and are standing all with joined hands, respectful and strong in memory, the sons of the Master of the world.

47. How will these Bodhisattvas believe this great wonder? Expel (all) doubt, tell the cause, and show how the matter really is.

48. It is as if there were some man, a young man with black hair, twenty years old or somewhat more, who presented as his sons some centenarians,

49. And the latter, covered with wrinkles and grey-haired, declared the (young) man to be their father. But such (a young man) never having sons of such appearance, it would be difficult to believe, O Lord of the world, that they were sons to so young a man.

50. In the same manner, O Lord, we are unable to conceive how these numerous Bodhisattvas of good memory and excelling in wisdom, who have been well instructed during thousands of kotis of Æons;

5 1. Who are firm, of keen intelligence, lovely and agreeable to sight, free from hesitation in the decisions on law, praised by the Leaders of the world;

52. Who in freedom live in the wood; who unattached in the element of ether constantly display their energy, who are the sons of Sugata striving after this Buddha-ground;

5 3. How will this be believed when the Leader of the world shall be completely extinct? After hearing it from the Lord's own mouth we shall never more feel any doubt.

54. May Bodhisattvas never come to grief by having doubt on this head. Grant us, O Lord, a truthful account how these Bodhisattvas have been brought to maturity by thee.

CHAPTER XV.

DURATION OF LIFE OF THE TATHÂGATA.

Thereupon the Lord addressed the entire host of Bodhisattvas: Trust me, young men of good family, believe in the Tathâgata speaking a veracious word. A second time the Lord addressed the Bodhisattvas: Trust me, young gentlemen of good family, believe in the Tathâgata speaking a veracious word. A third and last time the Lord addressed the Bodhisattvas: Trust me, young men of good family, believe in the Tathâgata speaking a veracious word. Then the entire host of Bodhisattvas with Maitreya, the Bodhisattva Mahasattva at their head, stretched out the joined hands and said to the Lord: Expound this matter, O Lord; expound it, O Sugata; we will believe in the word of the Tathâgata. A second time the entire host, &c. &c. A third time the entire host, &c. &c.

The Lord, considering that the Bodhisattvas repeated their prayer up to three times, addressed them thus: Listen then, young men of good family. The force of a strong resolve which I assumed is such, young men of good family, that this world, including gods, men, and demons, acknowledges: Now has the Lord Sakyamuni, after going out from the home of the Sakyas, arrived at supreme, perfect enlightenment, on the summit of the terrace of enlightenment at the town of Gaya. But, young men of good family, the truth is that many hundred thousand myriads of kotis of Æons ago I have arrived at supreme, perfect enlightenment. By way of example, young men of good family, let there be the atoms of earth of fifty hundred thousand myriads of kotis of worlds; let there exist some man who takes one of those atoms of dust and then goes in an eastern direction fifty hundred thousand myriads of kotis of worlds further on, there to deposit that atom of dust; let in this manner the man carry away from all those worlds the whole mass of earth, and in the same manner, and by the same act as supposed, deposit all those atoms in an eastern direction. Now, would you think, young men of good family, that any one should be able to imagine, weigh, count, or determine (the number of) those worlds? The Lord having thus spoken, the Bodhisattva Mahasattva Maitreya and the entire host of Bodhisattvas replied: They are incalculable, O Lord, those worlds, countless, beyond the range of thought. Not even all the disciples and Pratyekabuddhas, O Lord, with their Ârya-knowledge, will be able to imagine, weigh, count, or determine them. For us also, O Lord, who are Bodhisattvas standing on the place from whence there is no turning

back, this point lies beyond the sphere of our comprehension; so innumerable, O Lord, are those worlds.

This said, the Lord spoke to those Bodhisattvas Mahāsattvas as follows: I announce to you, young men of good family, I declare to you: However numerous be those worlds where that man deposits those atoms of dust and where he does not, there are not, young men of good family, in all those hundred thousands of myriads of kolis of worlds so many dust atoms as there are hundred thousands of myriads of kotis of Æons since I have arrived at supreme, perfect enlightenment. From the moment, young men of good family, when I began preaching the law to creatures in this Saha-world and in hundred thousands of myriads of kotis of other worlds, and (when) the other Tathāgatas, Arhats, &c., such as the Tathāgata Dīpankara and the rest whom I have mentioned in the lapse of time (preached), (from that moment) have I, young men of good family, for the complete Nirvāna of those Tathāgatas, &c., created all that with the express view to skilfully preach the law. Again, young men of good family, the Tathāgata, considering the different degrees of faculty and strength of succeeding generations, reveals at each (generation) his own name, reveals a state in which Nirvāna has not yet been reached, and in different ways he satisfies the wants of (different) creatures through various Dharmaparyāyas . This being the case, young men of good family, the Tathāgata declares to the creatures, whose dispositions are so various and who possess so few roots of goodness, so many evil propensities: I am young of age, monks; having left my father's home, monks, I have lately arrived at supreme, perfect enlightenment. When, however, the Tathāgata, who so long ago arrived at perfect enlightenment, declares himself to have but lately arrived at perfect enlightenment, he does so in order to lead creatures to full ripeness and make them go in. Therefore have these Dharmaparyāyas been revealed; and it is for the education of creatures, young men of good family, that the Tathāgata has revealed all Dharmaparyāyas. And, young men of good family, the word that the Tathāgata delivers on behalf of the education of creatures, either under his own appearance or under another's, either on his own authority or under the mask of another, all that the Tathāgata declares, all those Dharmaparyāyas spoken by the Tathāgata are true. There can be no question of untruth from the part of the Tathāgata in this respect. For the Tathāgata sees the triple world as it really is: it is not born, it dies not; it is not conceived, it springs not into existence; it moves not in a whirl, it becomes not extinct; it is not real, nor unreal; it is not existing, nor non-existing; it is not such, nor otherwise, nor false. The Tathāgata sees the triple world, not as the ignorant, common people, he seeing things always present to

him; indeed, to the Tathâgata, in his position, no laws are concealed. In that respect any word that the Tathâgata speaks is true, not false. But in order to produce the roots of goodness in the creatures, who follow different pursuits and behave according to different notions, he reveals various Dharmaparyâyas with various fundamental principles. The Tathâgata then, young men of good family, does what he has to do. The Tathâgata who so long ago was perfectly enlightened is unlimited in the duration of his life, he is everlasting. Without being extinct, the Tathâgata makes a show of extinction, on behalf of those who have to be educated. And even now, young gentlemen of good family, I have not accomplished my ancient Bodhisattvacourse, and the measure of my lifetime is not full. Nay, young men of good family, I shall yet have twice as many hundred thousand myriads of kotis of Æons before the measure of my lifetime be full. I announce final extinction, young men of good family, though myself I do not become finally extinct. For in this way, young men of good family, I bring (all) creatures to maturity, lest creatures in whom goodness is not firmly rooted, who are unholy, miserable, eager of sensual pleasures, blind and obscured by the film of wrong views, should, by too often seeing me, take to thinking: 'The Tathâgata is staying' and fancy that all is a child's play; (lest they) by thinking 'we are near that Tathâgata' should fail to exert themselves in order to escape the triple world and not conceive how precious the Tathâgata is. Hence, young men of good family, the Tathâgata skilfully utters these words: The apparition of the Tathâgatas, monks, is precious (and rare). For in the course of many hundred thousand myriads of kotis of Æons creatures may happen to see a Tathâgata or not to see him. Therefore and upon that ground, young men of good family, I say: The apparition of the Tathâgatas, monks, is precious (and rare). By being more and more convinced of the apparition of the Tathâgatas being precious (or rare) they will feel surprised and sorry, and whilst not seeing the Tathâgata they will get a longing to see him. The good roots developing from their earnest thought relating to the Tathâgata will lastingly tend to their weal, benefit, and happiness; in consideration of which the Tathâgata announces final extinction, though he himself does not become finally extinct, on behalf of the creatures who have to be educated. Such, young men of good family, is the Tathâgata's manner of teaching; when the Tathâgata speaks in this way, there is from his part no falsehood.

Let us suppose an analogous case, young men of good family. There is some physician, learned, intelligent, prudent, clever in allaying all sorts of diseases. That man has many sons, ten, twenty, thirty, forty, fifty, or a hundred. The physician once being abroad, all his children incur a

disease from poison or venom. Overcome with the grievous pains caused by that poison or venom which burns them they lie rolling on the ground. Their father, the physician, comes home from his journey at the time when his sons are suffering from that poison or venom. Some of them have perverted notions, others have right notions, but all suffer the same pain. On seeing their father they cheerfully greet him and say: Hail, dear father, that thou art come back in safety and welfare! Now deliver us from our evil, be it poison or venom; let us live, dear father. And the physician, seeing his sons befallen with disease, overcome with pain and rolling on the ground, prepares a great remedy, having the required colour, smell, and taste, pounds it on a stone and gives it as a potion to his sons, with these words: Take this great remedy, my sons, which has the required colour, smell, and taste. For by taking this great remedy, my sons, you shall soon be rid of this poison or venom; you shall recover and be healthy. Those amongst the children of the physician that have right notions, after seeing the colour of the remedy, after smelling the smell and tasting the flavour, quickly take it, and in consequence of it are soon totally delivered from their disease. But the sons who have perverted notions cheerfully greet their father and say: Hail, dear father, that thou art come back in safety and welfare; do heal us. So they speak, but they do not take the remedy offered, and that because, owing to the perverseness of their notions, that remedy does not please them, in colour, smell, nor taste. Then the physician reflects thus: These sons of mine must have become perverted in their notions owing to this poison or venom, as they do not take the remedy nor hail me. Therefore will I by some able device induce these sons to take this remedy. Prompted by this desire he speaks to those sons as follows: I am old, young men of good family, decrepit, advanced in years, and my term of life is near at hand; but be not sorry, young men of good family, do not feel dejected; here have I prepared a great remedy for you; if you want it, you may take it. Having thus admonished them, he skilfully betakes himself to another part of the country and lets his sick sons know that he has departed life. They are extremely sorry and bewail him extremely: So then he is dead, our father and protector; he who begat us; he, so full of bounty! now are we left without a protector. Fully aware of their being orphans and of having no refuge, they are continually plunged in sorrow, by which their perverted notions make room for right notions. They acknowledge that remedy possessed of the required colour, smell, and taste to have the required colour, smell, and taste, so that they instantly take it, and by taking it are delivered from their evil. Then, on knowing that these sons are delivered from evil, the physician shows himself again. Now, young men of good family, what is your opinion? Would any one charge that physician with falsehood

on account of his using that device? No, certainly not, Lord; certainly not, Sugata. He proceeded: In the same manner, young men of good family, I have arrived at supreme, perfect enlightenment since an immense, incalculable number of hundred thousands of myriads of kotis of Æons, but from time to time I display such able devices to the creatures, with the view of educating them, without there being in that respect any falsehood on my part.

In order to set forth this subject more extensively the Lord on that occasion uttered the following stanzas:

1. An inconceivable number of thousands of kotis of Æons, never to be measured, is it since I reached superior (or first) enlightenment and never ceased to teach the law.
2. I roused many Bodhisattvas and established them in Buddha-knowledge. I brought myriads of kotis of beings, endless, to full ripeness in many kotis of Æons.
3. I show the place of extinction, I reveal to (all) beings a device to educate them, albeit I do not become extinct at the time, and in this very place continue preaching the law.
4. There I rule myself as well as all beings, I. But men of perverted minds, in their delusion, do not see me standing there.
5. In the opinion that my body is completely extinct, they pay worship, in many ways, to the relics, but me they see not. They feel (however) a certain aspiration by which their mind becomes right.
6. When such upright (or pious), mild, and gentle creatures leave off their bodies, then I assemble the crowd of disciples and show myself here on the Gridhrakûta.
7. And then I speak thus to them, in this very place: I was not completely extinct at that time; it was but a device of mine, monks; repeatedly am I born in the world of the living.
8. Honoured by other beings, I show them my superior enlightenment, but you would not obey my word, unless the Lord of the world enter Nirvâna.

9. I see how the creatures are afflicted, but I do not show them my proper being. Let them first have an aspiration to see me; then I will reveal to them the true law.

10. Such has always been my firm resolve during an inconceivable number of thousands of kotis of Æons, and I have not left this Gridhrakûta for other abodes.

11. And when creatures behold this world and imagine that it is burning, even then my Buddhafield is teeming with gods and men.

12. They dispose of manifold amusements, kotis of pleasure gardens, palaces, and aerial cars; (this field) is embellished by hills of gems and by trees abounding with blossoms and fruits.

13. And aloft gods are striking musical instruments and pouring a rain of Mandâras by which they are covering me, the disciples and other sages who are striving after enlightenment.

14. So is my field here, everlastingly; but others fancy that it is burning; in their view this world is most terrific, wretched, replete with number of woes.

15. Ay, many kotis of years they may pass without ever having mentioned my name, the law, or my congregation. That is the fruit of sinful deeds.

16. But when mild and gentle beings are born in this world of men, they immediately see me revealing the law, owing to their good works.

17. I never speak to them of the infinitude of my action. Therefore, I am, properly, existing since long, and yet declare: The Ginas are rare (or precious).

18. Such is the glorious power of my wisdom that knows no limit, and the duration of my life is as long as an endless period; I have acquired it after previously following a due course.

19. Feel no doubt concerning it, O sages, and leave off all uncertainty: the word I here pronounce is really true; my word is never false.

20. For even as that physician skilled in devices, for the sake of his sons whose notions were perverted, said that he had died although he was still alive, and even as no sensible man, would charge that physician with falsehood;

21. So am I the father of the world, the Self born, the Healer, the Protector of all creatures. Knowing them to be perverted, infatuated, and ignorant I teach final rest, myself not being at rest.

22. What reason should I have to continually manifest myself? When men become unbelieving, unwise, ignorant, careless, fond of sensual pleasures, and from thoughtlessness run into misfortune,

23. Then I, who know the course of the world, declare: I am so and so, (and consider): How can I incline them to enlightenment? how can they become partakers of the Buddha-laws?

CHAPTER XVI.

OF PIETY.

While this exposition of the duration of the Tathâgata's lifetime was being given, innumerable, countless creatures profited by it. Then the Lord addressed the Bodhisattva Mahâsattva Maitreya: While this exposition of the duration of the Tathâgata's lifetime was being given, Agita, sixty-eight hundred thousand myriads of kotis of Bodhisattvas, comparable to the sands of the Ganges, have acquired the faculty to acquiesce in the law that has no origin. A thousand times more Bodhisattvas Mahisattvas have obtained Dharanî [Dhârani usually denotes a magic spell, a talisman. Here and there it interchanges with dhâranâ, support, the bearing in mind, attention. The synonymous rakshâ embraces the meaning of talisman and protection, support. It is not easy to decide what is intended in the text]; and other Bodhisattvas Mahâsattvas, equal to the dust atoms of one third of a macrocosm, have by hearing this Dharmaparyâya obtained the faculty of unhampered view. Other Bodhisattvas Mahâsattvas again, equal to the dust atoms of two-third parts of a macrocosm, have by hearing this Dharmaparyâya obtained the Dhârani that makes hundred thousand kotis of revolutions. Again, other Bodhisattvas Mahâsattvas, equal to the dust atoms of a whole macrocosm, have by hearing this Dharmaparyâya moved forward the wheel that never rolls back. Some Bodhisattvas Mahâsattvas, equal to the dust atoms of a mean universe, have by

hearing this Dharmaparyâya moved forward the wheel of spotless radiance. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of a small universe, have by hearing this Dharmaparyâya come so far that they will reach supreme, perfect enlightenment after eight births. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of four worlds of four continents, have by hearing this Dharmaparyâya become such as to require four births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of three four-continental worlds, have by hearing this Dharmaparyâya become such as to require three births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of two four-continental worlds, have by hearing this Dharmaparyâya become such as to require two births (more) before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of one fourcontinental world, have by hearing this Dharmaparyâya become such as to require but one birth before reaching supreme, perfect enlightenment. Other Bodhisattvas Mahâsattvas, equal to the dust atoms of eight macrocosms consisting of three parts, have by hearing this Dharmaparyâya conceived the idea of supreme, perfect enlightenment.

No sooner had the Lord given this exposition determining the duration and periods of the law, than there fell from the upper sky a great rain of Mandârava and great Mandârava flowers that covered and overwhelmed all the hundred thousand myriads of kotis of Buddhas who were seated on their thrones at the foot of the jewel trees in hundred thousands of myriads of kotis of worlds. It also covered and overwhelmed the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c., the latter sitting fully extinct on his throne, as well as that entire host of Bodhisattvas and the four classes of the audience. A rain of celestial powder of sandal and agallochum. trickled down from the sky, whilst higher up in the firmament the great drums resounded, without being struck, with a pleasant, sweet, and deep sound. Double pieces of fine heavenly cloth fell down by hundreds and thousands from the upper sky; necklaces, halfnecklaces, pearl necklaces, gems, jewels, noble gems, and noble jewels were seen high in the firmament, hanging down from every side in all directions of space, while all around thousands of jewel censers, containing priceless, exquisite incense, were moving of their own accord. Bodhisattvas Mahâsattvas were seen holding above each Tathâgata, high aloft, a row of jewel umbrellas stretching as high as the Brahma-world. So acted the Bodhisattvas Mahâsattvas in respect to all the

innumerable hundred thousands of myriads of kotis of Buddhas. Severally they celebrated these Buddhas in appropriate stanzas, sacred hymns in praise of the Buddhas.

And on that occasion the Bodhisattva Mahâsattva Maitreya uttered the following stanzas:

1. Wonderful is the law which the Sugata has expounded, the law we never heard before; how great the majesty of the Leaders is, and how infinite the duration of their life!
2. And on hearing such a law imparted by the Sugata from face to face, thousands of kotis of creatures, the genuine sons of the Leader of the world, have been pervaded with gladness.
3. Some have reached the point of supreme enlightenment from whence there is no return, others are standing on the lower stage; some have reached the standpoint of having an unhampered view, and others have obtained thousands of kotis of Dhâranis.
4. There are others, (as) atoms, who have reached supreme Buddha-knowledge. Some, again, will after eight births become Ginas seeing the infinite.
5. Among those who hear this law from the Master, some will obtain enlightenment and see the truth after four births, others after three, others after two.
6. Some among them will become all-knowing after one birth, in the next following existence. Such will be the perfect result of learning the duration of life of the Chief.
7. Innumerable, countless as the atoms of the eight fields, are the kotis of beings who by hearing this law have conceived the idea of superior enlightenment.
8. Such is the effect produced by the great Seer, when he reveals this Buddha-state that is endless and has no limit, which is as immense as the element of ether.

9. Many thousand kotis of angels, Indras, and Brahma-angels, like the sands of the Ganges, have flocked hither from thousands of kotis of distant fields and have poured a rain of Mandairavas.

10. They move in the sky like birds, and strew fragrant powder of sandal and agallochum, to cover ceremoniously the Chief of Ginas withal.

11. High aloft tymbals without being struck emit sweet sounds; thousands of kotis of white cloth whirl down upon the Chiefs.

12. Thousands of kotis of jewel censers of costly incense move of their own accord on every side to honour the mighty Lord of the world.

13. Innumerable wise Bodhisattvas hold myriads of kotis of umbrellas, elevated and made of noble jewels, like chaplets, up to the Brahma-world.

14. The sons of Sugata, in their great joy, have attached beautiful triumphal streamers at the top of the banner staffs in honour of the Leaders whom they celebrate in thousands of stanzas.

15. Such a marvellous, extraordinary, prodigious, splendid phenomenon, O Leader, is being displayed by all those beings who are gladdened by the exposition of the duration of life (of the Tathâgata).

16. Grand is the matter now (occurring) in the ten points of space, and (great) the sound raised by the Leaders; thousands of kotis of living beings are refreshed and gifted with virtue for enlightenment.

Thereupon the Lord addressed the Bodhisattva Mahâsattva Maitreya: Those beings, Agita, who during the exposition of this Dharmaparyâya in which the duration of the Tathâgata's life is revealed have entertained, were it but a single thought of trust, or have put belief in it, how great a merit are they to produce, be they young men and young ladies of good family? Listen then, and mind it well, how great the merit is they shall produce. Let us suppose the case, Agita, that some young man or young lady of good family, desirous of supreme, perfect enlightenment, for eight hundred thousand myriads of kotis of Æons practises the five perfections of virtue (Pâramitâs), to wit, perfect charity in alms, perfect morality, perfect forbearance, perfect energy, perfect

meditation-perfect wisdom being excepted; let us, on the other hand, suppose the case, Agita, that a young man or young lady of good family, on hearing this Dharmaparyâya containing the exposition of the duration of the Tathâgata's life, conceives were it but a single thought of trust or puts belief in it; then that former accumulation of merit, that accumulation of good connected with the five perfections of virtue, (that accumulation) which has come to full accomplishment in eight hundred thousand myriads of kotis of Æons, does not equal one hundredth part of the accumulation of merit in the second case; it does not equal one thousandth part; it admits of no calculation, no counting, no reckoning, no comparison, no approximation, no secret teaching. One who is possessed of such an accumulation of merit, Agita, be he a young man or a young lady of good family, will not miss supreme, perfect enlightenment; no, that is not possible.

And on that occasion the Lord uttered the following stanzas:

17. Let a man who is seeking after this knowledge, superior Buddha-knowledge, undertake to practise in this world the five perfect virtues;

18. Let him, during eight thousand kotis of complete Æons, continue giving repeated alms to Buddhas and disciples;

19. Regaling Pratyekabuddhas and kotis of Bodhisattvas by giving meat, food and drink, clothing and lodging;

20. Let him build on earth refuges and monasteries of sandal-wood, and pleasant convent gardens provided with walks;

21. Let him after so bestowing gifts, various and diversified, during thousands of kotis of Æons, direct his mind to enlightenment;

22. Let him then, for the sake of Buddhaknowledge, keep unbroken the pure moral precepts which have been recommended by the perfect Buddhas and acknowledged by the wise;

23. Let him further develop the virtue of forbearance, be steady in the stage of meekness [i.e. of a monk under training.], be constant, of good memory, and patiently endure many censures;

24. Let him, moreover, for the sake of Buddha-knowledge, bear the contemptuous words of unbelievers who are rooted in pride;
25. Let him, always zealous, strenuous, studious, of good memory, without any other pre-occupation in his mind, practise meditation, during kotis of Æons;
26. Let him, whether living in the forest or entering upon a vagrant life [i.e. a Yogin, a contemplative mystic.], go about, avoiding sloth and torpor, for kotis of Æons;
27. Let him as a philosopher, a great philosopher who finds his delight in meditation, in concentration of mind, pass eight thousand kotis of Æons;
28. Let him energetically pursue enlightenment with the thought of his reaching all-knowingness, and so arrive at the highest degree of meditation;
29. Then the merit accruing to those who practise the virtues oft described, during thousands of kotis of Æons,
30. (Is less than that of) a man or a woman who, on hearing the duration of my life, for a single moment believes in it; this merit is endless.
31. He who renouncing doubt, vacillation, and misgiving shall believe even for a short moment, shall obtain such a reward.
32. The Bodhisattvas also, who have practised those virtues during kotis of Æons, will not be startled at hearing of this inconceivably long life of mine.
33. They will bow their heads (and think): 'May I also in future become such a one and release kotis of living beings!
34. 'As the Lord Sâkyamuni, the Lion of the Sakya race, after he had occupied his seat on the terrace of enlightenment, raised his lion's roar;
35. 'So may I in future be sitting on the terrace of enlightenment, honoured by all mortals, to teach so long a life!"

36. Those who are possessed of firmness of intention and have learnt the principles, will understand the mystery and feel no uncertain.

Again, Agita, he who after hearing this Dharmaparyâya, which contains an exposition of the duration of the Tathâgata's life, apprehends it, penetrates and understands it, will produce a yet more immeasurable accumulation of merit conducive to Buddhaknowledge; unnecessary to add that he who hears such a Dharmaparyâya as this or makes others hear it; who keeps it in memory, reads, comprehends or makes others comprehend it; who writes or has it written, collects or has it collected into a volume, honours, respects, worships it with flowers, incense, perfumed garlands, ointments, powder, cloth, umbrellas, flags, streamers, (lighted) oil lamps, ghee lamps or lamps filled with scented oil, will produce a far greater accumulation of merit conducive to Buddha-knowledge.

And, Agita, as a test whether that young man or young lady of good family who hears this exposition of the duration of the Tathâgata's life most decidedly believes in it may be deemed the following. They will behold me teaching the law I here on the Gridhrakûta, surrounded by a host of Bodhisattvas, attended by a host of Bodhisattvas, in the centre of the congregation of disciples. They will behold here my Buddha-field in the Saha-world, consisting of lapis lazuli and forming a level plain; forming a chequered board of eight compartments with gold threads; set off with jewel trees. They will behold the towers that the Bodhisattvas use as their abodes. By this test, Agita, one may know if a young man or young lady of good family has a most decided belief. Moreover, Agita, I declare that a young man of good family who, after the complete extinction of the Tathâgata, shall not reject, but joyfully accept this Dharmaparyâya when hearing it, that such a young man of good family also is earnest in his belief; far more one who keeps it in memory or reads it. He who after collecting this Dharmaparyâya into a volume carries it on his shoulder carries the Tathâgata on his shoulder. Such a young man or young lady of good family, Agita, need make no Stûpas for me, nor monasteries; need not give to the congregation of monks medicaments for the sick or (other) requisites [This agrees with the teaching of the Vedanta that Brahma-knowledge is independent of good works]. For, Agita, such a young man or young lady of good family has (spiritually) built for the worship of my relics Stûpas of seven precious substances reaching up to the Brahma-world in height, and with a circumference in proportion, with the umbrellas thereto belonging, with triumphal streamers, with tinkling bells and baskets; has shown manifold marks of respect to those Stûpas of relics with

diverse celestial and earthly flowers, incense, perfumed garlands, ointments, powder, cloth, umbrellas, banners, flags, triumphal streamers, by various sweet, pleasant, clear-sounding tymbals and drums, by the tune, noise, sounds of musical instruments and castanets, by songs, nautch and dancing of different kinds, of many, innumerable kinds; has done those acts of worship during many, innumerable thousands of kotis of Æons. One who keeps in memory this Dharmaparyâya after my complete extinction, who reads, writes, promulgates it, Agita, shall also have built monasteries, large, spacious, extensive, made of red sandal-wood, with thirty-two pinnacles, eight stories, fit for a thousand monks, adorned with gardens and flowers, having walks furnished with lodgings, completely provided with meat, food and drink and medicaments for the sick, well equipped with all comforts. And those numerous, innumerable beings, say a hundred or a thousand or ten thousand or a koti or hundred kotis or thousand kotis or hundred thousand kotis or ten thousand times hundred thousand kotis, they must be considered to form the congregation of disciples seeing me from face to face, and must be considered as those whom I have fully blessed. He who, after my complete extinction, shall keep this Dharmaparyâya, read, promulgate, or write it, he, I repeat, Agita, need not build Stûpas of relics, nor worship the congregation; not necessary to tell, Agita, that the young man or young lady of good family who, keeping this Dharmaparyâya, shall crown it by charity in alms, morality, forbearance, energy, meditation, or wisdom, will produce a much greater accumulation of merit; it is, in fact, immense, incalculable, infinite. just as the element of ether, Agita, is boundless, to the east, south, west, north, beneath, above, and in the intermediate quarters, so immense and incalculable an accumulation of merit, conducive to Buddha-knowledge, will be produced by a young man or young lady of good family who shall keep, read, write, or cause to be written, this Dharmaparyâya. He will be zealous in worshipping the Tathâgata shrines; he will laud the disciples of the Tathâgata, praise the hundred thousands of myriads of kotis of virtues of the Bodhisattvas Mahâsattvas, and expound them to others; he will be accomplished in forbearance, be moral, of good character, agreeable to live with, and tolerant, modest, not jealous of others, not wrathful, not vicious in mind, of good memory, strenuous and always busy, devoted to meditation in striving after the state of a Buddha, attaching great value to abstract meditation, frequently engaging in abstract meditation, able in solving questions and in avoiding hundred thousands of myriads of kotis of questions. Any Bodhisattva Mahâsattva, Agita, who, after the Tathâgata's complete extinction, shall keep this Dharmaparyâya, will have the good qualities I have described. Such a young man or young

lady of good family, Agita, must be considered to make for the terrace of enlightenment; that young man or young lady of good family steps towards the foot of the tree of enlightenment in order to reach enlightenment. And where that young man or young lady of good family, Agita, stands, sits, or walks, there one should make a shrine', dedicated to the Tathâgata, and the world, including the gods, should say: This is a Stûpa of relics of the Tathâgata.

And on that occasion the Lord uttered the following stanzas:

37. An immense mass of merit, as I have repeatedly mentioned, shall be his who, after the complete extinction of the Leader of men, shall keep this Sûtra.

38. He will have paid worship to me, and built Stûpas of relics, made of precious substances, variegated, beautiful, and splendid;

39. In height coming up to the Brahma-world, with rows of umbrellas, great in circumference gorgeous, and decorated with triumphal streamers;

40. Resounding with the clear ring of bells, and decorated with silk bands, while jingles moved by the wind form another ornament at (the shrines of) Gina relics.

41. He will have shown great honour to them by flowers, perfumes, and ointments ; by music, clothes, and the repeated (sound of) tymbals.

42. He will have sweet musical instruments struck at those relics, and lamps with scented oil kept burning all around.

43. He who at the period of depravation shall keep and teach this Sûtra, he will have paid me such an infinitely varied worship.

44. He has built many kotis of excellent monasteries of sandal-wood, with thirty-two pinnacles, and eight terraces high;

45. Provided with couches, with food hard and soft; furnished with excellent curtains, and having cells by thousands.

46. He has given hermitages and walks embellished by flower-gardens; many elegant objects of various forms and variegated.

47. He has shown manifold worship to the host of disciples in my presence, he who, after my extinction, shall keep this Sûtra.

48. Let one be ever so good in disposition, much greater merit will he obtain who shall keep or write this Sûtra.

49. Let a man cause this to be written and have it well put together in a volume; let him always worship the volume with flowers, garlands, ointments.

50. Let him constantly place near it a lamp filled with scented oil, along with full-blown lotuses and suitable' oblations of Michelia Champaka.

51. The man who pays such worship to the books will produce a mass of merit which is not to be measured.

52. Even as there is no measure of the element of ether, in none of the ten directions, so there is no measure of this mass of merit.

53. How much more will this be the case with one who is patient, meek, devoted, moral, studious, and addicted to meditation;

54. Who is not irascible, not treacherous, reverential towards the sanctuary, always humble towards monks, not conceited, nor neglectful;

55. Sensible and wise, not angry when he is asked a question; who, full of compassion for living beings, gives such instruction as suits them.

56. If there be such a man who (at the same time) keeps this Sûtra, he will possess a mass of merit that cannot be measured.

57. If one meets such a man as here described, a keeper of this Sûtra, one should do homage to him.

58. One should present him with divine flowers, cover him with divine clothes, and bow the head to salute his feet, in the conviction of his being a Tathâgata.

59. And at the sight of such a man one may directly make the reflection that he is going towards the foot of the tree to arrive at superior, blessed enlightenment for the weal of all the world, including the gods.

60. And wherever such a sage is walking, standing, sitting, or lying down; wherever the hero pronounces were it but a single stanza from this Sûtra;

61. There one should build a Stûpa for the most high of men, a splendid, beautiful (Stûpa), dedicated to the Lord Buddha, the Chief, and then worship it in manifold ways.

62. That spot of the earth has been enjoyed by myself; there have I walked myself, and there have I been sitting; where that son of Buddha has stayed, there I am.

CHAPTER XVII.

INDICATION OF THE MERITORIOUSNESS OF JOYFUL ACCEPTANCE.

Thereupon the Bodhisattva Mahâsattva Maitreya said to the Lord: O Lord, one who, after hearing this Dharmaparyâya being preached, joyfully I accepts it, be that person a young man of good family or a young lady, how much merit, O Lord, will be produced by such a young man or young lady of good family?

And on that occasion the Bodhisattva Mahâsattva Maitreya uttered this stanza:

1. How great will be the merit of him who, after the extinction of the great Hero, shall hear this exalted Sûtra and joyfully accept it?

And the Lord said to the Bodhisattva Mahâsattva Maitreya: If any one, Agita, either a young man of good family or a young lady, after the complete extinction of the Tathâgata, hears the preaching of this Dharmaparyayâ, let it be a monk or nun, a male or female lay devotee, a

man of ripe understanding or a boy or girl; if the hearer joyfully accepts it, and then after the sermon rises up to go elsewhere, to a monastery, house, forest, street, village, town, or province, with the motive and express aim to expound the law such as he has understood, such as he has heard it, and according to the measure of his power, to another person, his mother, father, kinsman, friend, acquaintance, or any other person; if the latter, after hearing, joyfully accepts, and, in consequence, communicates it to another; if the latter, after hearing, joyfully accepts, and communicates it to another; if this other, again, after hearing, joyfully accepts it, and so on in succession until a number of fifty is reached; then, Agita, the fiftieth person to hear and joyfully accept the law so heard, let it be a young man of good family or a young lady, will have acquired an accumulation of merit connected with the joyful acceptance, Agita, which I am going to indicate to thee. Listen, and take it well to heart; I will tell thee.

It is, Agita, as if the creatures existing in the four hundred thousand Asankhyeyas of worlds, in any of the six states of existence, born from an egg, from a womb, from warm humidity, or from metamorphosis, whether they have a shape or have not, be they conscious or unconscious, neither conscious nor unconscious, footless, two-footed, four-footed, or many-footed, as many beings as are contained in the world of creatures, (as if) all those had flocked together to one place. Further, suppose some man appears, a lover of virtue, a lover of good, who gives to that whole body the pleasures, sports, amusements, and enjoyments they desire, like, and relish. He gives to each of them all Gambudvîpa for his pleasures, sports, amusements, and enjoyments; gives bullion, gold, silver, gems, pearls, lapis lazuli, conches, stones (?), coral, carriages yoked with horses, with bullocks, with elephants; gives palaces and towers. In this way, Agita, that master of munificence, that great master of munificence continues spending his gifts for fully eighty years. Then, Agita, that master of munificence, that great master of munificence reflects thus: All these beings have I allowed to sport and enjoy themselves, but now they are covered with wrinkles and grey-haired, old, decrepit, eighty years of age, and near the term of their life. Let me therefore initiate them in the discipline of the law revealed by the Tathâgata, and instruct them. Thereupon, Aota, the man exhorts all those beings, thereafter initiates them in the discipline of the law revealed by the Tathâgata, and makes them adopt it. Those beings learn the law from him, and in one moment, one instant, one bit of time, all become Srotaâpannas, obtain the fruit of the rank of Sakridâgâmin and of Anâgâmin, until they become Arhats, free from all imperfections, adepts in meditation, adepts in great meditation and in the meditation

with eight emancipations. Now, what is thine opinion, Agita, will that master of munificence, that great master of munificence, on account of his doings, produce great merit, immense, incalculable merit? Whereupon the Bodhisattva Mahāsattva Maitreya said in reply to the Lord: Certainly, Lord; certainly, Sugata; that person, Lord, will already produce much merit on that account, because he gives to the beings all that is necessary for happiness; how much more then if he establishes them in Arhatship!

This said, the Lord spoke to the Bodhisattva Mahāsattva Maitreya as follows: I announce to thee, Agita, I declare to thee; (take) on one side the master of munificence, the great master of munificence, who produces merit by supplying all beings in the four hundred thousand Asanikhyeyas of worlds with all the necessities for happiness and by establishing them in Arhatship; (take) on the other side the person who, ranking the fiftieth in the series of the oral tradition of the law, hears, were it but a single stanza, a single word, from this Dharmaparyāya and joyfully accepts it; if (we compare) the mass of merit connected with the joyful acceptance and the mass of merit connected with the charity of the master of munificence, the great master of munificence, then the greater merit will be his who, ranking the fiftieth in the series of the oral tradition of the law, after hearing were it but a single stanza, a single word, from this Dharmaparyāya, joyfully accepts it. Against this accumulation of merit, Agita, this accumulation of roots of goodness connected with that joyful acceptance, the former accumulation of merit connected with the charity of that master of munificence, that great master of munificence, and connected with the confirmation in Arhatship, does not fetch the $\frac{1}{100}$ part, not the $\frac{1}{100,000}$, not the $\frac{1}{10,000,000}$ not the $\frac{1}{1,000,000,000}$ not the $\frac{1}{1000 \times 10,000,000}$ not the $\frac{1}{100,000 \times 10,000,000}$, not the $\frac{1}{100,000 \times 10,000 \times 10,000,000}$ part; it admits of no calculation, no counting, no reckoning, no comparison, no approximation, no secret teaching. So immense, incalculable, Agita, is the merit which a person, ranking the fiftieth in the series of the tradition of the law, produces by joyfully accepting, were it but a single stanza, a single word, from this Dharmaparyāya; how much more then (will) he (produce), Agita, who hears this Dharmaparyāya in my presence and then joyfully accepts it? I declare, Agita, that his accumulation of merit shall be even more immense, more incalculable.

And further, Agita, if a young man of good family or a young lady, with the design to hear this discourse on the law, goes from home to a monastery, and there hears this Dharmaparyāya for a single moment, either standing or sitting, then that person, merely by the mass of merit

resulting from that action, will after the termination of his (present) life, and at the time of his second existence when he receives (another) body, become a possessor of carriages yoked with bullocks, horses, or elephants, of litters, vehicles yoked with bulls, and of celestial aerial cars. If further that same person at that preaching sits down, were it but a single moment, to hear this Dharmaparyâya, or persuades another to sit down or shares with him his seat, he will by the store of merit resulting from that action gain seats of Indra, seats of Brahma, thrones of a Kakravartin. And, Agita, if some one, a young man of good family or a young lady, says to another person: Come, friend, and hear the Dharmaparyâya of the Lotus of the True Law, and if that other person owing to that exhortation is persuaded to listen, were it but a single moment, then the former will by virtue of that root of goodness, consisting in that exhortation, obtain the advantage of a connection with Bodhisattvas who have acquired Dhâranî. He will become the reverse of dull, will get keen faculties, and have wisdom; in the course of a hundred thousand existences he will never have a fetid mouth, nor an offensive one; he will have no diseases of the tongue, nor of the mouth; he will have no black teeth, no unequal, no yellow, no ill-ranged, no broken teeth, no teeth fallen out; his lips will not be pendulous, not turned inward, not gaping, not mutilated, not loathsome; his nose will not be flat, nor wry; his face will not be long, nor wry, nor unpleasant. On the contrary, Agita, his tongue, teeth, and lips will be delicate and wellshaped; his nose long; his face perfectly round; the eyebrows well-shaped; the forehead well-formed. He will receive a very complete organ of manhood. He will have the advantage that the Tathâgata renders sermons intelligible to him and soon come in connection with Lords, Buddhas. Mark, Agita, how much good is produced by one's inciting were it but a single creature; how much more then by him who reverentially hears, reverentially reads, reverentially preaches, reverentially promulgates the law!

And on that occasion the Lord uttered the following stanzas:

2. Listen how great the merit is of one who, the fiftieth in the series (of tradition), hears a single stanza from this Sûtra and with placid mind joyfully adopts it.

3. Suppose there is a man in the habit of giving alms to myriads of kotis of beings, whom I have herebefore indicated by way of comparison; all of them he satisfies during eighty years.

4. Then seeing that old age has approached for them, that their brow is wrinkled and their head grey (he thinks): Alas, how all beings come to decay! Let me therefore admonish them by (speaking of) the law.

5. He teaches them the law here on earth and points to the state of Nirvana hereafter. 'All existences' (he says) 'are like a mirage; hasten to become disgusted with all existence.'

6. All creatures, by hearing the law from that charitable person, become at once Arhats, free from imperfections, and living their last life.

7. Much more merit than by that person will be acquired by him who through unbroken tradition shall hear were it but a single stanza and joyfully receive it. The mass of merit of the former is not even so much as a small particle of the latter's.

8. So great will be one's merit, endless, immeasurable, owing to one's hearing merely a single stanza, in regular tradition; how much more then if one hears from face to face!

9. And if somebody exhorts were it but a single creature and says: Go, hear the law, for this Sûtra is rare in many myriads of kotis of Æons;

10. And if the creature so exhorted should hear the Sûtra even for a moment, hark what fruit is to result from that action. He shall never have a mouth disease;

11. His tongue is never sore; his teeth shall never fall out, never be black, yellow, unequal; his lips never become loathsome;

12. His face is not wry, nor lean, nor long; his nose not flat; it is well-shaped, as well as his forehead, teeth, lips, and round face.

13. His aspect is ever pleasant to men; his mouth is never fetid, it constantly emits a smell sweet as the lotus.

14. If some wise man, to hear this Sûtra, goes from his home to a monastery and there listen, were it but for a single moment, with a placid mind, hear what results from it.

15. His body is very fair; he drives with horsecarriages, that wise man, and is mounted on elevated carriages drawn by elephants and variegated with gems.

16. He possesses litters covered with ornaments and carried by numerous men. Such is the blessed fruit of his going to hear preaching.

17. Owing to the performance of that pious work he shall, when sitting in the assembly there, obtain seats of Indra, seats of Brahma, seats of kings.

CHAPTER XVIII.

THE ADVANTAGES OF A RELIGIOUS PREACHER.

The Lord then addressed the Bodhisattva Mahāsattva Satatasamitābhiyukta (i.e. ever and constantly strenuous). Any one, young man of good family, who shall keep, read, teach, write this Dharmaparyāya or have it written, let that person be a young man of good family or a young lady, shall obtain eight hundred good qualities of the eye, twelve hundred of the ear, eight hundred of the nose, twelve hundred of the tongue, eight hundred of the body, twelve hundred of the mind. By these many hundred good qualities the whole of the six organs shall be perfect, thoroughly perfect. By means of the natural, carnal eye derived from his parents being perfect, he shall see the whole triple universe, outwardly and inwardly, with its mountains and woody thickets, down to the great hell Avīki and up to the extremity of existence. All that he shall see with his natural eye, as well as the creatures to be found in it, and he shall know the fruit of their works.

And on that occasion the Lord uttered the following stanzas:

1. Hear from me what good qualities shall belong to him who unhesitatingly and undismayed shall preach this Sūtra to the congregated assembly.

2. First, then, his eye (or, organ of vision) shall possess eight hundred good qualities by which it shall be correct, clear, and untroubled.

With the carnal eye derived from his parents he shall see the whole world from within and without.

4. He shall see the Meru and Sumeru, all the horizon and other mountains, as well as the seas.

5. He, the hero, sees all, downward to the Avīki and upward to the extremity of existence. Such is his carnal eye.

6. But he has not yet got the divine eye, it having not yet been produced in him; such as here described is the range of his carnal eye.

Further, Satatasamitābhiyukta, the young man of good family or the young lady who proclaims this Dharmaparyāya and preaches it to others, is possessed of the twelve hundred good qualities of the ear. The various sounds that are uttered in the triple universe, downward to the great hell Avīki and upward to the extremity of existence, within and without, such as the sounds of horses, elephants, cows, peasants, goats, cars; the sounds of weeping and wailing; of horror, of conch-trumpets, bells, tymbals; of playing and singing; of camels, of tigers; of women, men, boys, girls; of righteousness (piety) and unrighteousness (impiety); of pleasure and pain; of ignorant men and āryas; pleasant and unpleasant sounds; sounds of gods, Nāgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human; of monks, disciples, Pratyekabuddhas, Bodhisattvas, and Tathāgatas; as many sounds as are uttered in the triple world, within and without, all those he hears with his natural organ of hearing when perfect. Still he does not enjoy the divine ear, although he apprehends the sounds of those different creatures, understands, discerns the sounds of those different creatures, and when with his natural organ of hearing he hears the sounds of those creatures, his ear is not overpowered by any of those sounds. Such, Satatasamitābhiyukta, is the organ of hearing that the Bodhisattva Mahāsattva acquires; yet he does not possess the divine ear.

Thus spoke the Lord; thereafter he, the Sugata, the Master, added:

7. The organ of hearing of such a person becomes (or, is) cleared and perfect, though as yet it be natural; by it he perceives the various sounds, without any exception, in this world.

8. He perceives the sounds of elephants, horses, cars, cows, goats, and sheep; of noisy kettle-drums, tabours, lutes, flutes, Vallaki-lutes.

9. He can hear singing, lovely and sweet, and, at the same time, is constant enough not to allow himself to be beguiled by it; he perceives the sounds of kotis of men, whatever and wherever they are speaking.

10. He, moreover, always hears the voice of gods and Nāgas; he hears the tunes, sweet and affecting, of song, as well as the voices of men and women, boys and girls.

11. He hears the cries of the denizens of mountains and glens; the tender notes of Kalavinkas, cuckoos, pea fowls, pheasants, and other birds.

12. He also (hears) the heart-rending cries of those who are suffering pains in the hells, and the yells uttered by the Spirits, vexed as they are by the difficulty to get food;

13. Likewise the different cries produced by the demons and the inhabitants of the ocean. All these sounds the preacher is able to hear from his place on earth, without being overpowered by them.

14. From where he is stationed here on the earth he also hears the different and multifarious sounds through which the inhabitants of the realm of brutes are conversing with each other.

15. He apprehends all the sounds, without any exception, whereby the numerous angels living in the Brahma-world, the Akanishthas and Ābhāsvaras, call one another.

16. He likewise always hears the sound which the monks on earth are raising when engaged in reading, and when preaching the law to congregations, after having taken orders under the command of the Sugatas.

17. And when the Bodhisattvas here on earth have a reading together and raise their voices in the general synods, he hears them severally.

18. The Bodhisattva who preaches this Stava shall, at one time, also hear the perfect law 2 that the Lord Buddha, the tamer of men, announces to the assemblies.

19. The numerous sounds produced by all beings in the triple world, in this field, within and without, (downward) to the Aviki and upward to the extremity of existence, are heard by him.

20. (In short), he perceives the voices of all beings, his ear being open. Being in the possession of his six senses, he will discern the different sources (of sound), and that while his organ of hearing is the natural one;

21. The divine ear is not yet operating in him; his ear continues in its natural state. Such as here told are the good qualities belonging to the wise man who shall be a keeper of this Sûtra.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who keeps, proclaims, studies, writes this Dharmaparyâya becomes possessed of a perfect organ of smell with eight hundred good qualities. By means of that organ he smells the different smells that are found in the triple world, within and without, such as fetid smells, pleasant and unpleasant smells, the fragrance of diverse flowers, as the greatflowered jasmine, Arabian jasmine, Michelia Chainpaka, trumpet-flower; likewise the different scents of aquatic flowers, as the blue lotus, red lotus, white esculent water-lily and white lotus. He smells the odour of fruits and blossoms of various trees bearing fruits and blossoms, such as sandal, Xanthochymus, Tabernæmontana, agallochum. The manifold hundred-thousand mixtures of perfumes he smells and discerns, without moving from his standing-place. He smells the diverse smells of creatures, as elephants, horses, cows, goats, beasts, as well as the smell issuing from the body of various living beings in the condition of brutes. He perceives the smells exhaled by the body of women and men, of boys and girls. He smells, even from a distance, the odour of grass, bushes, herbs, trees. He perceives those smells such as they really are, and is not surprised nor stunned by them. Staying on this very earth he smells the odour of gods and the fragrance of celestial flowers, such as Erythrina, Bauhinia, Mandârava and great Mandârava, Mañgûsha and great Mañgûsha. He smells the perfume of the divine powders of sandal and agallochum, as well as that of the hundred-thousands of mixtures of different divine flowers. He smells the odour exhaled by the body of the gods, such as Indra, the chief of the gods, and thereby knows whether (the god) is sporting, playing, and enjoying himself in his palace Vaigayanta or is speaking the law to the gods of paradise in the assembly-hall of the gods, Sudharmâ, or is resorting to the pleasure-park for sport. He smells the odour proceeding from the body of the sundry other gods, as well as that proceeding from the girls and wives

of the gods, from the youths and maidens amongst the gods, without being surprised or stunned by those smells. He likewise smells the odour exhaled by the bodies of all Devanikâyas, Brahmakâyikas, and Mahâbrahmas. In the same manner he perceives the smells coming from disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas. He smells the odour arising from the seats of the Tathâgatas and so discovers where those Tathâgatas, Arhats, &c. abide. And by none of all those different smells is his organ of smell hindered, impaired, or vexed; and, if required, he may give an account of those smells to others without his memory being impaired by it.

And on that occasion the Lord uttered the following stanzas:

22. His organ of smell is quite correct, and he perceives the manifold and various smells, good or bad, which exist in this world;

23. The fragrance of the great-flowered jasmine, Arabian jasmine, Xanthochymus, sandal, agallochum, of several blossoms and fruits.

24. He likewise perceives the smells exhaled by men, women, boys, and girls, at a considerable distance, and by the smell he knows where they are.

25. He recognises emperors, rulers of armies, governors of provinces, as well as royal princes and ministers, and all the ladies of the harem by their (peculiar) scent.

26. It is by the odour that the Bodhisattva discovers sundry jewels of things, such as are found on the earth and such as serve as jewels for women.

27. That Bodhisattva likewise knows by the odour the various kinds of ornament that women use for their body, robes, wreaths, and ointments.

28. The wise man who keeps this exalted Sûtra recognises, by the power of a good-smelling organ, a woman standing, sitting, or lying; he discovers wanton sport and magic power.

29. He perceives at once where he stands, the fragrance of scented oils, and the different odours of flowers and fruits, and thereby knows from what source the odour proceeds.

30. The discriminating man recognises by the odour the numerous sandal-trees in full blossom in the glens of the mountains, as well as all creatures dwelling there.

31. All the beings living within the compass of the horizon or dwelling in the depth of the sea or in the bosom of the earth the discriminating man knows how to distinguish from the (peculiar) smell.

32. He discerns the gods and demons, and the daughters of demons; he discovers the sports of demons and their luxury. Such, indeed, is the power of his organ of smell.

33. By the smell he tracks the abodes of the quadrupeds in the woods, lions, tigers, elephants, snakes, buffaloes, cows, gayals.

34. He infers from the odour, whether the child that women, languid from pregnancy, bear in the womb be a boy or a girl.

35. He can discern if a woman is big with a dead child; he discerns if she is subject to throes, and, further, if a woman, the pains being removed, shall be delivered of a healthy boy.

36. He guesses the various designs of men, he smells (so to say) an air of design; he finds out the odour of passionate, wicked, hypocritical, or quiet persons.

37. That Bodhisattva by the scent smells treasures hidden in the ground, money, gold, bullion, silver, chests, and metal pots.

38. Necklaces of two sorts, gems, pearls, nice priceless jewels he knows by the scent, as well as things priceless and brilliant in general.

39. That great man from his very place on earth smells the flowers here above (in the sky) with the gods, such as Mandâravas, Mañgûshakas, and those growing on the coral tree.

40. By the power of his organ of smell he, without leaving his stand on earth, perceives how and whose are the aerial cars, of lofty, low, and middling size, and other brilliant forms shooting (through the firmament).

41. He likewise finds out the paradise, the gods (in the hall) of Sudharmâ and in the most glorious palace of Vaigayanta, and the angels who there are diverting themselves.

42. He perceives, here on earth, an air of them; by the scent he knows the angels, and where each of them is acting, standing, listening, or walking.

43. That Bodhisattva tracks by the scent the houris who are decorated with many flowers, decked with wreaths and ornaments and in full attire; he knows wherever they are dallying or staying at the time.

44. By smell he apprehends the gods, Brahmas, and Brahmakâyas moving on aerial cars aloft, upwards to the extremity of existence; he knows whether they are absorbed in meditation or have risen from it.

45. He perceives the Âbhâsvara angels falling (and shooting) and appearing, even those that he never saw before. Such is the organ of smell of the Bodhisattva who keeps this Sûtra.

46. The Bodhisattva also recognises all monks under the rule of the Sugata, who are strenuously engaged in their walks and find their delight in their lessons and reading.

47. Intelligent as he is, he discerns those among the sons of Gina who are disciples and those who used to live at the foot of trees, and he knows that the monk so and so is staying in such and such a place.

48. The Bodhisattva knows by the odour whether other Bodhisattvas are of good memory, meditative, delighting in their lessons and reading, and assiduous in preaching to congregations.

49. In whatever point of space the Sugata, the great Seer, so benign and bounteous, reveals the law in the midst of the crowd of attending disciples, the Bodhisattva by the odour recognises him as the Lord of the universe.

50. Staying on earth, the Bodhisattva also perceives those beings who hear the law and rejoice at it, and the whole assembly of the Gina.

51. Such is the power of his organ of smell. Yet it is not the divine organ he possesses, but (the natural one) prior to the perfect, divine faculty of smell.

Further, Satatasamitâbhiyukta, the young man of good family or the young lady who keeps, teaches, proclaims, writes this Dharmaparyâya shall have an organ of taste possessed of twelve hundred good faculties of the tongue. All flavours he takes on his tongue will yield a divine, exquisite relish. And he tastes in such a way that he is not to relish anything unpleasant; and even the unpleasant flavours that are taken on his tongue will yield a divine relish. And whatever he shall preach in the assembly, the creatures will be satisfied by it; they will be content, thoroughly content, filled with delight. A sweet, tender, agreeable, deep voice goes out from him, an amiable voice which goes to the heart, at which those creatures will be ravished and charmed; and those to whom he preaches, after having heard his sweet voice, so tender and melodious, will, even (if they are) gods, be of opinion that they ought to go and see, venerate, and serve him. And the angels and houris will be of opinion, &c. The Indras, Brahmas, and Brahmakayikas will be of opinion, &c. The Nâgas and Nâga girls will be of opinion, &c. The demons and their girls will be of opinion, &c. The Garudas and their girls will be of opinion, &c. The Kinnaras and their girls, the great serpents and their girls, the goblins and their girls, the imps and their girls will be of opinion that they ought to go and see, venerate, serve him, and hear his sermon, and all will show him honour, respect, esteem, worship, reverence, and veneration. Monks and nuns, male and female lay devotees will likewise be desirous of seeing him. Kings, royal pyinces, and grandees (or ministers) will also be desirous of seeing him. Kings ruling armies and emperors possessed of the seven treasures, along with the princes royal, ministers, ladies of the harem, and their retinue will be desirous of seeing him and paying him their homage. So sweet will be the speech delivered by that preacher, so truthful and according to the teaching of the Tathâgata will be his words. Others also, Brahmans and laymen, citizens and peasants, will always and ever follow that preacher till the end of life. Even the disciples of the Tathâgata will be desirous of seeing him; likewise the Pratyekabuddhas and the Lords Buddhas. And wherever that young man of good family or young lady shall stay, there he (or she) will preach, the face turned to the Tathâgata, and he (or she) will be a worthy vessel of the Buddha-

qualities. Such, so pleasant, so deep will be the voice of the law going out from him.

And on that occasion the Lord uttered the following stanzas:

52. His organ of taste is most excellent, and he will never relish anything of inferior flavour; the flavours are no sooner put on his tongue than they become divine and possessed of a divine taste.

53. He has a tender voice and delivers sweet words, pleasant to hear, agreeable, charming; in the midst of the assembly he is used to speak with a melodious and deep voice.

54. And whosoever hears him when he is delivering a sermon with myriads of kotis of examples, feels a great joy and shows him an immense veneration.

55. The gods, Nâgas, demons, and goblins always long to see him, and respectfully listen to his preaching. All those good qualities are his.

56. If he would, he might make his voice heard by the whole of this world; his voice is (so) fine, sweet, deep, tender, and winning.

57. The emperors on earth, along with their children and wives, go to him with the purpose of honouring him, and listen all the time to his sermon with joined hands.

58. He is constantly followed by goblins, crowds of Nâgas, Gandharvas, imps, male and female, who honour, respect, and worship him.

59. Brahma himself becomes his obedient servant; the gods Îsvara and Mahesvara, as well as Indra and the numerous heavenly nymphs, approach him.

60. And the Buddhas, benign and merciful for the world, along with their disciples, hearing his voice, protect him by showing their face, and feel satisfaction in hearing him preaching.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who keeps, reads, promulgates, teaches, writes this Dharmaparyâya shall have the eight hundred good qualities of the body. It will be pure, and show a

hue clear as the lapis lazuli ; it will be pleasant to see for the creatures. On that perfect body he will see the whole triple universe; the beings who in the triple world disappear and appear, who are low or lofty, of good or of bad colour, in fortunate or in unfortunate condition, as well as the beings dwelling within the circular plane of the horizon and of the great horizon, on the chief mountains Meru and Sumeru, and the beings dwelling below in the Aviki and upwards to the extremity of existence; all of them he will see on his own body. The disciples, Pratyekabuddhas, Bodhisattvas, and Tathâgatas dwelling in the triple universe, and the law taught by those Tathâgatas and the beings serving the Tathâgatas, he will see all of them on his own body, because he receives the proper body of all those beings, and that on account of the perfectness of his body.

And on that occasion the Lord uttered the following stanzas:

61. His body becomes thoroughly pure, clear as if consisting of lapis lazuli; he who keeps this sublime Sûtra is always a pleasant sight for (all) creatures.

62. As on the surface of a mirror an image is seen, so on his body this world. Being self-born, he sees no other beings. Such is the perfectness of his body.

63. Indeed, all beings who are in this world, men, gods, demons, goblins, the inhabitants of hell, the spirits, and the brute creation are seen reflected on that body.

64. The aerial cars of the gods up to the extremity of existence, the rocks, the ridge of the horizon, the Himâlaya, Sumeru, and great Meru, all are seen on that body.

65. He also sees the Buddhas on his body, along with the disciples and other sons of Buddha; likewise the Bodhisattvas who lead a solitary life, and those who preach the law to congregations.

66. Such is the perfectness of his body, though he has not yet obtained a divine body; the natural property of his body is such.

Further, Satatasamitâbhiyukta, the Bodhisattva Mahâsattva who after the complete extinction of the Tathâgata keeps, teaches, writes, reads

this Dharmaparyâya shall have a mental organ possessed of twelve hundred good qualities of intellect. By this perfect mental organ he will, even if he hears a single stanza, recognise its various meanings. By fully comprehending the stanza he will find in it the text to preach upon for a month, for four months, nay, for a whole year. And the sermon he preaches will not fade from his memory. The popular maxims of common life, whether sayings or counsels, he will know how to reconcile with the rules of the law. Whatever creatures of this triple universe are subject to the mundane whirl, in any of the six conditions of existence, he will know their thoughts, doings, and movements. He will know and discern their motions, purposes, and aims. Though he has not yet attained the state of an Ārya, his intellectual organ will be thoroughly perfect. And all he shall preach after having pondered on the interpretation of the law will be really true; he speaks what all Tathâgatas have spoken, all that has been declared in the Sûtras of former Ginas.

And on that occasion the Lord uttered the following stanzas:

67. His mental organ is perfect, lucid, right, and untroubled. By it he finds out the various laws, low, high, and mean.

68. On hearing the contents of a single stanza, the wise man catches the manifold significations (hidden) in it, and he is able for a month, four months, or even a year to go on expounding both its conventional and its true sense.

69. And the beings living in this world, within or without, gods, men, demons, goblins, Nâgas, brutes,

70. The beings stationed in any of the six conditions of existence, all their thoughts the sage knows instantaneously. These are the advantages of keeping this Sûtra.

71. He also hears the holy sound of the law which the Buddha, marked with a hundred blessed signs, preaches all over the world, and he catches what the Buddha speaks.

72. He reflects much on the supreme law, and is in the wont of constantly dilating upon it; he is never hesitating. These are the advantages of keeping this Sûtra.

73. He knows the connections and knots; he discerns in all laws contrarieties; he knows the meaning and the interpretations, and expounds them according to his knowledge.

74. The Sûtra which since so long a time has been expounded by the ancient Masters of the world is the law which he, never flinching, is always preaching in the assembly.

75. Such is the mental organ of him who keeps or reads this Sûtra; he has not yet the knowledge of emancipation, but one that precedes it.

76. He who keeps this Sûtra of the Sugata stands on the stage of a master; he may preach to all creatures and is skilful in kotis of interpretations.

CHAPTER XIX.

SADÂPARIBHÛTA.

The Lord then addressed the Bodhisattva Mahisattva Mahâsthâmaprâpta. In a similar way, Mahâsthâmaprâpta, one may infer from what has been said that he who rejects such a Dharmaparyâya as this, who abuses monks, nuns, lay devotees male or female, keeping this Sûtra, insults them, treats them with false and harsh words, shall experience dire results, to such an extent as is impossible to express in words. But those that keep, read, comprehend, teach, amply expound it to others, shall experience happy results, such as I have already mentioned: they shall attain such a perfection of the eye, ear, nose, tongue, body, and mind as just described.

In the days of yore, Mahâsthâmaprâpta, at a past period, before incalculable Æons, nay, more than incalculable, immense, inconceivable, and even long before, there appeared in the world a Tathâgata, &c., named Bhîshmagargitasvararâga, endowed with science and conduct, a Sugata, &c. &c., in the Æon Vinirbhoga, in the world Mahâsambhava. Now, Mahâsthâmaprâpta, that Lord Bhîshmagargitasvararâga, the Tathâgata, &c., in that world Vinirbhoga, showed the law in the presence of the world, including gods, men, and demons; the law containing the four noble truths and starting from the chain of causes and efforts, tending to overcome birth, decrepitude, sickness, death, sorrow, lamentation, woe, grief, despondency, and finally leading to Nirvâna, he showed to the disciples; the law

connected with the six Perfections of virtue and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment, he showed to the Bodhisattvas. The lifetime of that Lord Bhishmagargitasvararâga, the Tathâgata, &c., lasted forty hundred thousand myriads of kotis of Æons equal to the sands of the river Ganges. After his complete extinction his true law remained hundred thousands of myriads of kotis of Æons equal to the atoms (contained) in Gambudvîpa, and the counterfeit of the true law continued hundred thousands of myriads of kotis of Æons equal to the dust-atoms in the four continents. When the counterfeit of the true law of the Lord Bhishmagargitasvararâga, the Tathâgata, &c., after his complete extinction, had disappeared in the world Mahâsambhava, Mahâsthâmaprâpta, another Tathâgata Bhishmagargitasvararâga, Arhat, &c., appeared, endowed with science and conduct. So in succession, Mahâsthâmaprâpta, there arose in that world Mahâsambhava twenty hundred thousand myriads of kotis of Tathâgatas, &c., called Bhishmagargitasvararâga. At the time, Mahâsthâmaprâpta, after the complete extinction of the first Tathâgata amongst all those of the name of Bhishmagargitasvararâga, Tathâgata, &c., endowed with science and conduct, &c. &c., when his true law had disappeared and the counterfeit of the true law was fading; when the reign (of the law) was being oppressed by proud monks, there was a monk, a Bodhisattva Mahâsattva, called Sadâparibhûta. For what reason, Mahâsthâmaprâpta, was that Bodhisattva Mahâsattva called Sadâparibhûta? It was, Mahâsthâmaprâpta, because that Bodhisattva Mahâsattva was in the habit of exclaiming to every monk or nun, male or female lay devotee, while approaching them: I do not condemn you, worthies. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tathâgatas, &c. In this way, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva, when a monk, did not teach nor study; the only thing he did was, whenever he desried from afar a monk or nun, a male or female lay devotee, to approach them and exclaim: I do not condemn you, sisters. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tathâgatas, &c. So, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva at that time used to address every monk or nun, male or female devotee. But all were extremely irritated and angry at it, showed him their displeasure, abused and insulted him: Why does he, unasked, declare that he feels no contempt for us? just by so doing he shows a contempt for us. He renders himself contemptible by predicting our future destiny to supreme, perfect enlightenment; we do not care for what is not true. Many years, Mahâsthâmaprâpta, went on during which that Bodhisattva Mahâsattva was being abused, but he was not

angry at anybody, nor felt malignity, and to those who, when he addressed them in the said manner, cast a clod or stick at him, he loudly exclaimed from afar: I do not condemn you. Those monks and nuns, male and female lay devotees, being always and ever addressed by him in that phrase gave him the (nick)name of Sadâparibhûta.

Under those circumstances, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva Sadâparibhûta happened to hear this Dharmaparyâya of the Lotus of the True Law when the end of his life was impending, and the moment of dying drawing near. It was the Lord Bhîshmagargitasvararâga, the Tathâgata, &c., who expounded this Dharmaparyâya in twenty times twenty hundred thousand myriads of kotis of stanzas, which the Bodhisattva Mahâsattva Sadâparibhûta heard from a voice in the sky, when the time of his death was near at hand. On hearing that voice from the sky, without there appearing a person speaking, he grasped this Dharmaparyâya and obtained the perfections already mentioned: the perfection of sight, hearing, smell, taste, body, and mind. With the attainment of these perfections he at the same time made a vow to prolong his life for twenty hundred thousand myriads of kotis of years, and promulgated this Dharmaparyâya of the Lotus of the True Law. And all those proud beings, monks, nuns, male and female lay devotees to whom he had said: I do not condemn you, and who had given him the name of Sadâparibhûta, became all his followers to hear the law, after they had seen the power and strength of his sublime magic faculties, of his vow, of his readiness of wit, of his wisdom. All those and many hundred thousand myriads of kotis of other beings were by him roused to supreme, perfect enlightenment.

Afterwards, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva disappeared from that place and propitiated twenty hundred kotis of Tathâgatas, &c., all bearing the same name of Kandraprabhâsvararâga, under all of whom he promulgated this Dharmaparyâya. By virtue of his previous root of goodness he, in course of time, propitiated twenty hundred thousand myriads of kotis of Tathâgatas, &c., all bearing the name of Dundubhisvararâga, and under all he obtained this very Dharmaparyâya of the Lotus of the True Law and promulgated it to the four classes. By virtue of his previous root of goodness he again, in course of time, propitiated twenty hundred thousand myriads of kotis of Tathâgatas, &c., all bearing the name of Meghasvararâga, and under all he obtained this very Dharmaparyâya of the Lotus of the True Law and promulgated it to the four classes. And under all of them he was possessed of the afore-mentioned perfectness of sight, hearing, smell, taste, body, and mind.

Now, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva Sadâparibhûta, after having honoured, respected, esteemed, worshipped, venerated, revered so many hundred thousand myriads of kotis of Tathâgatas, and after having acted in the same way towards many hundred thousand myriads of kotis of other Buddhas, obtained under all of them this very Dharmaparyâya of the Lotus of the True Law, and owing to his former root of goodness having come to full development, gained supreme, perfect enlightenment. Perhaps, Mahâsthâmaprâpta, thou wilt have some doubt, uncertainty, or misgiving, and think that he who at that time, at that juncture was the Bodhisattva Mahâsattva called Sadâparibhûta was one, and he who under the rule of that Lord Bhishmagargitasvararâga, the Tathâgata, &c., was generally called Sadâparibhûta by the four classes, by whom so many Tathâgatas were propitiated, was another. But thou shouldst not think so. For it is myself who at that time, at that juncture was the Bodhisattva Mahâsattva Sadâparibhûta. Had I not formerly grasped and kept this Dharmaparyâya, Mahâsthâmaprâpta, I should not so soon have arrived at supreme, perfect enlightenment. It is because I have kept, read, preached this Dharmaparyâya (derived) from the teaching of the ancient Tathâgatas, &c., Mahâsthâmaprâpta, that I have so soon arrived at supreme, perfect enlightenment. As to the hundreds of monks, nuns, male and female lay devotees, Mahâsthâmaprâpta, to whom under that Lord the Bodhisattva Mahâsattva Sadâparibhûta promulgated this Dharmaparyâya by saying: I do not condemn you; you all observe the course of duty of Bodhisattvas; you are to become Tathâgatas, &c., and in whom awoke a feeling of malignity towards that Bodhisattva, they in twenty hundred thousand myriads of kotis of Æons never saw a Tathâgata, nor heard the call of the law, nor the call of the assembly, and for ten thousand Æons they suffered terrible pain in the great hell Avîki. Thereafter released from the ban, they by the instrumentality of that Bodhisattva Mahâsattva were all brought to full ripeness for supreme, perfect enlightenment. Perhaps, Mahâsthâmaprâpta, thou wilt have some doubt, uncertainty, or misgiving as to who at that time, at that juncture were the persons hooting and laughing at the Bodhisattva Mahâsattva. They are, in this very assembly, the five hundred Bodhisattvas headed by Bhadrâpâla, the five hundred nuns following Simhakandrâ, the five hundred lay devotees following Sugataketanâ, who all of them have been rendered inflexible in supreme, perfect enlightenment. So greatly useful it is to keep and preach this Dharmaparyâya, as it tends to result for Bodhisattvas Mahâsattvas in supreme, perfect enlightenment. Hence, Mahâsthâmaprâpta, the Bodhisattvas Mahâsattvas should, after the complete extinction of the Tathâgata, constantly keep, read, and promulgate this Dharmaparyâya.

And on that occasion the Lord uttered the following stanzas:

1. I remember a past period, when king Bhīshmasvara, the Gina, lived, very mighty, and revered by gods and men, the leader of men, gods, goblins, and giants.
2. At the time succeeding the complete extinction of that Gina, when the decay of the true law was far advanced, there was a monk, a Bodhisattva, called by the name of Sadāparibhūta.
3. Other monks and nuns who did not believe but in what they saw, he would approach (and say): I never am to condemn you, for you observe the course leading to supreme enlightenment.
4. It was his wont always to utter those words, which brought him but abuse and taunts from their part. At the time when his death was impending he heard this Sūtra.
5. The sage, then, did not expire; he resolved upon a very long life, and promulgated this Sūtra under the rule of that leader.
6. And those many (persons) who only acknowledged the evidence of sensual perception were by him brought to full ripeness for enlightenment. Then, disappearing from that place, he propitiated thousands of kotis of Buddhas.
7. Owing to the successive good actions performed by him, and to his constantly promulgating this Sūtra, that son of Gina reached enlightenment. That Bodhisattva then is myself, Sākyamuni.
8. And those persons who only believed in perception by the senses, those monks, nuns, male and female lay devotees who by the sage were admonished of enlightenment,
9. And who have seen many kotis of Buddhas, are the monks here before me,-no less than five hundred,-nuns, and female lay devotees.
10. All of them have been by me brought to complete ripeness, and after my extinction they will all, full of wisdom, keep this Sūtra.

11. Not once in many, inconceivably many kotis of Æons has such a Sûtra as this been heard. There are, indeed, hundreds of kotis of Buddhas, but they do not elucidate this Sûtra.

12. Therefore let one who has heard this law exposed by the Self-born himself, and who has repeatedly propitiated him, promulgate this Sûtra after my extinction in this world.

CHAPTER XX.

CONCEPTION OF THE TRANSCENDENT POWER OF THE TATHÂGATAS.

Thereupon those hundred thousands of myriads of kotis of Bodhisattvas equal to the dust-atoms of a macrocosm, who had issued from the gaps of the earth, all stretched their joined hands towards the Lord, and said unto him: We, O Lord, will, after the complete extinction of the Tathâgata, promulgate this Dharmaparyâya everywhere (or on every occasion) in all Buddha-fields of the Lord, wherever (or whenever) the Lord shall be completely extinct [Hence follows that Nirvâna is repeatedly entered into by the Lord]. We are anxious to obtain this sublime Dharmaparyâya, O Lord, in order to keep, read, publish, and write it.

Thereupon the hundred thousands of myriads of kotis of Bodhisattvas, headed by Mañgusrî; the monks, nuns, male and female lay devotees living in this world; the gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, and the many Bodhisattvas Mahâsattvas equal to the sands of the river Ganges, said unto the Lord: We also, O Lord, will promulgate this Dharmaparyâya after the complete extinction of the Tathâgata. While standing with an invisible body in the sky, O Lord, we will send forth a voice, and plant the roots of goodness of such creatures as have not (yet) planted roots of goodness.

Then the Lord addressed the Bodhisattva Mahasattva Visishtakâritra, followed by a troop, a great troop, the master of a troop, who was the very first of those afore-mentioned Bodhisattvas Mahâsattvas followed by a troop, a great troop, masters of a troop: Very well, Visishtakâritra, very well; so you should do; it is for the sake of this Dharmaparyâya that the Tathâgata has brought you to ripeness.

Thereupon the Lord Sâkyamuni, the Tathâgata, &c., and the wholly extinct Lord Prabhûtaratna, the Tathâgata, &c., both seated on the throne in the centre of the Stûpa, commenced smiling to one another, and from their opened mouths stretched out their tongues, so that with their tongues they reached the Brahma-world, and from those two tongues issued many hundred thousand myriads of kotis of rays. From each of those rays issued many hundred thousand myriads of kotis of Bodhisattvas, with gold-coloured bodies and possessed of the thirty-two characteristic signs of a great man, and seated on thrones consisting of the interior of lotuses. Those Bodhisattvas spread in all directions in hundred thousands of worlds, and while on every side stationed in the sky preached the law. Just as the Lord Sâkyamuni, the Tathâgata, &c., produced a miracle of magic by his tongue, so, too, Prabhûtaratna, the Tathâgata, &c., and the other Tathâgatas, &c., who, having flocked from hundred thousands of myriads of kotis of other worlds, were seated on thrones at the foot of jewel trees, by their tongues produced a miracle of magic.

The Lord Sâkyamuni, the Tathâgata, &c., and all those Tathâgatas, &c., produced that magical effect during fully a thousand years. After the lapse of that millennium those Tathâgatas, &c., pulled back their tongue, and all simultaneously, at the same moment, the same instant, made a great noise as of expectoration and of snapping the fingers, by which sounds all the hundred thousands of myriads of kotis of Buddha-fields in every direction of space were moved, removed, stirred, wholly stirred, tossed, tossed forward, tossed along, and all beings in all those Buddha-fields, gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human beheld, by the power of the Buddha, from the place where they stood, this Saha-world. They beheld the hundred thousands of myriads of kotis of Tathâgatas seated severally on their throne at the foot of a jewel tree, and the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c., wholly extinct, sitting on the throne in the centre of the Stûpa of magnificent precious substances, along with the Lord Sâkyamuni, the Tathâgata, &c.; they beheld, finally, those four classes of the audience. At this sight they felt struck with wonder, amazement, and rapture. And they heard a voice from the sky calling: Worthies, beyond a distance of an immense, incalculable number of hundred thousands of myriads of kotis of worlds there is the world named Saha; there the Tathâgata called Sâkyamuni, the Arhat, &c., is just now revealing to the Bodhisattvas Mahasattvas the Dharmaparyâyâ of the Lotus of the True Law, a Sûtrânta of great extent, serving to instruct Bodhisattvas, and belonging in proper to all Buddhas. Ye accept it

joyfully with all your heart, and do homage to the Lord Sâkyamuni, the Tathâgata, &c., and the Lord Prabhûtaratna, the Tathâgata, &c.

On hearing such a voice from the sky all those beings exclaimed from the place where they stood, with joined hands: Homage to the Lord Sâkyamuni, the Tathâgata. Then they threw towards the Saha-world various flowers, incense, fragrant wreaths, ointment, gold, cloth, umbrellas, flags, banners, and triumphal streamers, as well as ornaments, parures, necklaces, gems and jewels of all sorts, in order to worship the Lord Sâkyamuni, the Tathâgata, and this Dharmaparyâya of the Lotus of the True Law. Those flowers, incense, &c., and those necklaces, &c., came down upon this Saha-world, where they formed a great canopy of flowers hanging in the sky above the Tathâgatas there sitting, as well as those in the hundred thousands of myriads of kotis of other worlds.

Thereupon the Lord addressed the Bodhisattvas Mahasattvas headed by Visishtakâritra: Inconceivable, young men of good family, is the power of the Tathâgatas, &c. In order to transmit this Dharmaparyâya, young men of good family, I might go on for hundred thousands of myriads of kotis of Æons explaining the manifold virtues of this Dharmaparyâya through the different principles of the law, without reaching the end of those virtues. In this Dharmaparyâya I have succinctly taught all Buddha-laws (or Buddha-qualities), all the superiority, all the mystery, all the profound conditions of the Buddhas. Therefore, young men of good family, you should, after the complete extinction of the Tathâgata, with reverence keep, read, promulgate, cherish, worship it. And wherever on earth, young men of good family, this Dharmaparyâya shall be made known, read, written, meditated, expounded, studied or collected into a volume, be it in a monastery or at home, in the wilderness or in a town, at the foot of a tree or in a palace, in a building or in a cavern, on that spot one should erect a shrine in dedication to the Tathâgata. For such a spot must be regarded as a terrace of enlightenment; such a spot must be regarded as one where all Tathâgatas &c. have arrived at supreme, perfect enlightenment; on that spot have all Tathâgatas moved forward the wheel of the law; on that spot one may hold that all Tathâgatas have reached complete extinction.

And on that occasion the Lord uttered the following stanzas:

1. Inconceivable is the power to promote the weal of the world possessed by those who, firmly established in transcendent knowledge, by means of their unlimited sight display their magic faculty in order to gladden all living beings on earth.
2. They extend their tongue over the whole world, darting thousands of beams to the astonishment of those to whom this effect of magic is displayed and who are making for supreme enlightenment.
3. The Buddhas made a noise of expectoration and of snapping the fingers, (and by it) called the attention of the whole world, of all parts of the world in the ten directions of space.
4. Those and other miraculous qualities they display in their benevolence and compassion (with the view) that the creatures, gladly excited at the time, may (also) keep the Sûtra after the complete extinction of the Sugata.
5. Even if I continued for thousands of kotis of Æons speaking the praise of those sons of Sugata who shall keep this eminent Sûtra after the extinction of the Leader of the world,
6. I should not have terminated the enumeration of their qualities; inconceivable as the qualities of infinite space are the merits of those who constantly keep this holy Sûtra.
7. They behold me as well as these chiefs, and the Leader of the world now extinct; (they behold) all these numerous Bodhisattvas and the four classes.
8. Such a one now here propitiates me and all these leaders, as well as the extinct chief of Ginas and the others in every quarter.
9. The future and past Buddhas stationed in the ten points of space will all be seen and worshipped by him who keeps this Sûtra.
10. He who keeps this Sûtra, the veritable law, will fathom the mystery of the highest man; will soon comprehend what truth it was that was arrived at on the terrace of enlightenment.

11. The quickness of his apprehension will be unlimited; like the wind he will nowhere meet impediments; he knows the purport and interpretation of the law, he who keeps this exalted Sûtra.

12. He will, after some reflection, always find out the connection of the Sûtras spoken by the leaders; even after the complete extinction of the leader he will grasp the real meaning of the Sûtras.

13. He resembles the moon and the sun; he illuminates all around him, and while roaming the earth in different directions he rouses many Bodhisattvas.

14. The wise Bodhisattvas who, after hearing the enumeration of such advantages, shall keep this Sûtra after my complete extinction will doubtless reach enlightenment.

CHAPTER XXI.

SPELLS.

Thereupon the Bodhisattva Mahāsattva Bhaishagyaṛāga rose from his seat, and having put his upper robe upon one shoulder and fixed the right knee upon the ground lifted his joined hands up to the Lord and said: How great, O Lord, is the pious merit which will be produced by a young man of good family or a young lady who keeps this Dharmaparyāya of the Lotus of the True Law, either in memory or in a book? Whereupon the Lord said to the Bodhisattva Mahāsattva Bhaishagyaṛāga: Suppose, Bhaishagyaṛāga, that some man of good family or a young lady honours, respects, reveres, worships hundred thousands of myriads of kotis of Tathāgatas equal to the sands of eighty Ganges rivers; dost thou think, Bhaishagyaṛāga, that such a young man or young lady of good family will on that account produce much pious merit? The Bodhisattva Bhaishagyaṛāga replied: Yes, Lord; yes, Sugata. The Lord said: I announce to thee, Bhaishagyaṛāga, I declare to thee: any young man or young lady of good family, Bhaishagyaṛāga, who shall keep, read, comprehend, and in practice follow, were it but a single stanza from this Dharmaparyāya of the Lotus of the True Law, that young man or young lady of good family, Bhaishagyaṛag-a, will on that account produce far more pious merit.

Then the Bodhisattva Mahāsattva Bhaishagyaṛāga immediately said to the Lord: To those young men or young ladies of good family, O Lord,

who keep this Dharmaparyâya of the Lotus of the True Law in their memory or in a book, we will give talismanic words for guard, defence, and protection; such as, anye manye mane mamane kitte karite same, samitâvi, sânte, mukte, muktatame, same avishame, samasame, gaye, kshaye, akshine, sânte sanî, dhârani âlokabhâshe, pratyavekshani, nidhini, abhyantaravisishte, utkule mutkule, asade, parade, sukânkshî, asamasame, buddhaviokite, dharmaparikshite, sanghanirghoshani, nirghoshani bhayâbhayasodhani, mantre mantrâkshayate, rutakausalaye, akshaye, akshavanatâya, vakule valoda, amanyatâya. These words of charms and spells, O Lord, have been pronounced by reverend Buddhas (in number) equal to the sands of sixty-two Ganges rivers. All these Buddhas would be offended by any one who would attack such preachers, such keepers of the Sûtrânta.

The Lord expressed his approval to the Bodhisattva Mahâsattva Bhaishagyarâga by saying: Very well, Bhaishagyarâga, by those talismanic words being pronounced out of compassion for creatures, the common weal of creatures is promoted; their guard, defence, and protection is secured.

Thereupon the Bodhisattva Mahâsattva Pradânasûra said unto the Lord: I also, O Lord, will, for the benefit of such preachers, give them talismanic words, that no one seeking for an occasion to surprise such preachers may find the occasion, be it a demon, giant, goblin, sorcerer, imp or ghost; that none of these when seeking and spying for an occasion to surprise may find the occasion. And then the Bodhisattva Mahâsattva Pradânasûra instantly pronounced the following words of a spell: gvale mahâgvale, ukke mukke, ade adâvati, tritye trityâvati, itini vitini kitini, tritti trityâvati svâhâ. These talismanic words, O Lord, have been pronounced and approved by Tathâgatas, &c. (in number) equal to the sands of the river Ganges. All those Tathâgatas would be offended by any one who would attack such preachers.

Thereupon Vaisravana, one of the four rulers of the cardinal points, said unto the Lord: I also, O Lord, will pronounce talismanic words for the benefit and weal of those preachers, out of compassion to them, for their guard, defence, and protection : atte natte vanatte anade, nâdi kunadi svâhâ .With these spells, O Lord, I shall guard those preachers over an extent of a hundred yoganâs. Thus will those young men or young ladies of good family, who keep this Sûtrânta, be guarded, be safe.

At that meeting was present Virûdhaka, another of the four rulers of the cardinal points, sitting surrounded and attended by hundred thousands of myriads of kotis of Kumbhândas. He rose from his seat, put his upper robe upon one shoulder, lifted his joined hands up to the Lord, and spoke to him as follows: I also, O Lord, will pronounce talismanic words for the benefit of people at large, and to guard, defend, protect such preachers as are qualified, who keep the Sûtrântas mentioned; viz. agane gane gauri gandhâri kandâli mâtangi pukkasî sankule vrûsali svâhâ. These talismanic words, O Lord, have been pronounced by forty-two hundred thousand myriads of kotis of Buddhas. All those Buddhas would be offended by any one who would attack such preachers as are qualified.

Thereupon the giantesses called Lambâ, Vilambâ, Kûtadantî, Pushpadantî, Makutadantî, Kesinî, Akalâ, Mâlâdharî, Kuntî, Sarvasattvogahârî, and Hârîtî, all with their children and suite went up to the place where the Lord was, and with one voice said unto him: We also, O Lord, will afford guard, defence, and protection to such preachers as keep this Sûtrânta; we will afford them safety, that no one seeking for an occasion to surprise those preachers may find the occasion. And the giantesses all simultaneously and in a chorus gave to the Lord the following words of spells: iti me, iti me, iti me, iti me, iti me; nime nime nime nime nime; ruhe ruhe ruhe ruhe ruhe; stuhe stuhe stuhe stuhe stuhe, svâhâ. No one shall overpower and hurt such preachers; no goblin, giant, ghost, devil, imp, sorcerer, spectre, gnome; no spirit causing epilepsy, no sorcerer of goblin race, no sorcerer of not-human race, no sorcerer of human race; no sorcerer producing tertian ague, quartian ague, quotidian ague. Even if in his dreams he has visions of women, men, boys or girls, it shall be impossible that they hurt him.

And the giantesses simultaneously and in a chorus addressed the Lord with the following stanzas:

1. His head shall be split into seven pieces, like a sprout of *Symplocos Racemosa*, who after hearing this spell would attack a preacher.
2. He shall go the way of parricides and matricides, who would attack a preacher.
3. He shall go the way of oil-millers and sesamum-pounders, who would attack a preacher.

4. He shall go the way of those who use false weights and measures, who would attack a preacher.

Thereafter the giantesses headed by Kuntī said unto the Lord: We also, O Lord, will afford protection to such preachers; we will procure them safety; we will protect them against assault and poison. Whereupon the Lord said to those giantesses : Very well, sisters, very well; you do well in affording guard, defence, and protection to those preachers, even to such who shall keep no more than the name of this Dharmaparyāya; how much more then to those who shall keep this Dharmaparyāya wholly and entirely, or who, possessing the text of it in a volume, honour it with flowers, incense, fragrant garlands, ointment, powder, cloth, flags, banners, lamps with sesamum oil, lamps with scented oil, lamps with Kampaka-scented oil, with Vārshikascented oil, with lotus-scented oil, with jasminesscented oil; who by such-like manifold hundred thousand manners of worshipping shall honour, respect, revere, venerate (this Sūtra), deserve to be guarded by thee and thy suite, Kuntī!

And while this chapter on spells was being expounded, sixty-eight thousand living beings received the faculty of acquiescence in the law that has no origin.

CHAPTER XXII.

ANCIENT DEVOTION OF BHAISHAGYARĀGA.

Thereupon the Bodhisattva Mahāsattva Nakshatrararāgasankusumitābhigñā spoke to the Lord as follows: Wherefore, O Lord, does the Bodhisattva Bhaishagyarāga pursue his course in this Saha-world, while he is fully aware of the many hundred thousands of myriads of kotis of difficulties he has to meet? Let the Lord, the Tathāgata, &c., deign to tell us any part of the course of duty of the Bodhisattva Mahāsattva Bhaishagyarāga, that by hearing it the gods, Nāgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, as well as the Bodhisattvas Mahāsattvas from other worlds here present, and these great disciples here may be content, delighted, overjoyed.

And the Lord, out of regard to that request of the Bodhisattva Mahāsattva Nakshatrararāgasankusumitābhigñā, told him the following: Of yore, young man of good family, at a past epoch, at a time

(as many) Æons ago as there are grains of sand in the river Ganges, there appeared in the world a Tathâgata, &c., by the name of Kandravimalasûryaprabhâsasrî, endowed with science and conduct, a Sugata, &c. &c. Now that Tathâgata, &c., Kandravimalasûryaprabhâsasrî had a great assembly of eighty kotis of Bodhisattvas Mahâsattvas and an assembly of disciples equal to the sands of seventytwo Ganges rivers. His spiritual rule was exempt from the female sex, and his Buddha-field had no hell, no brute creation, no ghosts, no demons; it was level, neat, smooth as the palm of the hand. Its floor consisted of heavenly lapis lazuli, and it was adorned with trees of jewel and sandal-wood; inlaid with a multitude of jewels, and hung with long bands of silk, and scented by censers made of jewels. Under each jewel tree, at a distance not farther than a bowshot, was made a small jewel-house, and on the top of those small jewel-houses stood a hundred kotis of angels performing a concert of musical instruments and castanets, in order to honour the Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., while that Lord was extensively expounding this Dharmaparyâya of the Lotus of the True Law to the great disciples and Bodhisattvas, directing himself to the Bodhisattva Mahâsattva Sarvasattvapriyadarsana. Now, Nakshatrarârâgasankusumitâbhigña, the lifetime of that Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., lasted forty-two thousand Æons, and likewise that of the Bodhisattvas Mahâsattvas and great disciples. It was under the spiritual rule of that Lord that the Bodhisattva Mahâsattva Sarvasattvapriyadarsana applied himself to his difficult course. He wandered twelve thousand years strenuously engaged in contemplation. After the expiration of those twelve thousand years he acquired the Samâdhi termed Sarvarûpasandarsana (i. e. the sight or display of all forms). No sooner had he acquired that Samâdhi than satisfied, glad, joyful, rejoicing, and delighted he made the following reflection: It is owing to this Dharmaparyâya of the Lotus of the True Law that I have acquired the Samâdhi of Sarvarûpasandarsana. Then he made another reflection: Let me do homage to the Lord Kandravimalasûryaprabhâsasrî and this Dharmaparyâya of the Lotus of the True Law. No sooner had he entered upon such a meditation than a great rain of Mandârava and great Mandârava flowers fell from the upper sky. A cloud of Kâlânusârin sandal was formed, and a rain of Uragasâra sandal poured down. And the nature of those essences was so noble that one karsha of it was worth the whole Saha-world.

After a while, Nakshatrarârâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana rose from that meditation with

memory and full consciousness, and reflected thus: This display of magic power is not likely to honour the Lord and Tathâgata so much as the sacrifice of my own body will do. Then the Bodhisattva Mahâsattva Sarvasattvapriyadarsana instantly began to eat Agallochum, Olibanum, and the resin of Boswellia Thurifera, and to drink oil of Kampaka. So, Nakshatrarârâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana passed twelve years in always and constantly eating those fragrant substances and drinking oil of Kampaka. After the expiration of those twelve years the Bodhisattva Mahâsattva Sarvasattvapriyadarsana wrapped his body in divine garments, bathed it in oil, made his (last) vow, and thereafter burnt his own body with the object to pay worship to the Tathâgata and this Dharmaparyâya of the Lotus of the True Law. Then, Nakshatrarârâgasankusumitâbhigña, eighty worlds equal to the sands of the river Ganges were brightened by the glare of the flames from the blazing body of the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, and the eight Lords Buddhas equal to the sands of the Ganges in those worlds all shouted their applause, (and exclaimed): Well done, well done, young man of good family, that is the real heroism which the Bodhisattvas Mahasattvas should develop; that is the real worship of the Tathâgata, the real worship of the law. No worshipping with flowers, incense, fragrant wreaths, ointment, powder, cloth, umbrellas, flags, banners; no worshipping with material gifts or with Uragasâra sandal equals it. This, young man of good family, is the sublimest gift, higher than the abandoning of royalty, the abandoning of beloved children and wife. Sacrificing one's own body, young man of good family, is the most distinguished, the chiefest, the best, the very best, the most sublime worship of the law. After pronouncing this speech, Nakshatrarârâgasankusumitâbhigña, those Lords Buddhas were silent.

The body of Sarvasattvapriyadarsana continued blazing for twelve thousand years without ceasing to burn. After the expiration of those twelve thousand years the fire was extinguished. Then, Nakshatrarârâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, having paid such worship to the Tathâgata, disappeared from that place, and (re)appeared under the (spiritual) reign of that very Lord Kandravimalasûryaprabhâsârî, the Tathâgata, &c., in the house of king Vimaladatta, by apparitional birth, and sitting crosslegged. Immediately after his appearance the Bodhisattva Mahâsattva Sarvasattvapriyadarsana addressed his father and mother in the following stanza :

1. This, O exalted king, is the walk in which I have acquired meditation; I have achieved a heroical feat, fulfilled a great vote by sacrificing my own dear body.

After uttering this stanza, Nakshatrararâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana said to his father and mother: Even now, father and mother, the Lord Kandravimalasûryaprabhâsri, the Tathâgata, &c., is still living, existing, staying in the world, the Lord by worshipping whom I have obtained the spell of knowing all sounds and this Dharmaparyâya of the Lotus of the True Law, consisting of eighty hundred thousand myriads of kotis of stanzas, of a hundred Niyutas [a thousand billions], of Vivaras [a hundred thousand billions], of a hundred Vivaras, which I have heard from that Lord. Therefore, father and mother, I should like to go to that Lord and worship him again. Instantaneously, Nakshatrararâgasankusumitâbhigña, the Bodhisattva Mahasattva Sarvasattvapriyadarsana rose seven tâlas [the height of a palm-tree, or a span.] high into the sky and sat cross-legged on the top of a tower of seven precious substances. So he went up to the presence of that Lord, and having approached him humbly saluted him, circumambulated him seven times from left to right, stretched the joined hands towards the Lord, and after thus paying his homage addressed him with the following stanza:

2. O thou whose face is so spotless and bright; thou, king and sage! How thy lustre sparkles in all quarters! After having anciently paid thee homage, O Sugata, I now come again to behold thee, O Lord.

Having pronounced this stanza, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana said to the Lord Kandravimalasûryaprabhâsri, the Tathâgata, &c.: Thou art then still alive, Lord? Whereon the Lord Kandravimalasûryaprabhâsri, the Tathâgata, &c., replied: The time of my final extinction, young man of good family, has arrived; the time of my death has arrived. Therefore, young man of good family, prepare my couch; I am going to enter complete extinction. Then, Nakshatrararâgasankusumitâbhigña, the Lord Kandravimalasûryaprabhâsri said to the Bodhisattva Mahasattva Sarvasattvapriyadarsana: I entrust to thee, young man of good family, my commandment (or mastership, rule); I entrust to thee these Bodhisattvas Mahâsattvas, these great disciples, this Buddha-enlightenment, this world, these jewel cars, these jewel trees, and these angels, my servitors. I entrust to thee also, young man of good family, my relics after my complete extinction. Thou shouldst pay a great

worship to my relics, young man of good family, and also distribute them and build many thousands of Stûpas. And, Nakshatrararâgasankusumitâbhigña, after the Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., had given these instructions to the Bodhisattva Mahâsattva Sarvasattvapriyadarsana he in the last watch of the night entered absolute final extinction.

Thereupon, Nakshatrararâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, perceiving that the Lord Kandravimalasûryaprabhâsasrî, the Tathâgata, &c., had expired, made a pyre of Urugasâra sandal-wood and burnt the body of the Tathâgata. When he saw that the body was burnt to ashes and the fire extinct, he took the bones and wept, cried and lamented. After having wept, cried and lamented, Nakshatrararâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana caused to be made eighty-four thousand urns of seven precious substances, deposited in them the bones of the Tathâgata, founded eighty-four thousand Stûpas, reaching in height to the Brahma-world, adorned with a row of umbrellas, and equipped with silk bands and bells. After founding those Stûpas he made the following reflection : I have paid honour to the Tathâgata-relics of the Lord Kandravimalasûryaprabhâsasrî, but I will pay to those relics a yet loftier and most distinguished honour. Then, Nakshatrararâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana addressed that entire assembly of Bodhisattvas, those great disciples, those gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human: Ye all, young men of good family, unanimously vow to pay worship to the relics of the Lord. Immediately after, Nakshatrararâgasankusumitâbhigña, the Bodhisattva Mahâsattva Sarvasattvapriyadarsana, in presence of those eighty-four thousand Stûpas, burnt his own arm which was marked by the one hundred auspicious signs, and so paid worship to those Stûpas containing the relics of the Tathâgata, during seventy-two thousand years. And while paying worship, he educated countless hundred thousands of myriads of kotis of disciples from that assembly, in consequence whereof all those Bodhisattvas acquired the Samâdhi termed Sarvarûpasandarsana.

Then, Nakshatrararâgasankusumitâbhigña, the entire assembly of Bodhisattvas and all great disciples, seeing the Bodhisattva Mahâsattva Sarvasattvapriyadarsana deprived of a limb, said, with tears in their eyes, weeping, crying, lamenting: The Bodhisattva Mahâsattva Sarvasattvapriyadarsana, our master and instructor, is now deprived of a limb, deprived of one arm. But the Bodhisattva Mahâsattva

Sarvasattvapriyadarsana addressed those Bodhisattvas, great disciples, and angels in the following terms: Do not, young men of good family, weep, cry, lament at the sight of my being deprived of one arm. All the Lords Buddhas who be, exist, live in the endless, limitless worlds in every direction of space, have I taken to witness. Before their face have I pronounced a vow of truth, and by that truth, by that word of truth shall I, after the sacrifice of my own arm in honour of the Tathâgata, have a body of gold colour. By this truth, by this word of truth let this arm of mine become such as it was before, and let the great earth shake in six different ways, and let the angels in the sky pour down a rain of flowers. No sooner, Nakshatrarârâgasankusumitâbhigñā, had the Bodhisattva Mahāsattva Sarvasattvapriyadarsana made that vow of truth, than the whole triple macrocosm was shaken in six different ways, and from the sky aloft fell a great rain of flowers. The arm of the Bodhisattva Mahāsattva Sarvasattvapriyadarsana became again as it was before, and that by the power of knowledge and by the power of pious merit belonging to that Bodhisattva Mahāsattva. Perhaps, Nakshatrarârâgasankusumitâbhigñā, thou wilt have some doubt, uncertainty or misgiving, (and think) that the Bodhisattva Mahāsattva Sarvasattvapriyadarsana at that time, and that epoch, was another. But do not think so; for the Bodhisattva Mahāsattva Bhaishagyarâga here was at that time, and that epoch, the Bodhisattva Mahāsattva Sarvasattvapriyadarsana. So many hundred thousand myriads of kolis of difficult things, Nakshatrarârâgasankusumitâbhigñā, and sacrifices' of his body does this Bodhisattva Mahāsattva Sarvasattvapriyadarsana accomplish. Now, Nakshatrarârâgasankusumitâbhigñā, the young man or young lady of good family striving in the Bodhisattva vehicle towards the goal and longing for supreme, perfect enlightenment, who at the Tathâgata-shrines shall burn a great toe, a finger, a toe, or a whole limb, such a young man or young lady of good family, I assure thee, shall produce far more pious merit, far more than results from giving up a kingdom, sons, daughters, and wives, the whole triple world with its woods, oceans, mountains, springs, streams, tanks, wells, and gardens. And, Nakshatrarârâgasankusumitâbhigñā, the young man or young lady of good family, striving in the Bodhisattva-vehicle for the goal, who after filling with the seven precious substances this whole triple world should give it in alms to all Buddhas, Bodhisattvas, disciples, Pratyekabuddhas, that young man or young lady of good family, Nakshatrarârâgasankusumitâbhigñā, does not produce so much pious merit as a young man or young lady of good family who shall keep, were it but a single verse from this Dharmaparyâya of the Lotus of the True Law. I positively declare that the accumulation of merit of the latter is greater than if a person, after filling the whole triple world

with the seven precious substances, bestows it in alms on all Buddhas, Bodhisattvas, disciples, or Pratyekabuddhas.

Just as the great ocean, Nakshatrararâgasankusumitâbhigña, surpasses all springs, streams, and tanks, so, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law surpasses all Sûtras spoken by the Tathâgata. just as the Sumeru, the king of mountains, Nakshatrararâgasankusumitâbhigña, all elevations at the cardinal points, horizon circles and great horizons, So, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law surpasses as a king all the Sûtrântas spoken by the Tathagâta. As the moon, Nakshatrararâgasankusumitâbhigña, as a luminary, takes the first rank amongst the whole of the asterisms, so, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law ranks first amongst all Sûtrântas spoken by the Tathâgata, though it surpasses hundred thousands of myriads of kotis of moons. As the orb of the sun, Nakshatrararâgasankusumitâbhigña, dispels gloomy darkness, so, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law dispels all the gloomy darkness of unholy works. As Indra, Nakshatrararâgasankusumitâbhigña, is the chief of the gods of paradise, so, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law is the chief of Sûtrântas spoken by the Tathâgata. As Brahma Sahâmpati, Nakshatrararâgasankusumitâbhigña, is the king of all Brahmakayika gods and exercises the function of a father in the Brahma world, so, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law exercises the function of a father to all beings, whether under training or past it, to all disciples, Pratyekabuddhas, and those who in the Bodhisattva-vehicle are striving for the goal. As the Srotaâpanna, Nakshatrararâgasankusumitâbhigña, as well as the Sakridagâmin, Anâgamin, Arhat, and Pratyekabuddha, excels the ignorant people and the profanum vulgus, so, Nakshatrararâgasankusumitâbhigña, the Dharmaparyâya of the Lotus of the True Law must be held to excel and surpass all Sûtrântas spoken by the Tathâgata; and such as shall keep this king of Sûtras, Nakshatrararâgasankusumitâbhigña, must be held to surpass others (who do not). As a Bodhisattva is accounted superior to all disciples and Pratyekabuddhas, so, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya of the Lotus of the True Law is accounted superior to all Sûtrântas spoken by the Tathâgata. Even as the Tathâgata is the crowned king of the law of all disciples, Pratyekabuddhas, and Bodhisattvas, so, Nakshatrararâgasankusumitâbhigña, this Dharmaparyâya is a

Tathâgata in respect to those who in the vehicle of Bodhisattvas are striving to reach the goal. This Dharmaparyâya of the Lotus of the True Law, Nakshatrarârâgasankusumitâbhigñā, saves all beings from all fear, delivers them from all pains. It is like a tank for the thirsty, like a fire for those who suffer from cold, like a garment for the naked, like the caravan leader for the merchants, like a mother for her children, like a boat for those who ferry over, like a leech for the sick, like a lamp for those who are wrapt in darkness, like a jewel for those who want wealth, like the ocean for the rivers, like a torch for the dispelling of darkness. So, Nakshatrarârâgasankusumitâbhigñā, this Dharmaparyâya of the Lotus of the True Law delivers from all evils, extirpates all diseases, releases from the narrow bonds of the mundane whirl. And he who shall hear this Dharmaparyâya of the Lotus of the True Law, who shall write it and cause it to be written, will produce an accumulation of pious merit the term of which is not to be arrived at even by Buddha-knowledge; so great is the accumulation of pious merit that will be produced by a young man of good family or a young lady who after teaching or learning it, writing it or having it collected into a volume, shall honour, respect, venerate, worship it with flowers, incense, fragrant garlands, ointment, powder, umbrellas, flags, banners, triumphal streamers, with music, with joining of hands, with lamps burning with ghee, scented oil, Kampaka oil, jasmine oil, trumpet-flower oil, Vârshika oil or double jasmine oil.

Great will be the pious merit, Nakshatrarârâgasankusumitâbhigñā, to be produced by a young man of good family or a young lady striving to reach the goal in the Bodhisattva-vehicle, who shall keep this chapter of the Ancient Devotion of Bhaishagyarâga, who shall read and learn it. And, Nakshatrarârâga, should a female, after hearing this Dharmaparyâya, grasp and keep it, then this existence will be her last existence as a woman. Any female, Nakshatrarârâgasankusumitâbhigñā, who in the last five hundred years of the millennium shall hear and penetrate this chapter of the Ancient Devotion of Bhaishagyarâga, will after disappearing from earth be (re)born in the world Sukhâvatî, where the Lord Amitâyus, the Tathâgata, &c., dwells, exists, lives surrounded by a host of Bodhisattvas. There will he (who formerly was a female) appear seated on a throne consisting of the interior of a lotus; no affection, no hatred, no infatuation, no pride, no envy, no wrath, no malignity will vex him. With his birth he will also receive the five transcendent faculties, as well as the acquiescence in the eternal law, and, once in possession thereof, Nakshatrarârâgasankusumitâbhigñā, he as a Bodhisattva Mahâsattva will see Tathâgatas equal to the sands of seventy-two rivers Ganges. So

perfect will be his organ of sight that by means thereof he shall see those Lords Buddhas, which Lords Buddhas will applaud him (and say): Well done, well done, young man of good family, that after hearing this Dharmaparyāya of the Lotus of the True Law which has been promulgated by the spiritual proclamation of the Lord Sakyamuni, the Tathāgata, &c., thou hast studied, meditated, examined, minded it, and expounded it to other beings, other persons. This accumulation of thy pious merit, young man of good family, cannot be burnt by fire, nor swept away by water. Even a thousand Buddhas would not be able to determine this accumulation of thy pious merit, young man of good family. Thou hast subdued the opposition of the Evil One, young man of good family. Thou, young man of good family, hast victoriously emerged from the battle of mundane existence, hast crushed the enemies annoying thee. Thou, young man of good family, hast been superintended by thousands of Buddhas; thine equal, young man of good family, is not to be found in the world, including the gods, with the only exception of the Tathāgata; there is no other, be he disciple, Pratyekabuddha, or Bodhisattva, able to surpass thee in pious merit, knowledge, wisdom or meditation. Such a power of knowledge, Nakshatrararāgasankusumitābhigñā, will be acquired by that Bodhisattva.

Any one, Nakshatrararāgasankusumitābhigñā, who on hearing this chapter of the ancient devotion of Bhaishagyarāga approves it, will emit from his mouth a breath sweet as of the lotus, and from his limbs a fragrance as of sandal-wood. Such temporal advantages as I have just now indicated will belong to him who approves this Dharmaparyāya. On that account then, Nakshatrararāgasankusumitābhigñā, I transmit to thee this chapter of the Ancient Devotion of the Bodhisattva Mahāsattva Sarvasattvapriyadarsana, that at the end of time, the last period, in the latter half of the millennium it may have course here in Gambudvīpa and not be lost; that neither Māra the Fiend, nor the celestial beings called Mārakāyikas, Nāgas, goblins, imps may find the opportunity of hurting it. Therefore, Nakshatrararāgasankusumitābhigñā, I bequeath this Dharmaparyāya; it is to be like a medicament for sick and suffering creatures in Gambudvīpa. No sickness shall overpower him who has heard this Dharmaparyāya, no decrepitude, no untimely death. Whenever a person striving to reach the goal in the vehicle of Bodhisattvas happens to see such a monk as keeps this Sūtrānta, then he should strew him with sandalpowder and blue lotuses, and reflect thus: This young man of good family is going to reach the terrace of enlightenment; he will spread the bundle of grass on the terrace of enlightenment; he will put to flight the party of Māra, blow the conch

trumpet of the law, beat the drum of the law, cross the ocean of existence. Thus, Nakshatrararâgasankusumitâbhigña, should a young man of good family, striving to reach the goal in the vehicle of Bodhisattva, reflect when seeing a monk who keeps this Sûtra, and he will acquire such advantages as have been indicated by the Tathâgata.

While this chapter of the Ancient Devotion of Bhaishagyarâga was being expounded, eighty-four thousand Bodhisattvas attained the spell connected with skill in all sounds. And the Lord Prabhûtaratna, the Tathâgata, &c., intimated his approval (by saying): Well done, well done, Nakshatrararâgasankusumitâbhigña; thou hast done well in thus questioning the Tathâgata, who is endowed with such inconceivable qualities and properties.

CHAPTER XXIII.

GADGADASVARA.

At that moment the Lord Sâkyamuni, the Tathâgata, &c., darted a flash of light from the circle of hair between his eyebrows, one of the characteristic signs of a great man, by which flash of light hundred thousands of myriads of kotis of Buddha-fields, equal to the sands of eighteen rivers Ganges, became illuminated. Beyond those Buddha-fields, equal, &c., is the world called Vairokanarasmipratimandita (i.e. embellished by the rays of the sun). There dwells, lives, exists the Tathâgata named Kamaladalavimalanakshatrarâgasankusumitâbhigña, who, surrounded and attended by a large and immense assembly of Bodhisattvas, preached the law. Immediately the ray of light flashing from the circle of hair between the eyebrows of the Lord Sâkyamuni, the Tathâgata, &c., filled the world Vairokanarasmipratimandita with a great lustre. In that world Vairokanarasmipratimandita there was a Bodhisattva Mahâsattva called Gadgadasvara, who had planted roots of goodness, who had before seen similar luminous flashes emitted by many Tathâgatas, &c., and who had acquired many Samâdhis, such as the Samâdhi Dhvagâgrakeyûra (i. e. bracelet at the upper end of the banner staff), Saddharma-pundarîka (i. e. the Lotus of the True Law), Vimaladatta (i.e. given by Vimala), Nakshatraragâvikrîdita (i.e. sport of the king of asterisms, the moon god), Anilambha [Of uncertain meaning], Gñânamudrâ (i.e. the seal of science), Kandrapradîpa (i.e. moon-light), Sarvarutakausalya (i.e. skill in all sounds), Sarvapunyasaṃmukhaya (i.e. compendium or collection of all piety), Prasâdavatî (i.e. the favourably-disposed lady), Riddhivikrîdita (i.e.

sport of magic), Gñanolkâ (i.e. torch of knowledge), Vyûharâga (i.e. king of expansions or speculations), Vimalaprabhâ (i.e. spotless lustre), Vimalagarbha (i.e. of spotless interior part), Apkritisna [i.e. belonging to the mystic rite, called Âpokasina in Pali], Sûryâvarta (i.e. sun-turn); in short, he had acquired many hundred thousand myriads of kotis of Samâdhis equal to the sands of the river Ganges. Now, the flash of light came down upon that Bodhisattva Mahâsattva Gadgadasvara. Then the Bodhisattva Mahâsattva Gadgadasvara rose from his seat, put his upper robe upon one shoulder, fixed his right knee on the ground, stretched his joined hands towards the Lord Buddha, and said to the Tathâgata Kamaladalavimalanakshatrarâgasankusumitâbhigñâ: O Lord, I would resort to the Saha-world to see, salute, wait upon the Lord Sâkyamuni, the Tathâgata, &c.; to see and salute Mañgusrî, the prince royal; to see the Bodhisattvas Bhaishagyarâga, Pradânasûra, Nakshatrarâgasankusumitâbhigñâ, Visishtakârîtra, Vyûharâga, Bhaishagyarâgasamudgata.

Then the Lord Kamaladalavimalanakshatrarâgasankusumitâbhigñâ, the Tathâgata, &c., said to the Bodhisattva Mahâsattva Gadgadasvara: On coming to the Saha-world, young man of good family, thou must not conceive a low opinion of it. That world, young man of good family, has ups and downs, consists of earth, is replete with mountains of Kâla, filled with gutters. The Lord Sâkyamuni, the Tathâgata, &c., is short of stature, and so are the Bodhisattvas Mahâsattvas, whereas thou, young man of good family, hast got a body forty-two hundred thousand yoganas high, and myself have got a body sixty-eight hundred thousand yoganas high. And, young man of good family, thou art lovely, handsome, of pleasant appearance, endowed with a full bloom of extremely fine colour, and abundantly blest with hundred thousands of holy signs. Therefore then, young man of good family, when you have come to the Saha-world, do not conceive a low opinion of the Tathâgata, nor of the Bodhisattvas, nor of that Buddha-field.

Thus addressed, the Bodhisattva Mahâsattva Gadgadasvara said to the Lord Kamaladalavimalanakshatrarâgasankusumitâbhigñâ, the Tathâgata, &c.: I shall do, Lord, as the Lord commands; I shall go to that Saha-world by virtue of the Lord's resolution, of the Lord's power, of the Lord's might, of the Lord's disposal, of the Lord's foresight. Whereon the Bodhisattva Mahâsattva Gadgadasvara, without leaving that Buddha-field and without leaving his seat, plunged into so deep a meditation that immediately after, on a sudden, there appeared before the Tathâgata on the Gridhrakûta-mountains in the Saha-world eighty-four hundred thousand myriads of kotis of lotuses on gold stalks with

silver leaves and with cups of the hue of rosy lotuses and Butea Frondosa.

On seeing the appearance of this mass of lotuses the Bodhisattva Mahāsattva Maṅgusrī, the prince royal, asked the Lord Sakyamuni, the Tathāgata, &c.: By what cause and by whom, O Lord, have been produced these eighty-four hundred thousand myriads of kotis of lotuses on gold stalks with silver leaves and with cups of the hue of rosy lotuses and Butea Frondosa; Whereon the Lord replied to Maṅgusrī, the prince royal: It is, Maṅgusrī, the Bodhisattva Mahāsattva Gadgadasvara, who accompanied and attended by eighty-four hundred thousand myriads of kotis of Bodhisattvas arrives from the east, from the world Vairokanarasmipratimandita, the Buddha-field of the Lord Kamaladalavimalanakshatrarāgasankusumitābhigña, the Tathāgata, &c., at this Saha-world to see, salute, wait upon me, and to hear this Dharmaparyāya of the Lotus of the True Law. Then Maṅgusrī, the prince royal, said to the Lord: What mass of roots of goodness, O Lord, has that young man of good family collected, that he has deserved to obtain such a distinction? And what meditation is it, O Lord, that the Bodhisattva practises; Let us also learn that meditation, O Lord, and practise that meditation. And let us see that Bodhisattva, Lord; see how the colour, outward shape, character, figure, and behaviour of that Bodhisattva is. May the Lord deign to produce such a token that the Bodhisattva Mahāsattva be admonished by it to come to this Saha-world.

Then the Lord Sakyamuni, the Tathāgata, &c., said to the Lord Prabhūtaratna, the Tathāgata, &c., who was completely extinct: Produce such a token, Lord, that the Bodhisattva Mahāsattva Gadgadasvara be admonished by it to come to this Saha-world. And the Lord Prabhūtaratna, the Tathāgata, &c., who was completely extinct, instantly produced a token in order to admonish the Bodhisattva Mahāsattva Gadgadasvara (and said): Come, young man of good family, to this Saha-world; Maṅgusrī, the prince royal, will hail thy coming. And the Bodhisattva Mahāsattva Gadgadasvara, after humbly saluting the feet of the Lord Kamaladalavimalanakshatrarāgasankusumitābhigña, the Tathāgata, &c., and after three times circumambulating him from left to right, vanished from the world Vairokanarasmipratimandita, along with eighty-four hundred thousand myriads of kotis of Bodhisattvas who surrounded and followed him, and arrived at this Saha-world, among a stir of Buddhafiels, a rain of lotuses, a noise of hundred thousands of myriads of kotis of musical instruments. His face showed eyes

resembling blue lotuses, his body was gold-coloured, his person marked by a hundred thousand of holy signs; he sparkled with lustre, glowed with radiance, had limbs marked by the characteristic signs, and a body compact as Nârâyana's. Mounted on a tower made of seven precious substances, he moved through the sky to a height of seven Tâlas [Or spans]. There are seven regions of winds. Vâyu, the god of wind or air, is nearly akin to Indra and Vishnu], surrounded by a host of Bodhisattvas, in the direction of this Saha-world, and approached the Gridhrakûta, the king of mountains. At his arrival, he alighted from the tower, and went, with a necklace of pearls worth a hundred thousands, to the place where the Lord was sitting. After humbly saluting the feet of the Lord, and circumambulating him seven times from left to right, he offered him the necklace of pearls in token of homage, whereafter he said to the Lord: The Lord Kamaladalavimalanakshatrarâgasankusumitâbhigña, the Tathâgata, &c., inquires after the Lord's health, welfare, and sprightliness; whether he feels free from affliction and at ease. That Lord has also charged me to ask: Is there something thou hast to suffer or allow? the humours of the body are not in an unfavourable state; thy creatures are decent in manners, tractable, and easy to be healed; their bodies are clean; They are not too passionate, I hope, not too irascible, not too unwise in their doings? They are not jealous, Lord, not envious, not ungrateful to their father and mother, not impious, not heterodox, not unsubdued in mind, not unrestrained in sexual desires; Are the creatures able to resist the Evil One; Has the Lord Prabhûtaratna, the Tathâgata, &c., who is completely extinct, come to the Saha-world in order to hear the law, sitting in the centre of a Stûpa made of seven precious substances; And as to that, Lord Prabhûtaratna, the Tathâgata, &c., the Lord Kamaladalavimalanakshatrarâgasankusumitâbhigña, inquires: Is there something that the Lord Prabhûtaratna, &c., has to suffer or allow; Is the Lord Prabhûtaratna, &c., to stay long; We also, O Lord, are desirous of seeing the rudimentary frame [Dhâtuvigraha, the frame of the elementary parts, or the bone relics.] of that Lord Prabhûtaratna, the Tathâgata, &c. May the Lord therefore please to show us the rudimentary frame of the Lord Prabhûtaratna, the Tathâgata, &c.

Then the Lord Sâkyamuni, the Tathâgata, &c., said to the Lord Prabhûtaratna, the Tathâgata, &c., who was completely extinct: Lord, the Bodhisattva Mahâsattva Gadgadasvara here wishes to see the Lord Prabhûtaratna, the Tathâgata, &c., who is completely extinct. Whereon the Lord Prabhûtaratna, the Tathâgata, &c., spoke to the Bodhisattva Maliasattva Gadgadasvara in this strain: Well done, well done, young gentleman, that thou hast come hither in the desire to see the Lord

Sâkyamuni, the Tathâgata, &c.; to hear this Dharmaparyâya of the Lotus of the True Law, and see Mañgusrî, the prince royal.

Subsequently the Bodhisattva Mahâsattva Padmasrî said to the Lord: What root of goodness has the Bodhisattva Mahâsattva Gadgadasvara formerly planted; And in presence of which Tathâgata; And the Lord Sâkyamuni, the Tathâgata, &c., said to the Bodhisattva Mahâsattva Padmasrî: In the days of yore, young man of good family, at a past period there appeared in the world a Tathâgata called Meghadundubhisvarârâga (i.e. the king of the drum-sound of the clouds), perfectly enlightened, endowed with science and conduct, a Sugata, &c., in the world Sarvabuddhasandarsana (i. e. sight or display of all Buddhas), in the Æon Priyadarsana. To that Lord Meghadundubhisvarârâga the Bodhisattva Mahâsattva Gadgadasvara paid homage by making resound hundred thousands of musical instruments during twelve thousand years. He presented to him also eighty-four thousand vessels of seven precious substances. Under the preaching of the Tathâgata Meghadundubhisvarârâga, young man of good family, has the Bodhisattva Mahâsattva Gadgadasvara obtained such a beauty as he now displays. Perhaps, young man of good family, thou hast some doubt, uncertainty or misgiving, (and thinkest) that at that time, that epoch, there was another Bodhisattva Mahâsattva called Gadgadasvara, who paid that homage to the Lord Meghadundubhisvarârâga, the Tathâgata, and presented him the eighty-four thousand vessels. But, young man of good family, do not think so. For it was the very same Bodhisattva Mahâsattva Gadgadasvara, young man of good family, who paid that homage to the Lord Meghadundubhisvarârâga, the Tathâgata, and presented to him the eighty-four thousand vessels. So, young man of good family, the Bodhisattva Mahâsattva Gadgadasvara has waited upon many Buddhas, has planted good roots under many Buddhas, and prepared the soil under each of them. And this Bodhisattva Mahâsattva Gadgadasvara had previously seen Lords Buddhas similar to the sands of the river Ganges. Dost thou see, Padmasrî, how the Bodhisattva Mahâsattva Gadgadasvara now looks; Padmasrî replied: I do, Lord; I do, Sugata. The Lord said: Now, Padmasrî, this Bodhisattva Mahâsattva Gadgadasvara preaches this Dharmaparyâya of the Lotus of the True Law under many shapes he assumes; sometimes [or somewhere] under the shape of Brahma, sometimes under that of Indra, sometimes under that of Shiva, sometimes under that of Kubera, sometimes under that of a sovereign, sometimes under that of a duke, sometimes under that of a chief merchant, sometimes under that of a citizen, sometimes under that of a villager, sometimes under that of a Brâhman. Sometimes again the

Bodhisattva Mahāsattva Gadgadasvara preaches this Dharmaparyāya of the Lotus of the True Law under a monk's shape, sometimes under a nun's, sometimes under a male lay devotee's, sometimes under a female lay devotee's, sometimes under that of a chief merchant's wife, sometimes under that of a citizen's wife, sometimes under a boy's, sometimes under a girl's shape. With so many variations in the manner to show himself, the Bodhisattva Mahāsattva Gadgadasvara preaches this Dharmaparyāya of the Lotus of the True Law to creatures. He has even assumed the shape of a goblin to preach this Dharmaparyāya to such as were to be converted by a goblin. To some he has preached this Dharmaparyāya of the Lotus of the True Law under the shape of a demon, to some under a Garuda's, to some under a Kinnara's, to some under a great serpent's shape. Even to the beings in any of the wretched states, in the hells, the brute creation, Yama's realm, the Bodhisattva Mahāsattva Gadgadasvara is a supporter. Even to the creatures in the gynæceums of this Saha-world has the Bodhisattva Mahāsattva Gadgadasvara, after metamorphosing himself into a woman, preached this Dharmaparyāya of the Lotus of the True Law. Verily, Padmasrī, the Bodhisattva Mahāsattva Gadgadasvara is the supporter of the creatures living in this Saha-world. Under so many shapes, assumed at will, has the Bodhisattva Mahāsattva Gadgadasvara preached this Dharmaparyāya of the Lotus of the True Law to creatures. Yet, there is no diminution of wisdom, nor diminution of magic power in that good man. So many, young man of good family, are the manifestations of knowledge by which this Bodhisattva Mahāsattva Gadgadasvara has made himself known in this Saha-world. In other worlds also, similar to the sands of the river Ganges, he preaches the law, under the shape of a Bodhisattva to such as must be converted by a Bodhisattva; under the shape of a disciple to such as must be converted by a disciple; under the shape of a Pratyekabuddha to such as must be converted by a Pratyekabuddha; under the shape of a Tathāgata to such as must be converted by a Tathāgata. Nay, he will show to those who must be converted by a relic of the Tathāgata himself such a relic, and to those who must be converted by complete extinction he will show himself completely extinct. Such is the powerful knowledge, Padmasrī, the Bodhisattva Mahāsattva is possessed of.

Thereafter the Bodhisattva Mahāsattva Padmasrī said to the Lord: The Bodhisattva Mahāsattva Gadgadasvara then has planted good roots, Lord. What meditation is it, Lord, whereby the Bodhisattva Mahāsattva Gadgadasvara, with unshaken firmness, has converted (or educated) so many creatures; Whereupon the Lord Sākyamuni, the Tathāgata. &c.. replied to the Bodhisattva Mahāsattva Padmasrī: It is, young man of

good family, the meditation termed Sarvarûpasandarsana. By steadiness in it has the Bodhisattva Mahâsattva Gadgadasvara so immensely promoted the weal of creatures.

While this chapter of Gadgadasvara was being expounded, all the eighty-four hundred thousand myriads of kotis of Bodhisattvas Mahâsattvas who, along with the Bodhisattva Mahâsattva Gadgadasvara, had come to the Saha-world, obtained the meditation Sarvarûpasandarsana, and as to the number of Bodhisattvas Mahâsattvas of this Saha-world obtaining the meditation Sarvarûpasandarsana, it was beyond calculation.

Then the Bodhisattva Mahâsattva Gadgadasvara, after having paid great and ample worship to the Lord Sâkyamuni, the Tathâgata, &c., and at the Stûpa of relics of the Lord Prabhûtaratna, the Tathâgata, &c., again mounted the tower made of seven precious substances, among the stir of the fields, the rain of lotuses, the noise of hundred thousands of myriads of kotis of musical instruments [After a last effort the storm subsides], and with the eighty-four hundred thousand myriads of kotis of Bodhisattvas surrounding and following him, returned to his own Buddha-field. At his arrival there he said to the Lord Kamaladalavimalanakshatrârâgasankusumitâbhigña, the Tathâgata, &c.: O Lord, I have in the Saha-world promoted the weal of creatures; I have seen and saluted the Stîlpa of relics of the Lord Prabhâtaratna, the Tathâgata, &c.; I have seen and saluted the Lord Sâkyamuni, the Tathâgata, &c.; I have seen Mañgusri, the prince royal, as well as the Bodhisattva Bhaishagyarâga, who is possessed of mighty knowledge and impetuosity, and the Bodhisattva Mahâsattva Pradânasûra; and these eightyfour hundred thousand myriads of kotis of Bodhisattvas Mahâsattvas have all obtained the meditation termed Sarvarûpasandarsana.

And while this relation of the going and coming of the Bodhisattva Mahâsattva Gadgadasvara was being delivered, forty-two thousand Bodhisattvas acquired the faculty of acquiescence in future things, and the Bodhisattva Mahâsattva Padmasrî acquired the meditation called the Lotus of the True Law.

CHAPTER XXIV.

**CHAPTER CALLED THAT OF THE ALL-SIDED ONE,
CONTAINING A DESCRIPTION OF THE TRANSFORMATIONS
OF AVALOKITESVARA.**

Thereafter the Bodhisattva Mahāsattva Akshayamati rose from his seat, put his upper robe upon one shoulder, stretched his joined hands towards the Lord, and said: For what reason, O Lord, is the Bodhisattva Mahāsattva Avalokitesvara called Avalokitesvara? So he asked, and the Lord answered to the Bodhisattva Mahāsattva Akshayamati: All the hundred thousands of myriads of kolis of creatures, young man of good family, who in this world are suffering troubles will, if they hear the name of the Bodhisattva Mahāsattva Avalokitesvara, be released from that mass of troubles. Those who shall keep the name of this Bodhisattva Mahāsattva Avalokitesvara, young man of good family, will, if they fall into a great mass of fire, be delivered therefrom by virtue of the lustre of the Bodhisattva Mahāsattva. In case, young man of good family, creatures, carried off by the current of rivers, should implore the Bodhisattva Mahāsattva Avalokitesvara, all rivers will afford them a ford. In case, young man of good family, many hundred thousand myriads of kotis of creatures, sailing in a ship on the ocean, should see their bullion, gold, gems, pearls, lapis lazuli, conch shells, stones (?), corals, emeralds, Musāragalvas, read pearls (?), and other goods lost, and the ship by a vehement, untimely gale cast on the island of Giantesses, and if in that ship a single being implores Avalokitesvara, all will be saved from that island of Giantesses. For that reason, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara is named Avalokitesvara.

If a man given up to capital punishment implores Avalokitesvara, young man of good family, the swords of the executioners shall snap asunder. Further, young man of good family, if the whole triple chiliocosm were teeming with goblins and giants, they would by virtue of the name of the Bodhisattva Mahāsattva Avalokitesvara being pronounced lose the faculty of sight in their wicked designs. If some creature, young man of good family, shall be bound in wooden or iron manacles, chains or fetters, be he guilty or innocent, then those manacles, chains or fetters shall give way as soon as the name of the Bodhisattva Mahāsattva Avalokitesvara is pronounced. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara. If this whole triple chiliocosm, young man of good family, were teeming with knaves, enemies, and robbers armed with swords, and if a merchant leader of a caravan marched with a caravan rich in jewels; if then they perceived those robbers, knaves, and enemies

armed with swords, and in their anxiety and fright thought themselves helpless; if, further, that leading merchant spoke to the caravan in this strain: Be not afraid, young gentlemen, be not frightened; invoke, all of you, with one voice the Bodhisattva Mahāsattva Avalokitesvara, the giver of safety; then you shall be delivered from this danger by which you are threatened at the hands of robbers and enemies; if then the whole caravan with one voice invoked Avalokitesvara with the words: Adoration, adoration be to the giver of safety, to Avalokitesvara Bodhisattva Mahāsattva! then, by the mere act of pronouncing that name, the caravan would be released from all danger. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara. In case creatures act under the impulse of impure passion, young man of good family, they will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from passion. Those who act under the impulse of hatred will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from hatred. Those who act under the impulse of infatuation will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from infatuation. So mighty, young man of good family, is the Bodhisattva Mahāsattva Avalokitesvara. If a woman, desirous of male offspring, young man of good family, adores the Bodhisattva Avalokitesvara, she shall get a son, nice, handsome, and beautiful; one possessed of the characteristics of a male child, generally beloved and winning, who has planted good roots. If a woman is desirous of getting a daughter, a nice, handsome, beautiful girl shall be born to her; one possessed of the (good) characteristics of a girl, generally beloved and winning, who has planted good roots. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara.

Those who adore the Bodhisattva Mahāsattva Avalokitesvara will derive from it an unfailing profit. Suppose, young man of good family, (on one hand) some one adoring the Bodhisattva Mahāsattva Avalokitesvara and cherishing his name; (on the other hand) another adoring a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges, cherishing their names and worshipping so many Lords Buddhas during their stay, existence, and life, by giving robes, alms-bowls, couches, medicaments for the sick; how great is then in thine opinion, young man of good family, the accumulation of pious merit which that young gentleman or young lady will produce in consequence of it? So asked, the Bodhisattva Mahāsattva Akshayamati said to the Lord: Great, O Lord, great, O Sugata, is the pious merit which that young gentleman or young lady will produce in consequence of it. The Lord proceeded: Now, young man of good

family, the accumulation of pious merit produced by that young gentleman paying homage to so many Lords Buddhas, and the accumulation of pious merit produced by him who performs were it but a single act of adoration to the Bodhisattva Mahāsattva Avalokitesvara and cherishes his name, are equal. He who adores a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges and cherishes their names, and he who adores the Bodhisattva Mahāsattva Avalokitesvara and cherishes his name, have an equal accumulation of pious merit; both masses of pious merit are not easy to be destroyed even in hundred thousands of myriads of kotis of Æons. So immense, young man of good family, is the pious merit resulting from cherishing the name of the Bodhisattva Mahāsattva Avalokitesvara.

Again the Bodhisattva Mahāsattva Akshayamati said to the Lord: How, O Lord, is it that the Bodhisattva Mahāsattva Avalokitesvara frequents this Saha-world? And how does he preach the law? And which is the range of the skilfulness of the Bodhisattva Mahāsattva Avalokitesvara? So asked, the Lord replied to the Bodhisattva Mahāsattva Akshayamati: In some worlds, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara preaches the law to creatures in the shape of a Buddha; in others he does so in the shape of a Bodhisattva. To some beings he shows the law in the shape of a Pratyekabuddha; to others he does so in the shape of a disciple; to others again under that of Brahma, Indra, or a Gandharva. To those who are to be converted by a goblin, he preaches the law assuming the shape of a goblin; to those who are to be converted by Isvara, he preaches the law in the shape of isvara; to those who are to be converted by Mahesvara, he preaches assuming the shape of Mahesvara. To those who are to be converted by a Kakravartin [This term is ambiguous; it means both 'the mover of the wheel', i.e. Vishnu, and 'an emperor'], he shows the law after assuming the shape of a Kakravartin; to those who are to be converted by an imp, he shows the law under the shape of an imp; to those who are to be converted by Kubera, he shows the law by appearing in the shape of Kubera; to those who are to be converted by Senâpati [Ambiguous; the word denotes both 'the commander-in-chief of the army of the gods, Skanda,' and 'a commander-in-chief in general'], he preaches in the shape of Senapati ; to those who are to be converted by assuming a Brâhman [the Brâhman may be Brihaspati] , he preaches in the shape of a Brâhman; to those who are to be converted by Vagrapâni [Vagrapâni is the name of one of the Dhyânibuddhas, and of certain geniuses, and an ephitet of Indra] , he preaches in the shape of Vagrapâni [The function of Avalokitesvara, as it appears from these passages, agree with those of Gadgadasvara mentioned in the foregoing chapter]. With such inconceivable qualities,

young man of good family, is the Bodhisattva Mahāsattva Avalokitesvara endowed. Therefore then, young man of good family, honour the Bodhisattva Mahāsattva Avalokitesvara. The Bodhisattva Mahāsattva Avalokitesvara, young man of good family, affords safety to those who are in anxiety. On that account one calls him in this Saha-world Abhayandada (i. e. Giver of Safety).

Further, the Bodhisattva Mahāsattva Akshayamati said to the Lord: Shall we give a gift of piety, a decoration of piety, O Lord, to the Bodhisattva Mahāsattva Avalokitesvara? The Lord replied: Do so, if thou thinkest it opportune. Then the Bodhisattva Mahāsattva Akshayamati took from his neck a pearl necklace, worth a hundred thousand (gold pieces), and presented it to the Bodhisattva Mahāsattva Avalokitesvara as a decoration of piety, with the words: Receive from me this decoration of piety, good man. But he would not accept it. Then the Bodhisattva Mahāsattva Akshayamati said to the Bodhisattva Mahāsattva Avalokitesvara: Out of compassion to us, young man of good family, accept this pearl necklace. Then the Bodhisattva Mahāsattva Avalokitesvara accepted the pearl necklace from the Bodhisattva Mahāsattva Akshayamati, out of compassion to the Bodhisattva Mahāsattva Akshayamati and the four classes, and out of compassion to the gods, Nāgas, goblins, Gandharvas demons, Garudas, Kinnaras, great serpents, men: and beings not human. Thereafter he divided (the necklace) into two parts, and offered one part to the Lord Sakyamuni, and the other to the jewel Stūpa of the Lord Prabhūtaratna, the Tathagata, &c., who had become completely extinct.

With such a faculty of transformation, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara is moving in this Saha-world.

And on that occasion the Lord uttered the following stanzas:

1. Kitradhvaga asked Akshayamati the following question: For what reason, son of Gina, is Avalokitesvara (so) called?
2. And Akshayamati, that ocean of profound insight, after considering how the matter stood, spoke to Kitradhvaga: Listen to the conduct of Avalokitesvara.
3. Hear from my indication how for numerous, inconceivable Æons he has accomplished his vote under many thousand kotis of Buddhas.

4. Hearing, seeing, regularly and constantly thinking will infallibly destroy all suffering, (mundane) existence, and grief of living beings here on earth.

5. If one be thrown into a pit of fire, by a wicked enemy with the object of killing him, he has but to think of Avalokitesvara, and the fire shall be quenched as if sprinkled with water.

6. If one happens to fall into the dreadful ocean, the abode of Nagas, marine monsters, and demons, he has but to think of Avalokitesvara, and he shall never sink down in the king of waters.

7. If a man happens to be hurled down from the brink of the Meru, by some wicked person with the object of killing him, he has but to think of Avalokitesvara, and he shall, sunlike, stand firm in the sky.

8. If rocks of thunderstone and thunderbolts are thrown at a man's head to kill him, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of the body.

9. If a man be surrounded by a host of enemies armed with swords, who have the intention of killing him, he has but to think of Avalokitesvara, and they shall instantaneously become kind-hearted.

10. If a man, delivered to the power of the executioners, is already standing at the place of execution, he has but to think of Avalokitesvara, and their swords shall go to pieces.

11. If a person happens to be fettered in shackles of wood or iron, he has but to think of Avalokitesvara, and the bonds shall be speedily loosened.

12. Mighty spells, witchcraft, herbs, ghosts, and spectres, pernicious to life, revert thither whence they come, when one thinks of Avalokitesvara.

13. If a man is surrounded by goblins, Nâgas, demons, ghosts, or giants, who are in the habit of taking away bodily vigour, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of his body.

14. If a man is surrounded by fearful beasts with sharp teeth and claws, he has but to think of Avalokitesvara, and they shall quickly fly in all directions.

15. If a man is surrounded by snakes malicious and frightful on account of the flames and fires (they emit), he has but to think of Avalokitesvara, and they shall quickly lose their poison.

16. If a heavy thunderbolt shoots from a cloud pregnant with lightning and thunder, one has but to think of Avalokitesvara, and the fire of heaven shall quickly, instantaneously be quenched.

17. He (Avalokitesvara) with his powerful knowledge beholds all creatures who are beset with many hundreds of troubles and afflicted by many sorrows, and thereby is a saviour in the world, including the gods.

18. As he is thoroughly practised in the power of magic, and possessed of vast knowledge and skilfulness, he shows himself in all directions and in all regions of the world.

19. Birth, decrepitude, and disease will come to an end for those who are in the wretched states of existence, in hell, in brute creation, in the kingdom of Yama, for all beings (in general).

[Then Akshayamati in the joy of his heart uttered the following stanzas:]

20. O thou whose eyes are clear, whose eyes are kind, distinguished by wisdom and knowledge, whose eyes are full of pity and benevolence; thou so lovely by thy beautiful face and beautiful eyes!

21. Pure one, whose shine is spotless bright, whose knowledge is free from darkness, thou shining as the sun, not to be beaten away, radiant as the blaze of fire, thou spreadest in thy flying course thy lustre in the world.

22. O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenchest the fire that vexes living beings, thou pourest out nectar, the rain of the law.

23. In quarrel, dispute, war, battle, in any great danger one has to think of Avalokitesvara, who shall quell the wicked troop of foes.

24. One should think of Avalokitesvara, whose sound is as the cloud's and the drum's, who thunders like a rain-cloud, possesses a good voice like Brahma, (a voice) going through the whole gamut of tones.

25. Think, O think with tranquil mood of Avalokitesvara, that pure being; he is a protector, a refuge, a recourse in death, disaster, and calamity.

26. He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtues, Virtue itself, he, Avalokitesvara, is worthy of adoration.

27. He, so compassionate for the world, shall once become a Buddha, destroying all dangers and sorrows; I humbly bow to Avalokitesvara.

28. This universal Lord, chief of kings, who is a (rich) mine of monastic virtues, he, universally worshipped, has reached pure, supreme enlightenment, after plying his course (of duty) during many hundreds of Æons.

29. At one time standing to the right, at another to the left of the Chief Amitabha, whom he is fanning, he, by dint of meditation, like a phantom, in all regions honours the Gina.

30. In the west, where the pure world Sukhâkara is situated, there the Chief Amitabha, the tamer of men, has his fixed abode.

31. There no women are to be found; there sexual intercourse is absolutely unknown; there the sons of Gina, on springing into existence by apparitional birth, are sitting in the undefiled cups of lotuses.

32. And the Chief Amitâbha himself is seated on a throne in the pure and nice cup of a lotus, and shines as the Sâla-king.

33. The Leader of the world, whose store of merit has been praised, has no equal in the triple world. O supreme of men, let us soon become like thee!

Thereupon the Bodhisattva Mahāsattva Dharanindhara rose from his seat, put his upper robe upon one shoulder, fixed his right knee against the earth, stretched his joined hands towards the Lord and said: They must be possessed of not a few good roots, O Lord, who are to hear this chapter from the Dharmaparyāya about the Bodhisattva Mahāsattva Avalokitesvara and this miraculous power of transformation of the Bodhisattva Mahāsattva Avalokitesvara.

And while this chapter of the All-sided One was being expounded by the Lord, eighty-four thousand living beings from that assembly felt their minds drawn to that supreme and perfect enlightenment, with which nothing else can be compared.

CHAPTER XXV.

ANCIENT DEVOTION.

Thereupon the Lord addressed the entire assemblage of Bodhisattvas: Of yore, young men of good family, at a past epoch, incalculable, more than incalculable Æons ago, at that time there appeared in the world a Tathāgata named

Galadharagargitaghoshasusvaranakshatrarāgasankusumitābhigñā, an Arhat, &c., endowed with science and conduct, &c. &c., in the Æon Priyadarsana, in the world Vairokanarasmipratimandita. Now, there was, young men of good family, under the spiritual rule of the Tatbāgata

Galadharagargitaghoshasusvaranakshatrarāgasankusumitābhigñā a king called Subhavyaha. That king Subhavyūha, young men of good family, had a wife called Vimaladatta, and two sons, one called Vimalagarbha, the other Vimalanetra. These two boys, who possessed magical power and wisdom, applied themselves to the course of duty of Bodhisattvas, viz. to the perfect virtues (Pāramitās) of alms-giving, morality, forbearance, energy, meditation, wisdom, and skilfulness; they were accomplished in benevolence, compassion, joyful sympathy and indifference, and in all the thirty-seven constituents of true knowledge. They had perfectly mastered the meditation Vimala (i.e. spotless), the meditation Nakshatraragāditya, the meditation Vimalanirbhāsa, the meditation Vimalābhāsa, the meditation Alankārasūtra, the meditation Mahātegarbha. Now at that time, that period the said Lord preached the Dharmaparyāya of the Lotus of the True Law out of compassion for the beings then living and for the king Subhavya. Then, young men of good family, the two young princes

Vimala,crarbha and Vimalanetra went to their mother, to whom they said, after stretching their joined hands: We should like to go, mother, to the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c., and that, mother, because the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathagata, &c., expounds, in great extension, before the world, including the gods, the Dharmaparvâya of the Lotus of the True Law. We should like to hear it. Whereupon the queen Vinialadattâ said to the two young princes Vimalagarbha and Vimalanetra: Your father, young gentlemen, the king Subhavyûha, favours the Brahmans. Therefore you will not obtain the permission to go and see the Tathâgata. Then the two young princes Vimalagarbha and Vimalanetra, stretching their joined hands, said to their mother: Though born in a family that adheres, to a false doctrine, we feel as sons to the king of the law. Then, young men of good family, the queen Vimaladattâ said to the young princes: Well, young gentlemen, out of compassion for your father, the king Subhavyûha, display some miracle, that he may become favourably inclined to you, and on that account grant you the permission of going to the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c.

Immediately the young princes Vimalagarbha and Vimalanetra rose into the atmosphere to a height of seven Tâl trees and performed miracles such as are allowed by the Buddha, out of compassion for their father, the king, Subhavyûha. They prepared in the sky a couch and raised dust; there they also emitted from the lower part of their body a shower of rain, and from the upper part a mass of fire; then again they emitted from the upper part of their body a shower of rain, and from the lower part a mass of fire. While in the firmament they became now big, then small; and now small, then big. Then they vanished from the sky to come up again from the earth and reappear in the air. Such, young men of good family, were the miracles produced by the magical power of the two young princes, whereby their father, the king Subhavyûha, was converted. At the sight of the miracle produced by the magical power of the two young princes, the king Subhavyûha was content, in high spirits, ravished, rejoiced, joyful, and happy, and, the joined hands raised, he said to the boys: Who is your master, young gentlemen? whose pupils are you? And the two young princes answered the king Subhavyûha: There is, noble king, there exists and lives a Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, a

Tathagata, &c.; seated on the stool of law at the foot of the tree of enlightenment; he extensively reveals the Dharmaparyâya of the Lotus of the True Law to the world, including the gods. That Lord is our Master, O noble king; we are his pupils. Then, young gentlemen of good family, the king Subhavyûha said to the young princes: I will see your Master, young gentlemen; I am to go myself to the presence of that Lord.

After the two young princes had descended from the sky, young gentlemen, they went to their mother and with joined hands stretched forward said to her: Mother, we have converted our father to supreme and perfect knowledge; we have performed the office of masters towards him; therefore let us go now; we wish to enter upon the ecclesiastical life in the face of the Lord. And on that occasion, young men of good family, the young princes Vimalagarbha and Vimalanetra addressed their mother in the following two stanzas:

1. Allow us, O mother, to go forth from home and to embrace the houseless life; ay, we will become ascetics, for rare to be met with (or precious) is a Tathâgata.
2. As the blossom of the glomerated fig-tree, nay, more rare is the Gina. Let us depart; we will renounce the world; the favourable moment is precious (or not often to be met with).

Vimaladattâ said:

Now I grant you leave; go, my children, I give my consent. I myself will likewise renounce the world, for rare to be met with (or precious) is a Tathâgata.

Having uttered these stanzas, young men of good family, the two young princes said to their parents: Pray, father and mother, you also go together with us to the Lord Galadharagagitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c., in order to see, humbly salute and wait upon him, and to hear the law. For, father and mother, the appearance of a Buddha is rare to be met with as the blossom of the glomerated fig-tree, as the entering of the tortoise's neck into the hole of the yoke formed by the great ocean. The appearance of Lords Buddhas, father and mother, is rare. Hence, father and mother, it is a happy lot we have been blessed with, to have been born at the time of such a prophet. Therefore, father

and mother, give us leave; we would go and become ascetics in presence of the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathagata, &c., for the seeing of a Tathâgata is something rare. Such a king of the law is rarely met with; such a favourable occasion is rarely met with.

Now at that juncture, young men of good family, the eighty-four thousand women of the harem of the king Subhavyûha became worthy of being receptacles of this Dharmaparyaya of the Lotus of the True Law. The young prince Vimalanetra exercised himself in this Dharmaparyâya, whereas the young prince Vimalagarbha for many hundred thousand myriads of kotis of Æons practised the meditation Sarvasattvapapagahana, with the object that all beings should abandon all evils. And the mother of the two young princes, the queen Vimaladattâ, acknowledged the harmony between all Buddhas and all topics treated by them. Then, young men of good family, the king Subhavyûha, having been converted to the law of the Tathâgata by the instrumentality of the two young princes, having been initiated and brought to full maturity in it, along with all his relations and retinue; the queen Vimaladattâ with the whole crowd of women in her suite, and the two young princes, the sons of the king Subhavyûha, accompanied by forty-two thousand living beings, along with the women of the harem and the ministers, went all together and unanimously to the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c. On arriving at the place where the Lord was, they humbly saluted his feet, circumambulated him three times from left to right and took their stand at some distance.

Then, young men of good family, the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c., perceiving the king Subhavyûha, who had arrived with his retinue, instructed, roused, excited, and comforted him with a sermon. And the king Subhavyûha, young men of good family, after he had been well and duly instructed, roused, excited, and comforted by the sermon of the Lord, was so content, glad, ravished, joyful, rejoiced, and delighted, that he put his diadem on the head of his younger brother and established him in the government, whereafter he himself with his sons, kinsmen, and retinue, as well as the queen Vimaladatta and her numerous train of women, the two young princes accompanied by forty-two thousand living beings went all together and unanimously forth from home to embrace the houseless life, prompted as they were

by their faith in the preaching of the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c. Having become an ascetic, the king Subhavyûha, with his retinue, remained for eighty-four thousand years applying himself to studying, meditating, and thoroughly penetrating this Dharmaparyâya of the Lotus of the True Law. At the end of those eighty four thousand years, young men of good family, the king Subhavyûha acquired the meditation termed Sarvagunâlankâravâyûha. No sooner had he acquired that meditation, than he rose seven Tâls up to the sky, and while staying in the air, young men of good family, the king Subhavyûha said to the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c.: My two sons, O Lord, are my masters, since it is owing to the miracle produced by their magical power that I have been diverted from that great heap of false doctrines, been established in the command of the Lord, brought to full ripeness in it, introduced to it, and exhorted to see the Lord. They have acted as true friends to me, O Lord, those two young princes who as sons were born in my house, certainly to remind me of my former roots of goodness.

At these words the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c., spoke to the king Subhavyûha: It is as thou sayest, noble king. Indeed, noble king, such young men or young ladies of good family as possess roots of goodness, will in any existence, state, descent, rebirth or place I easily find true friends, who with them shall perform the task of a master, who shall admonish, introduce, fully prepare them to obtain supreme and perfect enlightenment. It is an exalted position, noble king, the office of a true friend who rouses (another) to see the Tathâgata. Dost thou see these two young princes, noble king? I do, Lord; I do, Sugata, said the king. The Lord proceeded: Now, these two young gentlemen, noble king, will pay worship to sixty-five (times the number of) Tathâgatas, &c., equal to the sands of the Ganges; they will keep this Dharmaparyâya of the Lotus of the True Law, out of compassion for beings who hold false doctrines, and with the aim to produce in those beings an earnest striving after the right doctrine.

Thereupon, young men of good family, the king Subhavyûha came down from the sky, and, having raised his joined hands, said to the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c.: Please, Lord, deign to tell me, what knowledge the Tathâgata is possessed of, so that the protuberance on his head is

shining; that the Lord's eyes are so clear; that between his brows the Ūrnâ (circle of hair) is shining, resembling in whiteness the moon; that in his mouth a row of equal and close-standing teeth is glittering; that the Lord has lips red as the Bimba and such beautiful eyes.

As the king Subhavyûha, young men of good family, had celebrated the Lord

Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathagata, &c., by enumerating so many good qualities and hundred thousands of myriads of kotis of other good qualities besides, he said to the Lord

Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c.: It is wonderful, O Lord, how valuable the Tathâgata's teaching is, and with how many inconceivable virtues the religious discipline proclaimed by the Tathagata is attended; how beneficial the moral precepts proclaimed by the Tathdgata are. From henceforward, O Lord, we will no more be slaves to our own mind; no more be slaves to false doctrine; no more slaves to rashness; no more slaves to the sinful thoughts arising in us. Being possessed of so many good qualities, O Lord, I do not wish to go away from the presence of the Lord.

After humbly saluting the feet of the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathâgata, &c., the king rose up to the sky and there stood. Thereupon the king Subhavyûha and the queen Vimaladattâ from the sky, threw a pearl necklace worth a hundred thousand (gold pieces) upon the Lord; and that pearl necklace no sooner came down upon the head of the Lord than it assumed the shape of a tower with four columns, regular, well-constructed, and beautiful. On the summit of the tower appeared a couch covered with many hundred thousand pieces of fine cloth, and on the couch was seen the image of a Tathâgata sitting cross-legged. Then the following thought presented itself to the kingsubhavyûha: The Buddha- knowledge must be very powerful, and the Tathagata endowed with inconceivable good qualities that this Tath âgataimage shows itself on the summit of the tower, (an image) so nice, beautiful, possessed of an extreme abundance of good colours. Then the Lord Galadharagargitaghoshasusvaranakshatrarâgasankusumitâbhigña, the Tathagata, &c., addressed the four classes (and asked): Do you see, monks, the king Subliavyûha who, standing in the sky, is emitting a lion's roar? They answered: We do, Lord. The Lord proceeded: This king Subhavyûha, monks, after having become a monk under my rule shall become a Tathagata in the world, by the name of Sâendrarâga, endowed with science and conduct, &c. &c., in the world Vistîritavati;

his epoch shall be called AbhyudgatarAga. That Tathâgata Sâleन्द्रarâga, monks, the Arhat, &c., shall have an immense congregation of Bodhisattvas, an immense congregation of disciples. The said world Vistîrnavatî shall be level as the palm of the hand, and consist of lapis lazuli. So he shall be an inconceivably great Tathâgata, &c. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the king Subhavyûha at that time, that juncture was another. But you must not think so; for it is the very same Bodhisattva Mahâsattva Padmasrî here present, who at that time, that juncture was the king Subhavyûha. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the queen Vimaladattâ at that time, that juncture was another. But you must not think so; for it is the very same Bodhisattva Mahâsattva called Vairokanarasmipratimanditarâga, who at that time, that juncture was the queen Vimaladatta, and who out of compassion for the king Subhavyûha and the creatures had assumed the state of being the wife of king Subhavyûha. Perhaps, young men of good family, you will have some doubt, uncertainty or misgiving (and think) that the two young princes were others. But you must not think so; for it was Bhaishagyarâga and Bhaishagyarâgasamudgata, who at that time, that juncture were sons to the king Subhavyûha. With such inconceivable qualities, young men of good family, were the Bodhisattvas Mahasattvas Bhaishagyarâga and Bhaishagyarâgasamudgata endowed, they, the two good men, having planted good roots under many hundred thousand myriads of kotis of Buddhas. Those that shall cherish the name of these two good men shall all become worthy of receiving homage from the world, including the gods.

While this chapter on Ancient Devotion was being expounded, the spiritual insight of eighty-four thousand living beings in respect to the law was purified so as to become unclouded and spotless.

CHAPTER XXVI.

ENCOURAGEMENT OF SAMANTABHADRA.

Thereupon the Bodhisattva Mahâsattva Samantabhadra, in the east, surrounded and followed by Bodhisattvas Mahâsattvas surpassing all calculation, amid the stirring of fields, a rain of lotuses, the playing of hundred thousands of myriads of kotis of musical instruments, proceeded with the great pomp of a Bodhisattva, the great display of

transformations proper to a Bodhisattva, the great magnificence of a Bodhisattva, the great power of a Bodhisattva, the great lustre of a glorious Bodhisattva, the great stately march of a Bodhisattva, the great miraculous display of a Bodhisattva, a great phantasmagorical sight of gods, Nāgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human, who, produced by his magic, surrounded and followed him; Samantabhadra, then, the Bodhisattva, amid such inconceivable miracles worked by magic, arrived at this Saha-world. He went up to the place of the Lord on the Gridhrakūta, the king of mountains, and on approaching he humbly saluted the Lord's feet, made seven circumambulations from left to right, and said to the Lord: I have come hither, O Lord, from the field of the Lord Ratnategobhyudgata, the Tathāgata, &c., as I am aware, Lord, that here in the Saha-world is taught the Dharmaparyāya of the Lotus of the True Law, to hear which from the mouth of the Lord Sākyamuni I have come accompanied by these hundred thousands of Bodhisattvas Mahāsattvas. May the Lord deign to expound, in extension, this Dharmaparyāya of the Lotus of the True Law to these Bodhisattvas Mahāsattvas. So addressed, the Lord said to the Bodhisattva Mahāsattva Samantabhadra: These Bodhisattvas, young man of good family, are, indeed, quick of understanding, but this is the Dharmaparyāya of the Lotus of the True Law, that is to say, an unmixed truth. The Bodhisattvas exclaimed: Indeed Lord; indeed, Sugata. Then in order to confirm, in the Dharmaparyāya of the Lotus of the True Law, the females among the monks, nuns, and lay devotees assembled at the gathering, the Lord again spoke to the Bodhisattva Mahāsattva Samantabhadra: This Dharmaparyāya of the Lotus of the True Law, young man of good family, shall be entrusted to a female if she be possessed of four requisites, to wit: she shall stand under the superintendence of the Lords Buddhas; she shall have planted good roots; she shall keep steadily to the mass of disciplinary regulations; she shall, in order to save creatures, have the thoughts fixed on supreme and perfect enlightenment. These are the four requisites, young man of good family, a female must be possessed of, to whom this Dharmaparyāya of the Lotus of the True Law is to be entrusted.

Then the Bodhisattva Mahāsattva Samantabhadra said to the Lord: At the end of time, at the end of the period, in the second half of the millennium, I will protect the monks who keep this Satrānta; I will take care of their safety, avert blows [or punishment], and destroy poison, so that no one laying snares for those preachers may surprise them, neither Māra the Evil One, nor the sons of Māra, the angels called Mārakāyikas, the daughters of Māra, the followers of Māra, and all other servitors to

Mâra; that no gods, goblins, ghosts, imps, wizards, spectres laying snares for those preachers may surprise them. Incessantly and constantly, O Lord, will I protect such a preacher. And when a preacher who applies himself to this Dharmaparyâya shall take a walk, then, O Lord, will I mount a white elephant with six tusks, and with a train of Bodhisattvas betake myself to the place where that preacher is walking, in order to protect this Dharmaparyâya. And when that preacher, applying himself to this Dharmaparyâya, forgets, be it but a single word or syllable, then will I mount the white elephant with six tusks, show my face to that preacher, and repeat this entire Dharmaparyâya. And when the preacher has seen my proper body and heard from me this entire Dharmaparyâya, he, content, in high spirits, ravished, rejoiced, joyful, and delighted, will the more do his utmost to study this Dharmaparyâya, and immediately after beholding me he will acquire meditation and obtain spells, termed the talisman of preservation, the talisman of hundred thousand kotis, and the talisman of skill in all sounds.

Again, Lord, the monks, nuns, male or female lay devotees, who at the end of time, at the end of the period, in the second half of the millennium, shall study this Dharmaparyâya, when walking for three weeks, (or) twenty-one days, to them will I show my body, at the sight of which all beings rejoice. Mounted on that same white elephant with six tusks, and surrounded by a troop of Bodhisattvas, I shall on the twenty-first day betake myself to the place where the preachers are walking; there I shall rouse, excite, and stimulate them, and give them spells whereby those preachers shall become inviolable, so that no being, either human or not human, shall be able to surprise them, and no women able to beguile them. I will protect them, take care of their safety, avert blows, and destroy poison. I will, besides, O Lord, give those preachers words of talismanic spells, such as, Adande dandapati, dandâvartani dandakusale dandasudhâri dhâri sudhârapati, buddhapasyani dhârani, âvartani samvartani sanghaparîkshite sanghanirghâtani dharmaparîkshite sarvasattvarutakausalyânugate simhavikrîdite. The Bodhisattva Mahâsattva, whose organ of hearing is struck by these talismanic words, Lord, shall be aware that the Bodhisattva Mahâsattva Samantabhadra is their ruling power.

Further, Lord, the Bodhisattvas Mahâsattvas to whom this Dharmaparyâya of the Lotus of the True Law shall be entrusted, as long as it continues having course in Gambudvîpa, those preachers, Lord, should take this view: It is owing to the power and grandeur of the Bodhisattva Mahâsattva Samantabhadra that this Dharmaparyâya has

been entrusted to us. Those creatures who shall write and keep this Sûtra, O Lord, are to partake of the course of duty of the Bodhisattva Mahāsattva Samantabhadra; they will belong to those who have planted good roots under many Buddhas, O Lord, and whose heads are caressed by the hands of the Tathāgata. Those who shall write and keep this Sûtra, O Lord, will afford me pleasure. Those who shall write this Sûtra, O Lord, and comprehend it, shall, when they disappear from this world, after having written it, be reborn in the company of the gods of paradise, and at that birth shall eighty-four thousand heavenly nymphs immediately come near them. Adorned with a high crown, they shall as angels dwell amongst those nymphs. Such is the mass of merit resulting from writing this Dharmaparyāya; how much greater will be the mass of merit reaped by those who recite, study, meditate, remember it! Therefore, young men of good family, one ought to honour this Dharmaparyāya of the Lotus of the True Law, and write it with the utmost attention. He who writes it with undistracted attention shall be supported by the hands of a thousand Buddhas, and at the moment of his death he shall see another thousand of Buddhas from face to face. He shall not sink down into a state of wretchedness, and after disappearing from this world he shall enter the company of the Tushita-gods, where the Bodhisattva Mahāsattva Maitreya is residing, and where, marked by the thirty-two sublime characteristics, surrounded by a host of Bodhisattvas, and waited upon by hundred thousands of myriads of kolis of heavenly nymphs he is preaching the law. Therefore, then, young men of good family, a wise young man or young lady of good family should respectfully write this Dharmaparyāya of the Lotus of the True Law, respectfully recite it, respectfully study it, respectfully treasure it up in his (or her) mind. By writing, reciting, studying this Dharmaparyāya, and by treasuring it up in one's mind, young men of good family, one is to acquire innumerable good qualities. Hence a wise young man or young lady of good family ought to keep this Dharmaparyāya of the Lotus of the True Law. I myself, O Lord, will superintend this Dharmaparyāya, that through my superintendence it may here spread in Gambudvîpa.

Then the Lord Sākyamuni, the Tathāgata, &c., expressed his approval to the Bodhisattva Mahāsattva Samantabhadra: Very well, very well, Samantabhadra. It is happy that thou art so well disposed to promote the weal and happiness of the people at large, out of compassion for the people, for the benefit, weal, and happiness of the great body of men; that thou art endowed with such inconceivable qualities, with a mind so full of compassion, with intentions so inconceivably kind, so that of thine own accord thou wilt take those preachers under thy protection.

The young men of good family who shall cherish the name of the Bodhisattva Mahāsattva Samantabhadra may be convinced that they have seen Sākyamuni, the Tathāgata, &c.; that they have heard this Dharmaparyāya of the Lotus of the True Law from the Lord Sākyamuni; that they have paid homage to the Tathāgata Sākyamuni; that they have applauded the preaching of the Tathāgata Sākyamuni. They will have joyfully accepted this Dharmaparyāya; the Tathāgata Sākyamuni will have laid his hand upon their head, and they will have decked the Lord Sākyamuni with their robes. Those young men or young ladies of good family, Samantabhadra, must be held to have accepted the command of the Tathāgata. They will have no pleasure in worldly philosophy; no persons fondly addicted to poetry will please them; no dancers, athletes, vendors of meat, mutton butchers, poulterers, pork butchers, or profligates will please them. After having heard, written, kept, or read such Stitrantas as this, they will find no delight in those persons. They must be held to be possessed of natural righteousness; they will be right-minded from themselves, possess a power to do good of their own accord, and make an agreeable impression on others. Such will be the monks who keep this Sūtrānta. No passionate attachment will hinder them, no hatred, no infatuation, no jealousy, no envy, no hypocrisy, no pride, no conceitedness, no mendaciousness. Those preachers, Samantabhadra, will be content with what they receive. He, Samantabhadra, who at the end of time, at the end of the period, in the second half of the millennium, sees a monk keeping this Dharmaparyāya of the Lotus of the True Law, must think thus: This young man of good family will reach the terrace of enlightenment; this young man will conquer the troop of the wicked Māra, move forward the wheel of the law, strike the drum of the law, blow the conch trumpet of the law, spread the rain of the law, and ascend the royal throne of the law. The monks who at the end of time, at the end of the period, in the second half of the millennium, keep this Dharmaparyāya, will not be covetous, nor greedy of robes or vehicles. Those preachers will be honest, and possessed of three emancipations; they will refrain from worldly business. Such persons as lead into error monks who know this Satranta, shall be born blind; and such as openly defame them, shall have a spotted body in this very world. Those who scoff and hoot at the monks who copy this Sūtrānta, shall have the teeth broken and separated far from each other; disgusting lips, a flat nose, contorted hands and feet, squinting eyes; a putrid body, a body covered with stinking boils, eruptions, scabs, and itch. If one speaks an unkind word, true or not true, to such writers, readers, and keepers of this Sūtranta, it must be considered a very heinous sin. Therefore then, Samantabhadra, people should, even from afar, rise from their seats

before the monks who keep this Dharmaparyâya and show them the same reverence as to the Tathâgata.

While this chapter of the Encouragement of Samantabhadra was being expounded, hundred thousands of kotis of Bodhisattvas Mahâsattvas, equal to the sands of the river Ganges, acquired the talismanic spell Âvarta.

CHAPTER XXVII.

THE PERIOD [OF THE LAW, DHARMAPARYÂYA].

Thereupon the Lord Sâkyamuni, the Tathâgata, &c., rose from his pulpit, collected the Bodhisattvas, took their right hands with his own right hand, which had become strong by the exercise of magic, and spoke on that occasion as follows: Into your hands, young men of good family, I transfer and transmit, entrust and deposit this supreme and perfect enlightenment arrived at by me after hundred thousands of myriads of kotis of incalculable Æons. Ye, young men of good family, do your best that it may grow and spread.

A second time, a third time the Lord spoke to the host of Bodhisattvas after taking them by the right hands: Into your hands, young men of good family, I transfer and transmit, entrust and deposit this supreme and perfect enlightenment arrived at by me after hundred thousands of myriads of kotis of incalculable Æons. Receive it, young men of good family, keep, read, fathom, teach, promulgate, and preach it to all beings. I am not avaricious, young men of good family, nor narrow-minded; I am confident and willing to impart Buddha-knowledge, to impart the knowledge of the Tathâgata, the knowledge of the Self-born. I am a bountiful giver, young men of good family, and ye, young men of good family, follow my example; imitate me in liberally showing this knowledge of the Tathâgata, and in skilfulness, and preach this Dharmaparyaya to the young men and young ladies of good family who successively shall gather round you. And as to unbelieving persons, rouse them to accept this law. By so doing, young men of good family, you will acquit your debt to the Tathâgatas.

So addressed by the Lord Sâkyamuni, the Tathâgata, &c., the Bodhisattvas filled with delight and joy, and with a feeling of great respect they lowered, bent, and bowed their body towards the Lord, and, the head inclined and the joined hands stretched out, they spoke in

one voice to the Lord Sâkyamuni, the Tathâgata, &c., the following words: We shall do, O Lord, what the Tathâgata commands; we shall fulfil the command of all Tathâgatas. Let the Lord be at ease as to this, and perfectly quiet. A second time, a third time the entire host of Bodhisattvas spoke in, one voice the same words: Let the Lord be at ease as to this, and perfectly quiet. We shall do, O Lord, what the Tathâgata commands us; we shall fulfil the command of all Tathâgatas.

Thereupon the Lord Sâkyamuni, the Tathâgata, &c., dismissed all those Tathâgatas, &c., who had come to the gathering from other worlds, and wished them a happy existence, with the words: May the Tathâgatas, &c., live happy. Then he restored the Stûpa of precious substances of the Lord Prabhûtaratna, the Tathâgata, &c., to its place, and wished him also a happy existence.

Thus spoke the Lord. The incalculable, innumerable Tathâgatas, &c., who had come from other worlds and were sitting on their thrones at the foot of jewel trees, as well as Prabhûtaratna, the Tathâgata, &c., and the whole host of Bodhisattvas headed by Visishtakâritra, the innumerable, incalculable Bodhisattvas Mahâsattvas who had issued from the gaps of the earth, the great disciples, the four classes, the world, including gods, men, demons, and Gandharvas, in ecstasy applauded the words of the Lord.

Tibetan Buddhism

She-rab Dong-bu, (The Tree of Wisdom)

*She-rab Dong-bu, (The Tree of Wisdom), by Nagarjuna,
edited and translated by W. L. Campbell, [Calcutta, 1919,
Major in the Indian Army, CALCUTTA, THE CALCUTTA
UNIVERSITY, 1919, IN THE TIBETAN LANGUAGE*

THE COMMENTARY OF MANNERS CALLED THE TREE OF
WISDOM

(I DO) OBEISANCE TO THE THREE DEITIES.

1. Evil persons should be brought under control.
The wise should be revered.
Fill your treasury with honest deeds
(And) protect your own countrymen.
2. (As regards) your own secrets and those of others,
If you guard these as your own dear child
He for whom all earthly things are equal
Will make love for man the principal affection.
3. If your wife is evil and your friend evil,
If the King is evil and your relatives evil,
If your neighbour is evil and the country evil,
(Then) abandon them for a distant (land).
4. Avoid* that friend who is greedy for wealth.
Avoid a wife who is fond of fornication.
If unskilful in curing and hard to please (or
respect)
Avoid such a doctor.
5. Although you know the difference between good
and bad deeds
You should carry out your work after
consultation.
Although you may only succeed partially
Even without succeeding you are to be admired.
6. The steadfast who speak in few words and
politely
Are very much respected by mankind.
As the sun which coming out from the shadow
By his rays creates great heat.
7. (As regards) these doctirines, though you may
suffer
(Yet) be not anxious in your mind.
When the moon has been eclipsed

Will it not shine again?

8. Just as for the garlands on the altars
Only full-blown flowers are gathered,
So a gardener, in the same way,
Does not uproot the plant.
9. Rewards and royal favours,
The price of prostitution and praise (from pupil),
The hire of a boat and the rent of a dwelling,
These may be asked for at once
For these six are not to be had after a long interval.
10. A magic spell misunderstood is poison.
Indifference to illness is poison.
An old man keeping company with woman is
poison.
A poor man's sleep in the daytime is poison.
11. Worthy men who do not make many promises,
But if a promise is made under pressure
Then it is like a carving on stone.
Even should they die it is not altered.
12. You will come to terms with your enemy on
occasion
And on occasion you will quarrel with your
friends.
Having learned to distinguish what should be
done and what not,
The clever man will always select his opportunity.
13. If you sin in speech you will be damned.
The parrot, the singing bird and the waterhen,
The silent waterduck which man does not catch--
Their entire accomplishment is keeping silence.
14. If you keep your weapons in order your enemy
will be subdued.

By wearing poor clothes a woman will be subdued.
 By treatment illness will be subdued.
 Ignorance will be subdued (overcome) by effort.

15. Keep your resolves to yourself as a secret,
 Like the body which lies (hid) in the mud.
 If it were not that the sprouts attract attention
 Who would find the lotus root?
16. Although it may become perceptible
 Still a non-existent substance (reality) will not be mentioned.
 How could the peacock in the painting eat the jewels?_
17. If anyone plans in his mind to do evil
 He always uses pleasant words to the other.
 When the hunter sees the game to be killed
 He sings a sweet song to please it.
18. Whatever your thought (or opinion) may be
 It should be clearly impressed on all men's minds.
 They are thus brought under your control,
 As by the wish-granting gem.
19. It is easy to live by carrying the loads of others.
 It is easy to dress in tree-bark in the forest.
 It is easier for men to die
 Than to spend their days in quarrelling.
20. The root-principle of mankind is not to quarrel.
 What would you do with wealth obtained by quarrelling?
 What would you do with wealth and life
 Obtained by pride and the suppression of good.
21. He who undertakes work which he cannot carry out,

Who vies with the multitude and disputes with
the powerful,
Who lets a woman know his thoughts--
The four gods of death sit at his door.

22. Regard not an evil prince.
 Regard not deceitful relatives.
 Regard not a lustful woman.
 Regard not a great sinner.

23. He who can go anywhere
 Why should he be injured through his attachment
 to his own native land?
 The evil man says "it is my own well"
 And saying thus, drinks the brackish water.

24. A highly learned man
 Has two (forms of) felicity.
 Either he will abandon all earthly interests
 Or else has much which could be abandoned.

25. He whose glory has left him (and)
 Whose efforts have become meaningless,
 When a holy man becomes impoverished (in this
 way)
 He is unhappy except in a forest.

26. The career of a holy man is of two kinds.
 Like a flower waving its head
 Which is either honoured by all in the world
 Or else disappears alone in the forest.

27. Life, which perishes naturally in a moment,
 Has this as its essence.
 As your actions and intellect are undeveloped
 Remain modest in society.

28. An anthill increases by accumulation.
 Similarly eye-medicine is used up by distribution.

The to-be-feared grows less by association.
That is *the* thing to understand.

29. The anthill and honey,
 The waxing moon, up to the full,
 The possessions of kings and beggars
 Increase by gradual accumulation.

30. Do not be excessively covetous.
 Great greed entails punishment.
 If you are stultified by excessive covetousness
 You are like the fox that was killed by the bow.

31. He who always pursues the man who can do
 something for him
 And pays no heed to the man who has done
 something
 Is like the wicked man whose ear was filled with
 curds.
 Such a one has stolen that which was guarded.
 [O, Karna, evil-minded like curdled milk,
 You have conquered what you should have
 protected.]

32. Do not go (in search of) excessive fame.
 Judge honestly for yourself.
 By the fall of the 'bel' fruit into the water
 See, the forest was deserted.

33. Do not say things which hurt the feelings (of
 others).
 Do not speak in a very injurious way.
 The good man and the armed
 Enemy become known.

34. Even if the son of his enemy speaks sweetly
 The wise man is not indifferent.
 As a poisonous leaf is extremely potent
 (irresistible)

It will cause injury at any time.

35. Whosoever does benefit to his enemy
With straightforward intention,
By so doing all enemies will arrive at
The state of folding their hands in devotion.
36. In desiring to injure your enemy
Praise his inherent good qualities.
What do evil thoughts of injury do?
They injure you and not your enemy.
37. Be firm with the unruly, not with mildness
But with suitable harshness.
If the children are not diligent
Does not the beneficent father threaten
punishment?
38. As long as you watch the 'way,'
As long as your steps are steady,
As long as your wisdom is unimpaired,
So long is there profit for you.
39. If you are always seeking your own advantage
What is the use of remaining among the
multitude?
There exists no means whatever for
Making all beings rejoice exceedingly.
40. To seek from others and yet wish for good food,
To spend your life in begging and yet have great
pride,
To be ignorant of literary works and yet wish to
dispute,--
These three make you ridiculous to others.
41. The fire which burned the forest
Became the companion of the wind,
And that same extinguished the fire.

So has the weak man no friends.

42. Not doing harm to others,
 Not bowing down to low people,
 Not abandoning the path of virtue,--
 These are small (points) but (really) very many.

43. Having no fear of disease,
 Endeavouring to associate with the holy,
 Not using the (vulgar) language of the mean,--
 A day (spent thus) is greater than a hundred
 years.

44. Whenever the mean find a little wealth
 They despise everybody and are filled with pride.
 But the virtuous, although they may attain the
 possession of wealth,
 Remain bowed like ripe rice.

45. Low class creatures,
 Should they become possessed of wealth or
 science,
 Think only of quarrelling with everybody
 Like the fox with the blue skin.

46. If they become possessed of wealth or learning
 Low people become proud.
 But even when doubly honoured
 The wise man will become the more humble.

47. Trade without profit, quarrelling with those who
 have a following,
 Despising to beg (and thus) poor, delighting in
 lust,
 Using rough language to young women,--
 These five are improper conduct in a man.

48. The peacock, although scorched by heat in
 summer,

Would rather hope for rain from the middle of the
sky
Than bend its proud neck to the bad water of the
dirty pond.

49. The ti-ti-ra bird preserves its own life (somehow)
with dew drops,
For it fears to be placed under an obligation by
begging
And will not even beg from Indra.
50. If you understand Real Truth, why have a
teacher?
When the disease is cured, what is the use of the
doctor?
When the water is crossed, what (use) is the
boatman?
What use is a sorcerer to a man without passions?
51. As long as an evil man is weak
So long is he naturally good,
(Like) the waters of a river in autumn
Which can be easily crossed by everyone.
52. Where store is made by the mouse,
Where the cat guards the butter,
And the crow is the director of ceremonies--
How could reliance be placed in such an
arrangement?
53. If there is much discussion about anything
All make boast of their skill,
And as all wish to be placed foremost
That gathering is brought to naught.
54. Copulation by day and sleeping by day,
Fresh beer, curds and young people drinking,
Sleeping with withered old women,--
These six waste the bodily strength.

55. He whose anger causes no fear,
Who, when pleased, can confer no benefit,
Who can neither destroy nor subjugate--
What avails the anger of such a man?
56. The encounter with the time of misfortune and
disease,
A time of famine and danger from enemies,
Being at the king's gate or in Yama's abode,--
These are the common remedy (i.e. affect all
alike).
57. (People) strive for worldly things because they
want them.
It is not done for the sake of righteousness.
Like the calf which, seeing that the milk is
exhausted,
Leaves the cow at a distance.
58. Separation from the object of affection, the
contempt of one's own people,
To be much in debt, association with the evil,
To be abandoned by friends who see your
poverty,
These five are not fire yet they burn the body.
59. He who, when small discords increase,
Does not attempt to make peace,
Is like the bee's honey leaking in drops,
And the ruin of a country.
60. He who has knowledge is firm.
The holy, even when destitute, do not discard
moral virtues,
Although scorched by the sun's natural heat
The natural cold of snow is not taken away.
61. Those who wish to terminate their sins believe in
Buddha.

Those who wish to terminate their earthly
 existences associate with the evil.
 Those who wish to terminate their families beget
 fools and idiots.
 When cereals are to be consumed the stomach
 becomes heated.

62. Those blinded by desire do not perceive their sin.
 The blind man does not see the shape of (things).
 The proud do not perceive their faults.
 He who regards himself (the egotist) does not
 perceive Real Truth.
63. A conqueror, a water channel, a creeping plant,
 Women and the blind, these five,
 How they are led by the crafty!
 And this leading places them in the power of
 others.
64. The misery which follows pleasure
 Is the pleasure which follows misery.
 The happiness and misery of mankind
 Revolve like a wheel.
65. The invivable appears before you
 And again becomes invisible.
 What is that of yours and what are you?
 Who will be miserable on that account?
66. Thus the logs of wood
 Which go down together to the great ocean
 Are driven apart by every wave.
 Who will be miserable on that account?
67. The very wise man conquers rather by
 forcefulness than by anger.
 The evil man fails by being angry.
 Oh, evil men, defeated by defeat,
 How could you be called to the society of the

wise?

68. A big stone, by a great effort,
 May be thrown to the top of a hill,
 But can be toppled over by a small (effort).
 Our own faults and virtues are like this.

69. The man who, with regard to something which is
 not to be done,
 Meddles in the matter
 Will surely come to grief,
 Like the monkey which turned out the child.

70. He who has entirely forsaken his own interests
 And rejoices in those of the other party
 Will surely be destroyed.
 How such a man resembles King Rab-mar!

71. If an astronomer calculates from the sky
 He will ascertain the paths of the moon and the
 stars;
 But in his house the womenfolk are at variance,
 And he does not perceive their various
 misconduct.

72. The moon's colour was apparent (reflected) in the
 unsullied water,
 And you wished to seize the lotus root.
 Oh, swan, who knew how to separate water and
 milk,
 What has become of your knowledge to-day?

73. Any man who has work, great or small,
 And desires to do it,
 And in this endeavour does his best,
 Is considered to be doing a lion's work.

74. So, in protecting his kingdom
 And in overcoming his venturesome rivals,

(A king) should not rely on his subjects
But do it personally in this present life.

75. He who says to himself, 'who is the loved one and
 who the other,'
 Who acts affectionately, magnanimously
 And broadmindedly, such a man
 Controls the whole earthly globe.

76. By always uttering pleasant speeches
 It is easy for a king to beguile his people.
 But as regards profitable words, which are like
 medicine,
 The speaker is rarer than the listener.

77. If you understand the purport of the doctrine
 As when the beam is at fault when weighing is
 done,
 Even if it was constructed by a reputed wise man,
 It is better to let your own (conviction) be the
 winner.

78. If he is equal in wealth and ability,
 If he knows the essential vital point and is
 diligent,
 A follower of this kind is sure to injure you.
 No enemy will injure you as he will.

79. If fire is lighted in water
 How is it to be extinguished?
 If the fear comes from the protector
 Who is there to protect you from this fear?

80. (A drum) when not adjusted, does not give forth
 pleasant sounds.
 Even when adjusted the sound emitted is not
 sweet.
 The world is like a small drum.
 It should be so adjusted as to give forth a

melodious sound.

81. The lord of the earth, being influenced by
passionate desires, does not discriminate between
benefit and injury.
He conducts himself as he pleases, like a lust-
maddened elephant.
Tortured by remorse, he falls over the precipice of
despondent misery.
He blames those around and is ignorant of his
own fault.
82. In a time of disputes a king, rather than acquire
wealth,
Should preserve his life by abandoning property.
Just as when the butcher shears the sheep's fleece
(The sheep thinks) the sparing of its life to be a
great gain.
83. When there is a snake at the root and an eagle
above,
Monkeys climbing in the branches and the flowers
surrounded by bees,
Where a resting place is provided for all savage
animals,
Pay no heed to (beware of) such a sandalwood
tree.
84. By whatever means you control your enemies
It is not the (physical) ability but the method
(which matters).
See how the crow with the string of golden beads
Got the snake killed.
85. He who has understanding is mighty.
What can you do with might without
understanding?
How strong the lion was,
Yet he was killed by the hare.

86. If you (want to) have proper method in your work
Consult those possessed of understanding.
What need is there to speak of obtaining health,
wealth and happiness?
Even if you fail it will still look well.
87. The conduct of the morally virtuous is self-
evident,
But how can it cure evil persons?
Like phlegm (? acidity) which is brought on by hot
rough-tasting condiments (their evilness) becomes
very much increased.
88. The man against whom you feel anger in your
heart
Is not to be admonished by words.
Catch your enemy by the feet and
Then admonish him with the weapon of words.
89. In as far as danger has not been encountered
In so far is danger to be feared.
At the time of real danger
It should be vanquished like a mistake (which is
acknowledged).
90. (As regards) one who has imbibed the truth,
Is it clever to impose upon such a man?
When a man is resting on the bamboo
[When a man is resting in the embraces of a
beautiful woman]
What is brave about killing him?
91. Even when young, rejoice in the intense
tranquillity of the old.
Be not proud of what you know, even when
learned.
However great your glory, be forbearing in your
manner.
However high you may rise, be not proud.

92. Those who ever delight to benefit all creatures
Are supreme like the lamp made from a jewel,
Which relies not on oil
Nor on the vessel nor on the wick (for its light).

93. A doctor taking food and not digesting it,
A king speaking falsehoods, and
A man of good birth misbehaving himself,
These three are very unbecoming.

94. By association with the exalted,
Who would not become exalted?
The thread on which the flowers are strung as a
garland is attached to the head.

95. He who preaches at the timely season
And speaks when opportunity arises
Will be very much remarked
And obtain worldly greatness.

96. He who is possessed of diligence, courage,
Might, wisdom, (the power) to subdue others,
And perseverance, these six virtues,
Is feared even by the gods.

97. (As regards) your former enemy, now defeated,
Trust him not even when he wishes to become
your friend.
See how in the cave where the owls were gathered
The raven lit a fire and they were burned.

98. Eating, sleeping, fearing and copulating--
Man and the brutes are alike in these.
By the practice of religion mankind is elevated
If religion is not understood, is man not on a level
with the brutes?

99. Those who speak ill of religion,
Although they go and come by day,

Are like the smith's bellows:
They have breath but they are not alive.

100. Leaving the patron, Buddha,
And bowing to other gods,
Is like a fool who comes to the bank of the Ganges
And being thirsty digs a well.

101. Although you may remain in a country for a very
long time
It is absolutely certain that you will have to leave
Whatever may be the difference in the parting.
The actual going cannot be avoided.

102. By compulsory separation excessive pain is
infinitely caused to the mind.
But if the giving-up is voluntary
Infinite peaceful happiness will be obtained.

103. One's desire is to be attractive and happy,
And wealth is of course pleasant.
But yet this world of existence
Is like a healthy drunken person being carried.

104. For living beings there is no moral defilement
equal to lust.
Nothing injures others as envy does,
None is so fawning as a beggar,
There is no friend or relative to equal generosity.

105. There is no eye like (that of) wisdom,
There is no darkness like spiritual darkness,
There is no enemy like disease,
There is no danger to equal death.

106. Comparing these, the most inexorable
Is death, which will certainly come.
(Therefore) let your mind be turned from desire
And rejoice in the True Religion.

107. It is well to have this friend and that gem.
The wishing gem is real--stones are not gems.
The topaz being treated as the best (of gems),
Such a gem (causes) the ruin of the world.
108. Whatever there be on the earth's surface, grain,
Gold, cattle and good health,
Not all these will suffice to satisfy one man.
If you understand this you will obtain tranquillity.
109. Wealth, hoarded with great pains
And fondled (handled) at intervals,
How it resembles the starving mouse (who hoards
his store).
Wealth is merely a source of misery.
110. Earthly life is not stable,
Wealth and enjoyment are not stable,
Wife and child are not abiding,
(Therefore) trust in religion and (good) reputation.
111. A king is not satisfied with great riches,
A clever man is insatiable for elegant sayings,
The ocean is never sated with water,
The world has never enough of the sight of
beauty,
Fire is not to be satisfied with wood,
Nor (is it possible) to satisfy a child's desires.
112. Moral conduct, self-restraint,
And the control of the mind,--
Whoever bears these earnestly in mind
And remains so, then what more does he need?
113. If you remain utterly contented
You are far from the plane of the evil man.
Pleasures which are bound by the ties of carnal
desire
Beget trouble at every step.

114. This so-called body, full of faults,
Has however one great moral quality.
Whatever it encounters in this temporal life
Its movements (depend upon) the steersman
(you).
115. The forest elephant is powerful although he lives
on grass.
The serpent, although he lives on air, is not lean.
The ascetics who have only a little grass and fruit
are not of the past (do not die).
Thus, modesty and contentment are the only
objects of attainment.
116. Where is the solitary retreat where there is not
Vegetation and dustless water?
The moon is the public light.
What is the use of (personal) property?
117. The surest possession is real contentment.
It is not difficult to earn your livelihood, whatever
it may be.
(It is like) places where there are grass, leaves and
water.
There is no place where these are not (to be
found).
118. The tiger is chief of the forest and the elephant is
leader.
Make of the grass your seat and your garments of
tree-bark,
And have the fruit of the trees for food.
The evil society of poor relations is not (real) life.
119. The man who, either in a good or bad (style),
Adapts himself somehow to what he has
And continues to keep his body (from impurity),
What is the attraction of wealth to him?

120. With the price of great good actions
The ship of your (present) body has been bought.
So long as it is not wrecked,
Strive to cross the ocean of human misery.
121. For so long as the moon of pleasant times is
waxing,
And so long as Death, the planet Saturn, does not
find you,
So long live chastely
And let your actions be right actions.
122. When your eyes are fixed in unconsciousness
And you have come to your last breath through
constant hiccupping,
As one led in the dark to a great precipice,
Of what assistance can child and wife be then?
123. He who yearns in pity, whose passions are
controlled, who rejoices in contentment,
Who is passionless, rejoices at the general
happiness, lives in the woods, eats fallen fruits,
Wears bark on his emaciated body, cries 'victor,
victor' in the sweetest fashion (to him who)
At Benares triumphed over the power of death,
will yet have to discard this mortal body.
Salvation is not (to be found) in believing in
religious books not yet in freedom from bodily
suffering.
124. If the thoughts are controlled by wisdom
Then salvation is very near.
To get rid of the contamination of moral faults
What is the use of shaving your head?
125. To him who has no covering for his mind
What is the use of a cotton robe?
He whose mind is imbued with compassion for all
sentient beings,

That is (the way of) salvation and divine wisdom.
Ashes and long hair do not constitute the religious robe.

126. He who is subdued in the prime of life
I know for a really subdued person.
If all the senses were completely exhausted (i.e. by age)
How could he possibly not be subdued?
127. Over friends and kinred in the burning place
There comes a change when the smoke has dispersed.
As regards that which (always) accompanies you,
If you are convinced that it is your own works,
then practise acts of virtue.
128. Wealth, acquired through great misery
Or by acts contrary to religion,
Or by bending before your enemy,
Such wealth is not proper wealth.
129. The holy man who is very firm in his longing to act nobly
Is always miserable through the fear of being decried in society.
But the shameless man who spreads the root of perverse conduct,
And does not discriminate between the proper and improper is happier on the whole.
130. He who has not the sense to distinguish between the proper and improper,
Who has abandoned all heed and (observance of) vows,
Who only wishes to be filled with good food,
What difference is there between a rich man of this kind and the beasts?

131. The great source of virtues, both visible and invisible, is knowledge.
Therefore, if you are striving to procure them.
Take hold of wisdom in its entirety.
132. A hero is born among a hundred,
A clever man is found among a thousand,
But the wise hero in a hundred thousand
May be born in a thousand (or not at all).
133. By the wise all sciences will be studied even when they are past middle age.
Although there may be no results in this life
It will become easier for them to obtain such in another life.
134. Even when white-haired and wrinkled
Learning from others should be treasured.
Wherever the man of much learning may go
He will not obtain the aggregate (of learning).
135. A king and an accomplished man--
These two are not alike.
A king is esteemed in his own country,
An accomplished man is esteemed everywhere.
136. Although the accomplished man have faults
Philosophers will not grieve.
Although the moon may become spotted (stained)
The firm look at it with pleasure.
137. There is no bodily ornament like accomplishments,
There is no (physical) misery like mental worry,
There is no protection for the body like patience,
There is no relative (or friend) to equal charity.
138. Although the holy man may live far away
His virtues act as a messenger.

Through sniffing the perfume of the kitaka
(flower)
The bees are attracted themselves.

139. If you are persevering in virtue
What is the use of your haughty attitude?
The cow which has no milk,
Even if a bell be attached to it, will not be
purchased.
140. Our existence is short but science is of many
kinds.
We may estimate life but we do not know how
(long) it will be.
So, like the swan which separates milk from
water,
Devote yourself to whatever you undertake.
141. Although many large stars are gleaming
And the moon too shines as an ornament of the
earth, yet
Whenever the sun sets it becomes night.
Except for the sun there is no meaning attached
(to the terms) 'east' and 'west'.
142. On whatever it shines
Darkness is dispelled and light produced.
The shining of the sun being supreme
What is there in the shining of the other (bodies)?
143. The man who accomplishes one single act
thoroughly
Excels all sentient beings--what need for many
(acts)?
As the moon, when full, lights the earth's surface--
A great multitude of stars have not this power.
144. The growth of moral virtue depends on one's self.
(The acquisition of) property depends on previous

merit.

Why blame anybody for this?

145. Moral virtues are to be obtained by making an effort,
And as this effort rests with yourself,
To say that others possess moral virtues--
Who could endure to lead such a life?

146. Of those who understand the meaning of the scriptures
There are many even among the crippled.
It is a matter for rejoicing to find the sharp-pointed sword by which the enemy is conquered.

147. Rich men are to be found even among the barbarians
And there are many heroes among the beasts,
But holy men who can explain the various truths are the rarest of all.

148. There are not sandalwood (trees) on all hills,
Nor does one get pearls from all elephants.
The learned who can explain the meaning of the Real
Are not to be found everywhere.

149. Real Truth is a virtue to the talented
But a harmful thing to those without talent.
The water of the river is very free from impurity;
But, entering the ocean, it becomes undrinkable.

150. The cultured delight in culture:
The uncultured find no pleasure in it.
The bee is attracted from the forest by the lotus.
The frogs, although living together, are not thus.

151. The fame of the sagacious
Increases among the sagacious themselves,

As valuables among experts
And heroes in battle.

152. The swan does not look well in an assemblage of
 hawks,
 Nor the horse among the donkeys,
 Nor the lion among the foxes,
 Nor the clever man among fools.

153. That which is placed on their heads (i.e. respected)
 by the great
 May be considered (merely as) a basis by the
 vulgar.
 As the 'chorten' to which the learned bow
 Is used as a seat by the crows.

154. Though possessing it themselves unproclaimed
 While others have it in small measure,
 Holy men delight in such moral virtue.
 How remarkable is such conduct!

155. The virtues of the omniscient
 Are comprehended only by the omniscient.
 The exact weight of the earth
 Is known only to Ta-ye.

156. If people mutually advertise each others' virtues,
 Even he who possesses none will acquire them.
 But he who proclaims his own virtues,
 Even were he Indra, would not be respected.

157. There where the possession of learning is not
 respected
 Why should the learned man go (thither)?
 In the city of the naked Jainas
 What would the washerman do?

158. Alas, this stupid world
 Has not obtained personal independence (i.e.

initiative),
 But following (imitating) the doings of others
 Is lost in the vessel of the unobstructed.
 [Disappears (like a lump of copper) in a vessel of
 (molten) copper.]

159. Of the two, the buffoon and the clever man,
 To the fool the laughter-maker is superior.
 The buffoon acquires wealth
 But the learned man goes empty-handed.
160. By means of various records of profitable meaning
 The sage passes his time.
 The indigence (consequent on) abandoning
 religion
 May be acquired even in sleeping.
161. He who in an assembly of many persons
 Makes no effort to obtain the virtues of the holy,
 What is the profit in such a one being born who is
 driven away by his own mother's pains?
162. The way of the wise man is knowledge,
 The way of the cuckoo is a sweet note,
 The way of the ascetic is patience,
 The way of a woman is perversity.
163. Astronomy itself and doctrinal principles,
 The Eagle-spell and the repeating of spells,
 (Of these) the essential meaning should be seized.
 Do not analyse the sound (of the words).
164. Knowledge contained in books
 And wealth procured from others,
 When the time for needing them arrives,
 Are neither knowledge nor wealth.
165. The accomplishments of the teacher of the arts
 Are but accomplishments for earning a living,

But the study of the termination of earthly
incarnation
Why should that not be *the* accomplishment?

166. To no man without (due) scrutiny
Should sound advice be given.
See, how for only giving a place to a monkey
The man was made homeless.
167. Some devote themselves to speech (preaching),
Some gain their object without speaking.
The reed-flower has no fruit,
The walnut has both flower and fruit.
168. The fruit of the kataka tree
Clears all water,
But, if its name only be mentioned,
This does not cause the mud in the water to
subside.
169. Although a man may be learned in written works,
Yet if he does not apply (what he knows)
(He resembles) the blind man who even with a
lamp in his hand cannot see the road.
170. Like the moon which waxes and wanes,
In having recourse to the holy or impious
A little virtue may be increased
Or vast accomplishments may be decreased.
171. It is easier to have a clever man for one's enemy
Than to be friends with the stupid (unlearned).
(As in the stories of) the protection of the Brahmin
by a thief
And of the monkey who squeezed the king's eyes.
172. The clever, the disciplined,
The contented and the truth-tellers,
It is better for such to die

Than (to live in) the kingdom of the evil.

173. (In the matter of) a snake's venom and that of an evil man,
An evil man is more venomous than a snake,
For the snake's venom may be overcome by drugs and spells
But what can soothe the venom of an evil man?

174. Although the evil may be benefited by a hundred talents
Yet, even when happy, they use abusive language.
He who is well educated is firm.
Although poor as a faqir he will not abandon virtue.

175. The naturally evil man
Is like the weighing scales--
A little thing sends him up
And a little thing sends him down.

176. Although smeared with sandalwood, musk and camphor
The natural strong smell of garlic is not driven out.
Although many texts may be well studied
One does not drive out the natural evil in one's disposition.

177. There are no lotuses on the face of a holy man's son,
Nor do horns grow on the heads of prostitutes' sons.
But in so far as there was perversion in the act
In so far as that the essential characteristic of the bastard.

178. The word which is uttered is one thing
And different from the thought in the mind.

Alas, then, for the crooked-minded!
Who can change this natural disposition?

179. He assiduously retains his vices
 And ever discards the moral virtues.
 In retaining vice and discarding virtue
 The evil man resembles a strainer.

180. He who has been refuted by an evil man
 Loses confidence even in the holy.
 When a child's mouth has been scalded by (hot)
 milk
 He will drink curds only after blowing on them.

181. Seeing the stars' reflection on the lake by night,
 The swan is disappointed in taking them for lotus
 shoots,
 So that even when he sees the real lotus shoot by
 day he will not eat it.
 When once refuted by a liar one will doubt even
 the truthful.

182. A woman's appetite is twice (that of a man),
 Her deceitfulness four times (as much),
 Her shame six times,
 And her passions eight times--so it is said.

183. Not by gifts nor by attentions,
 Not by worship nor by veneration,
 Not by (constant) association nor by assiduity,--
 By none of these is a woman to be resisted (?
 controlled).

184. When he was carried off by the King of the Birds
 The White Lotus Serpent God said:
 "He who tells secrets to women
 "His life is lost there and then."

185. (By them) one's object and religion are completely

destroyed,
 They create an obstacle in the attainment of
 salvation,
 They become the cause of all mischief.
 Rather therefore avoid other men's womenfolk.

186. If even one written verse (of truth)
 Is given by a Lama to his pupil,
 The gift given would be supreme.
 Such a thing is not on earth.
187. All worldly pleasures should be abandoned,
 But, if you are unable to abandon them,
 Then cling to the holy.
 That is the cure for it.
188. All desires should be abandoned,
 But, if you cannot abandon them,
 Let your desire be for salvation.
 That is the cure for it.
189. The unhelpful relative is like a stranger,
 But he who helps, even if he be an outsider, is a
 relative.
 Like the body and its diseases which are with us
 And the beneficial medicine of solitude.
190. If you hold, with assiduity,
 A pot half full of water
 On your head; so also if respected
 The evil man becomes excited (angry).
191. Whatever may be agreeable to your mind,
 Although it be far away is yet near.
 That which is not kept firmly in mind,
 Although by your side is yet afar off.
192. Though we may live in the society of the impious
 There is no intimacy like the water and the lotus.

The holy may ever live far apart,
Yet they rejoice like the moon and the water-lily.

193. If you are ever desirous of friendship
Then do not do these three:
Laying wagers, money transactions,
And speaking privily with women.

194. When milk is got from a horn,
When the reed-flower drops honey,
Then, when a woman is true,
The lotus will grow in dry ground.

195. A man possessed of very little moral merit,
Even should he obtain abundance, knows not how
to enjoy it,
Like a dog on a lake of snow (glacier)
Which, when thirsty, licks with its tongue.

196. Those who do work in this world
Would not properly carry provisions for the
journey without payment;
But beggars and the poor, without its being
evident.
Have a hundredfold profit in the future.

197. As we have to go, leaving wealth behind,
Therefore men give alms.
As, even if you die your property is not lost,
Realize that giving alms is like (the act) of a
(clever) miser (? economist).

198. Hesitating to impoverish themselves by charity,
The miserly do not give alms.
But this (wealth) being the real danger
The learned man distributes his wealth.

199. From your food, why not give about half to the
beggars?

The desire and the reward which charity brings
Will be obtained at some time.

200. Although you may get no results from your actions, still do not be grieved,
For you can still give alms from what you possess.
Leaves, flowers, fruit, water and medicines,
All these can ultimately be rendered inimitable by the power of mental dedication.
201. (As regards wealth) which is devoid of charity and enjoyment (neither given away nor enjoyed),
To be the owner of such wealth is to err.
For although it is your own property
Why are you not the owner (why don't you use it ??)
202. Further, this is the place (lit. earth) for action,
The beyond is the place for results.
Whatever may be done here,
That same will certainly be enjoyed there (i.e. the fruit).
203. The wealth, rank, beauty and health of others,
Why be grieved in seeing these here (below)?
If you desire these, is not the getting of the fruits of work from the seed of virtuous action applicable to you too?
204. If you have possessions and do not distribute them,
What is the use of keeping them by you?
The fruit of the kimpaka
May grow, but what is its use in hunger?
205. Whoever gives alms which do not harm others--
His various (resulting) pleasures will neither be carried away by water
Nor burned by fire nor stolen by thieves.

Such possessions will never be utterly destroyed.

206. He who does not try a remedy for the disease of
 Hell (i.e. of the going to Hell),
 When he reaches the place where there is no
 medicine
 What will he do--he and his disease?

207. Holy men are seized by the snake of words which
 comes from the pit of savage men.
 As a means of allaying this poison
 Drink the medicine of wisdom and patience.

208. Although you may kill all your life long
 You will not exhaust (the number of) your
 enemies.
 But if your own anger be slain,
 That is to slay the real enemy.

209. The mighty are not amenable to reform,
 Therefore why exercise patience (with them).
 With, those who are disciplined and peaceful in
 conduct
 What necessity is there for patience?

210. If you are merely angry owing to an injury,
 Then why not be angry with anger which
 obviously destroys religious aims and salvation?

211. He who, having seen the excellence of others,
 Is afflicted by disturbance in his own mind,
 Will not gain even a little of the Truth.
 Such a being destroys his own merit.

212. Let all hear this moral maxim,
 And having heard it keep it well:
 Whatever is not pleasing to yourself
 Do not that unto others.

213. As regards the leaving of this mortal life,
Who is not clever in knowing and speaking about
it?
But when it comes to practising (what they
preach)
(Those who know) would be considered wise
among the sages.
214. Property is unstable, and youth perishes in a
moment.
Life is like being ever in the grinning fangs of
Death.
Yet (mankind) delays to obtain release from this
world.
Alas, the conduct of mankind is very surprising!
215. He who has a good intellect but is lazy,
Such a being will not become exalted.
He is like a youthful writer
Who makes his calculations in the dust
216. If all these human beings
Could perceive the God of Death on their (own)
heads,
Even in food there would be no flavour.
What need to mention other things?
217. The God of Death does not wait to ask whether
your (composite) works are completed or not.
Therefore do to-morrow's work to-day,
And the evening's work in the morning.
218. So long as you are healthy and produce a harvest
Which is not ruined by the great hail of disease,
And so long as your intellect is in your work,
All this is the time for heeding religious doctrines.
219. What are wreaths of flowers to donkeys and
cattle?

What is delicate food to quadrupeds and pigs?
 Light to the blind or songs to the deaf?
 Of what use is religious doctrine to fools?

220. So long as one is not ambitious
 For so long will one's accomplishments be great.
 If great ambition be entertained in the mind
 How can moral attainments be controlled?
221. So long as a man does not beg, even when the
 time comes,
 For so long is he (styled) a glorious ascetic.
 Brave, clever, of high rank and
 Manly are the terms used (of a man until he begs).
222. The first inventor of anything,
 How very wonderful (admirable) he is!
 The water-mill having been made,
 Can be managed even by a girl.
223. A sage's son may suitably die soon,
 And a king's son suitably live for a long time.
 For the hunter's son life and death are equally
 unsuitable, and for the saint's son equally
 convenient.
224. Then let that which exists in the beginning
 For the purpose of increasing man's
 understanding,
 Let the elegant classics be expounded by the man
 who understands the doctrines.
225. Words of the nature of elegant sayings
 Should be collected as far as convenient.
 For the temporary but supreme gift of words
 Any price will be paid.
226. The student of science, the hero,
 And every beautifully formed woman,

Wherever they go
Acquire great fame, there and then.

227. A scientist and a king
Are not to be compared in any way.
The king is esteemed in his own country.
The wise man is esteemed wherever he goes.
228. He who is handsome, youthful, accomplished,
And born of high caste, yet,
Like the flower of the violet-lac tree,
Does not look well when separated from his caste.
229. He who has a body but is devoid of learning,
Even though of good birth, what use is he?
In the world reverence (comes) from learning.
From lack of learning comes destruction.
230. If you desire ease, forsake learning.
If you desire learning, forsake ease.
How can the man at his ease acquire knowledge,
And how can the earnest student enjoy ease?
231. He who is no friend of knowledge
Will always be in misery
He who is a friend of knowledge
Will always obtain happiness.
232. What country is foreign to a sage?
Who is hostile to a pleasant speaker?
What load is heavy to a man in his own home?
What distance is long to the energetic?
233. Since he who gives has friends,
The summit of the king of mountains is not too
high,
The earth's profundities are not too deep,
And even when sundered by the ocean it is not
beyond (his reach).

234. The superior man who has learned from books
(only),
And has not studied (things) from many
standpoints,
Resembles a pregnant girl of loose morals.
He does not look well in an assemblage.
235. He who scorns the spiritual teacher (*lit.* Lama),
who has given him even a single letter,
Will pass through a hundred dog-incarnations
And be reborn of low caste.
236. To whomsoever a single letter
Is given by a Lama as to a pupil,
Whatever he may hand over (in payment), there
does, not exist sufficient wealth on the earth's
surface to repay this.
237. He who brings one up, he who imparts elegant
(learning),
He who imparts science,
He who feeds one and gives fearlessness,
These five are declared to be like fathers.
238. The wife of a king or of a minister,
Likewise the wife of a friend,
A brother's wife, and one's own mother,
These five are declared to be like mothers.
239. Counsel (given to) fools
Excites but does not pacify them.
He who pours out milk for a snake
Is only increasing its venom.
240. The fool, who is really a two-footed brute,
Should be specially avoided,
For, like the unseen thorn,
The pain of his words hurts.

241. If a fool sees a fool
He is more refreshed by this than by sandalwood.
If he sees a learned man
He regards him as a parricide.
242. (As regards) benefiting the evil,
Whatever you may do they are not grateful;
But if you do even a small service to a holy man,
For this he is yours to command for life.
243. All the doings of fools are like ripples on water
quickly effaced.
(The doings of) a holy man are like a carving on
stone.
They may be small but they are permanent.
244. Though the evil man may speak sweetly,
Yet he is not to be trusted.
The peacock has a sweet note,
But for food it eats powerful poison.
245. Alas, the evil man and
Phlegm (mucous) are really alike.
By mildness they are excited
And by roughness (astringent) they are soothed.
246. An evil man, gold, a drum,
A wild horse, women and cloth
Are controlled by beating.
These are not vessels for elegant doings.
247. Association with the evil man is unbecoming.
Whether he be pleasant or obnoxious.
As with a dog--it is unbecoming whether you play
With him or let him lick you.
248. Wildness is worse than a serpent.
A serpent's venom can be assuaged by drugs and
spells,

Wildness is not to be assuaged by anything.

249. The sins of the unruly (undisciplined)
 Leave their mark on the temperament.
 Whosoever mixes with the unruly
 Becomes even more unruly than they.
250. Even without noticing his father's conduct
 The son imitates him.
 From the kitaka tree
 One does not get the kurura fruit.
251. If my father, mother, own brother
 And wife imitate me
 In whatever sin I commit,
 It is as if they had committed it.
252. This earth, the mighty ocean
 And the mountains are not a burden,
 But he who is ungrateful
 Is indeed a heavy burden.
253. He who stays in the society of those of good moral
 behaviour
 Rejoices to benefit all evil spirits (elementals).
 Although Yama is the destroyer,
 Yet wise men praise him very much.
254. In the society of the clever, the disciplined,
 The contented, and the truthful,
 Imprisonment is a superior state.
 The sovereignty of the unruly is not thus.
255. Intimacy in the society of the holy,
 Conversation in the society of the learned,
 And the friendship of the unselfish,
 These will cause no regrets.

256. Although for a very long time
 You may not perceive the misery (caused by sin)
 in this world and the other world,
 Yet bring your mind into harmony with religion.
257. Although a thing may afford you mental
 enjoyment,
 Yet, if the full fruition is to be injurious, how can it
 be right?
 If anything upsets your health
 How could it be right to eat such a sweet dish?
258. That which hurts but is profitable
 Is drunk by the wise like medicine.
 The result, attained afterwards,
 Becomes in itself incomparable.
259. If a learned king summarises the meaning (of this
 book)
 In the beginning, the middle and the end,
 It will be found to be not otherwise (than stated).
260. When the ocean shall be no more
 It may be crossed in the middle, so they say.
 Whether holy men exist or not
 We should not transgress the moral codes.

Book II of the Commentary of Manners, called the Tree of Wisdom, written by Lu-trub, the Teacher, which has been translated separately, is finished.

Zen and Taoist Buddhism

Manual of Zen

*MANUAL OF ZEN BUDDHISM, DAISETZ TEITARO
SUZUKI, D.LITT., [1934]*

I. GATHAS AND PRAYERS

Gatha is a Sanskrit term meaning "verse" or "hymn". In Buddhist literature it is used to designate the versified portion of the sutras. Chinese scholars have adopted this word for their Versified compositions, which are known as *chieh*, an abbreviation of *chieh-t'o*, or as *chieh-sang*, which is the combination of the Sanskrit and the Chinese. The gathas collected here are not exclusively those of the Zen sect; some belong to general Buddhism.

GATHAS AND PRAYERS

I

ON OPENING THE SUTRA

The Dharma incomparably profound and exquisite Is rarely met with, even in hundreds of thousands of millions of kalpas; We are now permitted to see it, to listen to it, to accept and hold it; May we truly understand the meaning of the Tathagata's words!

II

CONFESSION

All the evil karma ever committed by me since of old, On account of greed, anger, and folly, which have no beginning, Born of my body, mouth, and thought-- I now make full open confession of it.

III

THE THREEFOLD REFUGE

I take refuge in the Buddha;
 I take refuge in the Dharma;
 I take refuge in the Sangha.
 I take refuge in the Buddha, the incomparably honoured one;
 I take refuge in the Dharma, honourable for its purity;
 I take refuge in the Sangha, honourable for its harmonious life.
 I have finished taking refuge in the Buddha;
 I have finished taking refuge in the Dharma;
 I have finished taking refuge in the Sangha.

IV

THE FOUR GREAT VOWS[1]

However innumerable beings are, I vow to save them;
 However inexhaustible the passions are, I vow to extinguish them;
 However immeasurable the Dharmas are, I vow to master them;
 However incomparable the Buddha-truth is, I vow to attain it.

[1. These vows are recited after every service.]

V

THE WORSHIPPING OF THE SARIRA

We prostrate ourselves in all humbleness before the holy Sarira representing the body of Sakyamuni, the Tathagata, who is perfectly endowed with all the virtues, who has the Dharmakaya as the ground of his being, and Dharmadhatu as the stupa dedicated to him. To him we pay our respect with due deference. Manifesting himself in a bodily form for our sakes, the Buddha enters into us and makes us enter into him. His power being added to us, we attain Enlightenment; and [again] dependent on the Buddha's miraculous power, all beings are benefited, become desirous for Enlightenment, discipline themselves in the life of the Bodhisattva, and equally enter into perfect quietude where prevails infinite wisdom of absolute identity. We now prostrate ourselves before him.

VI

THE TEACHING OF THE SEVEN BUDDHAS

Not to commit evils,
But to do all that is good,
And to keep one's thought pure--
This is the teaching of all the Buddhas.

VII

THE GATHA OF IMPERMANENCE[1]

All composite things are impermanent,
They are subject to birth and death;
Put an end to birth and death,
And there is a blissful tranquillity.

[1. For the sake of the second half of this gatha the Buddha is said to have been willing to sacrifice his own life. For this reason this is also known as the "gatha of sacrifice".]

VIII

THE YEMMEI KWANNON TEN-CLAUSE SUTRA[1]

[Adoration to] Kwanzeon!
Adoration to the Buddha!
To the Buddha we are related
In terms of cause and effect.
Depending on the Buddha, the Dharma, and the Sangha,
[Nirvana is possible which is] eternal, ever-blessed, autonomous, and
free from defilements.
Every morning our thoughts are on Kwanzeon,
Every evening our thoughts are on Kwanzeon.
Every thought issues from the Mind,
Every thought is not separated from the Mind.

[1. Yemmei means "Prolonging life"; when one daily recites this short document in ten clauses relating to Kwannon, one's health is assured for doing good not only for oneself but for the whole world.]

IX

PRAYER ON THE OCCASION OF FEEDING THE HUNGRY GHOSTS

If one wishes to know all the Buddhas of the past, present, and future, one should contemplate the nature of this Dharmadhatu essentially as the creation of Absolute Mind.

Adoration to the Buddhas in the ten quarters;

Adoration to the Dharma pervading the ten quarters; Adoration to the Sangha in the ten quarters;

Adoration to Sakyamuni the Buddha who is our Master; Adoration to Kwanzeon the Bodhisattva, who is the great compassionate and pitying one, ready to save beings from afflictions;

Adoration to Ananda the Arhat who is the expounder of the Teaching.

Namu sabo totogyato boryakite, yen!

Sammola sammola, un!

Namu suryoboya totogyatoya tojito, yen!

Suryo suryo boya suryo boya suryo, somoko!

Namu samanda motonan, ban![1]

Adoration to Hoshin[2] the Tathagata;

Adoration to Taho[3] the Tathagata;

Adoration to Myoshishin[4] the Tathagata;

Adoration to Kohashin[5] the Tathagata;

Adoration to Rifui[6] the Tathagata;

Adoration to Kanroo[7] the Tathagata;

Adoration to Omito[8] the Tathagata.

Namu omitoboya totogyatoya,

Toniyato,

Omiritsubomi,

Omirito,

Shitabomi,

Omirito bigyatei,

Omirito bigyarato gyamini,

Gyagyano shitogyari,

[1. It is difficult to tell how this dharani came to be inserted here. As most dharanis are, it is devoid of sense from the human point of view; but it may not be necessarily so to the hungry ghosts, for whom the prayer is offered.

Can this be restored to the original Sanskrit as follows?

Namah sarva-tathagatavalokite! Om!
 Sambala, sambala! Hum!
 Namah surupaya tathagataya!
 Tadyatha,
 Om, suru[paya], surupaya, surupaya, suru[paya],
 svaha!
 Namah samantabuddhanam, vam!

"Be adored! O all the Tathagatas who are regarded [as our protectors];
 Om! Provision, provision! Hum! Adored be the Tathagata Beautifully
 Formed! Namely: Om! To the Beautifully-formed One! To the
 Beautifully formed One! To the Beautifully-formed One! Hail! Adored
 be all the Buddhas! Vam!"

2. "Jewel-excelled" (*ratnaketu*).
3. "Abundant-in-jewel" (*prabhutaratna*).
4. "Fine-form-body" (*surupakaya*).
5. "Broad-wide-body" (*vipulakaya*).
6. "Freed-from-fear" (*abhayankara*).
7. "Nectar-king" (*amritaraja*).
8. "Amida" (*amitabha*).]

Somoko.[1]

By the supernatural power of this Dharani the food and drink is purified, and this we offer to the spiritual beings as numerous as the sands of the Ganga. We pray that they shall all be fully satisfied and abandon their greed; that they shall all leave their abodes of darkness and be born in the blissful paths of existence; and further that taking refuge in the Triple Treasure they shall awaken the desire for supreme enlightenment and finally come to the realization of it. The merit they thus attain is inexhaustible and will continue on to the end of time, making all beings equally share in this Dharma-food.

O you hosts of spiritual beings, we make this offering of food to you all, which we pray will fill the ten quarters and that all beings of your kind will partake of it.

By the practice of this meritorious deed we pray that we repay what we owe to our parents, who have done all they could for our sakes. May those who are still alive continue to enjoy their happy and prosperous lives for ever, while those who are no more with us be released from suffering and born in the land of bliss.

We pray that all sentient beings in the triple world who are recipients of the fourfold benefaction, together with those beings suffering in the three evil paths of existence and tormented with the eight kinds of calamities, may repent of all their sins and be cleansed of all their sores, so that they may all be released from the cycle of transmigration and be born in the land of purity.

We pray to all the Buddhas, all the Bodhisattva-Mahasattvas in the ten quarters, of the past, present, and future, and to Mahaprajna-paramita, that by virtue of this merit universally prevailing, not only we but all beings shall equally attain Buddhahood.

[1. Namo 'mitabhaya tathagataya! Tadyatha, amritodbhave, amritasiddhe, (?) -bhave, amritavikrante, amrita-vikranta-gamine, gaganakirtikare! Svaha!

"Adored be the Tathagata of Infinite Light! Namely: O Nectar-raising one! O Nectar-perfecting one! [O Nectar-] producing one! O One who makes nectar pervade! O One who makes nectar universally pervade! O One who makes nectar known as widely as space! Hail!"

X

GENERAL PRAYER[1]

By the Bhikshus all present here
The mystic formula of Surangama has been recited as above,
Which is now dedicated to all the Nagas and Devas who are protectors of the Dharma,
And also to all the holy assemblies of the spiritual beings who are guardians of this monastery and surrounding district.

May all beings in the three evil paths of existence variously suffering
 the eight kinds of disasters be thereby released from the afflictions!
 May all beings in the triple world who are recipients of the fourfold
 benefaction thereby participate in the merit!
 May the state continue in peaceful prosperity with all its warlike
 activities stopped!
 May the wind blow in time, the rain fall seasonably, and the people live
 happily!
 May the entire congregation sharing in the exercise cherish the higher
 aspirations!
 To go beyond the ten stages with a cap, and this without much
 difficulty!
 May this monastery keep on its quiet life, free from disturbances.
 And the patrons and devotees grow not only in faith but in wisdom and
 bliss!
 [We pray this to] all the Buddhas and Bodhisattva-Mahasattvas in the
 ten quarters, of the past, present, and future, and to Mahaprajna-
 paramita!

[1. This is read, as can be inferred from the text, after the recitation of
 the Surangama dharani.]

XI

PRAYER OF THE BELL

Would that the sound of the bell might go beyond our earth,
 And be heard even by all the denizens of the darkness outside the Iron
 Mountains (*cakravala*) !
 Would that, their organ of hearing becoming pure, beings might attain
 perfect interfusion [of all the senses],
 So that every one of them might come finally to the realization of
 supreme enlightenment![1]

[1. It is customary in the Zen monastery to recite the *Kwannongo* while
 striking the big bell, which is done three times a day. The present gatha
 is recited when the striking is finished. As will be seen below, from
 Kwannon issues a sound which is heard by those who sincerely believe
 in his power of releasing them from every form of disaster. Each sound
 emitted by the bell is the voice of Kwannon calling on us to purify our
 sense of hearing, whereby a spiritual experience called "interfusion" will

finally take place in us. See under the Ryogonkyo and the Kwannongyo below.]

II. THE DHARANIS

Properly speaking, the dharani has no legitimate place in Zen. That it has nevertheless crept into its daily service is clue to the general characteristics of Chinese Buddhism of the Sung dynasty, when the Japanese Zen masters visited China and imported it as they found it then, together with the Shingon elements of Chinese Zen. In China the Shingon did not thrive very long but left its traces in Zen.

Dharani, the root of which is *dhr*, "to hold" or "to convey", is ordinarily translated by the Chinese *tsung-ch'ih*, "general holder", at *neng-ch'ih*, "that which holds". A dharani is considered as holding magical power in it or bearing deep meaning. When it is pronounced, whatever evil spirits there are ready to interfere with the spiritual effect of a ritual, are kept away from it.

In the following pages the three most frequently read dharanis are given. When translated they convey no intelligent signification. They mostly consist of invocations and exclamations. The invocation is an appeal to the higher powers, and the exclamation is to frighten away the evil spirits. That the practical result of these utterances is not to be judged objectively goes without saying.

THE DHARANIS

I

DHARANI OF REMOVING DISASTERS

Adoration to all the Buddhas! Adoration to the Teaching that knows no obstructions!

Thus: Om! Khya khya khyahi khyahi (speak, speak)!

Hum hum!

Jvala jvala prajvala prajvala (blaze, blaze)!

Tistha tistha (up, up)!

Stri Stri (!)!

Sphata (burst, burst)!

One who is quiescent!
To the glorious one, hail!

II

DHARANI OF THE GREAT COMPASSIONATE ONE

Adoration to the Triple Treasure!
Adoration to Avalokitesvara the Bodhisattva-Mahasattva who is the
great compassionate one!
Om, to the one who performs a leap beyond all fears!
Having adored him, may I enter into the heart of the blue-necked one
known as the noble adorable Avalokitesvara! It means the completing
of all meaning, it is pure, it is that which makes all beings victorious and
cleanses the path of existence.
Thus:
Om, the seer, the world-transcending one!
O Hari the Mahabodhisattva!
All, all!
Defilement, defilement!
The earth, the earth!
It is the heart.
Do, do the work!
Hold fast, hold fast! O great victor!
Hold on, hold on! I hold on.
To Indra the creator I
Move, move, my defilement-free seal!
Come, come!
Hear, hear!
A joy springs up in me!
Speak, speak! Directing!
Hulu, hulu, mala, hulu, hulu, hile!
Sara, Sara! siri, siri! suru, suru!
Be awakened, be awakened!
Have awakened, have awakened!
O merciful one, blue-necked one!
Of daring ones, to the joyous, hail!
To the successful one, hail!
To the great successful one, hail!
To the one who has attained mastery in the discipline, hail!
To the blue-necked one, hail!
To the boar-faced one, hail!
To the one with a lion's head and face, hail!

To the one who holds a weapon in his hand, hail!
 To the one who holds a wheel in his hand, hail!
 To the one who holds a lotus in his hand, hail!
 To the blue-necked far-causing one, hail!
 To the beneficent one referred to in this Dharani beginning with
 "Namah," hail!
 Adoration to the Triple Treasure!
 Adoration to Avalokitesvara!
 Hail!
 May these [prayers] be successful!
 To this magical formula, hail!

III

DHARANI OF THE VICTORIOUS BUDDHA-CROWN

Adoration to the Blessed One who is the most excellent one in the triple
 world!
 Adoration to the Enlightened One, to the Blessed One!
 Namely:
 Om! Cleanse [us], cleanse [us]! O one who is always impartial! One
 who, being in possession of all-pervading, all-illuminating light, is pure
 in his self-nature, cleansed of the darkness of the five paths of existence!
 Baptize us, O Sugata, with an immortal baptism which consists of the
 best words, of the great true phrases!
 Remove disasters, remove disasters, O one who holds an eternal life!
 Cleanse us, cleanse us, O one who is as pure as the sky!
 O one who is as pure as the victorious Buddha-crown!
 O one who is inflamed with a thousand rays of light!
 O all the Tathagatas who look over [the entire world]!
 O one who is perfect in the Six Paramitas!
 O one who holds the great seal empowered with the spiritual power
 which emanates from the heart of every Tathagata!
 O one whose body is as hard and pure as Vajra!
 O one who is thoroughly pure, cleansed of all impediments, all fears,
 and all the evil paths!
 Turn us away [from evils] O one who enjoys a purified life!
 O one who empowers us with [the power of] the original covenant! O
 jewel, jewel, the great jewel! O Suchness which is reality-limit and
 absolute purity!
 O one who is pure in his evolved enlightenment!
 Be victorious, be victorious, be ever victorious, be ever victorious!
 Bear in mind, bear in mind!

O one who is pure being empowered by all Buddhas!
 O Vajragarbha who holds the Vajra! Let my body be like Vajra! Let
 those of all beings too be like Vajra!
 O one who is in possession of an absolutely pure body! O one who is
 absolutely pure from all the paths of existence! And let me be consoled
 by all the Tathagatas!
 O one who is empowered with the consoling power of all the
 Tathagatas!
 Be enlightened, be enlightened, be ever enlightened, be ever
 enlightened!
 Have them enlightened, have them enlightened, have them ever
 enlightened, have them ever enlightened!
 O one who is most pure in a most thoroughgoing way!
 O one who holds a great seal empowered with the spiritual power
 which emanates from the heart of every Tathagata!
 Hail!

III. THE SUTRAS

The sutras most read in Zen are the *Shingyo* (*Prajnaparamitahridaya*), the *Kwannongyo* (*Samantamukha-parivarta*), and the *Kongokyo* (*Vajracchedika*). The *Shingyo* being the shortest is read on almost all occasions. The *Ryoga* (*Lankavatara*) is historically significant, but being difficult to understand is very little studied nowadays by followers of Zen. For further information see the author's works on the sutra. The *Ryogon* (*Suramgama*) is not so neglected as the *Ryoga*. It is full of deep thoughts, and was studied very much more in China than in Japan. There are some more sutras of the Mahayana school with which Zen students will do well to become better acquainted, for example, the *Kongosammaikyo* (*Vajrasamadhi*), the *Yengakukyo* (Sutra of Perfect Enlightenment), the *Yuimakyo* (*Vimalakirti-sutra*), and the *Hannyakyo* (*Prajnaparamita*). None of them have been translated into English, except the *Yuima* which is difficult to obtain now.

THE SUTRAS

I

ENGLISH TRANSLATION OF THE SHINGYO

When[1] the Bodhisattva Avalokitesvara was engaged in the practice of the deep Prajnaparamita, he perceived that there are the five Skandhas;[2] and these he saw in their self-nature to be empty.[3]

"O Sariputra, form is here emptiness,[4] emptiness is form; form is no other than emptiness, emptiness is no other than form; that which is form is emptiness, that which is emptiness is form. The same can be said of sensation, thought, confection, and consciousness.

"O Sariputra, all things here are characterized with emptiness: they are not born, they are not annihilated; they are not tainted, they are not immaculate; they do not increase, they do not decrease. Therefore, O Sariputra, in emptiness there is no form, no sensation, no thought, no confection, no consciousness; no eye,[5] ear, nose, tongue, body, mind; no form,[6] sound, colour, taste, touch, objects; no Dhatu of vision,[7] till we come to[8] no Dhatu of consciousness; there is no knowledge, no ignorance," till we come to there is no old age and death, no extinction of old age and death; there is no suffering,[10] no accumulation, no annihilation, no path; there is no knowledge, no attainment, [and] no realization,[*] because there is no attainment. In the mind of the Bodhisattva who dwells depending on the Prajnaparamita there are no obstacles;[+] and, going beyond the perverted views, he reaches final Nirvana. All the Buddhas of the past, present, and future, depending on the Prajnaparamita, attain to the highest perfect enlightenment.

"Therefore, one ought to know that the Prajnaparamita is the great Mantram, the Mantram of great wisdom, the highest Mantram, the peerless Mantram, which is capable of allaying all pain; it is truth because it is not falsehood: this is the Mantram proclaimed in the *Prajnaparamita*. It runs: '*Gate, gate, Paragate, parasamgate, bodhi, svaha!*' (O Bodhi, gone, gone, gone to the other shore, landed at the other shore , Svaha!)"

NOTES

1 There are two texts with the title of The Hridaya: the one is known as the Shorter and the other the Larger. The one printed above is the shorter sutra in general use in Japan and China.

The opening passage in the larger text in Sanskrit and Tibetan, which is missing in the shorter one, is as follows: [The Tibetan has this additional

passage: "Adoration to the Prajnaparamita, which is beyond words, thought, and praise, whose

[* *Nabhisamayah* is missing in the Chinese translations as well as in the Horyuji MS.

+ For *varana* all the Chinese have "obstacle", and this is in full accord with the teaching of the Prajnaparamita. Max Muller's rendering, "envelop", is not good.]

self-nature is, like unto space, neither created nor destroyed, which is a state of wisdom and morality evident to our inner consciousness, and which is the mother of all Excellent Ones of the past, present, and future".] "Thus I heard. At one time World-honoured One dwelt at Rajagriha, on the Mount of the Vulture, together with a large number of Bhikshus and a large number of Bodhisattvas. At that time the World-honoured One was absorbed in a Samadhi (Meditation) known as Deep Enlightenment. And at the same moment the Great Bodhisattva Aryavalokitesvara was practising himself in the deep Prajnaparamita."

The concluding passage, which is also missing in the shorter text, runs as follows:

"O Sariputra, thus should the Bodhisattva practise himself in the deep Prajnaparamita. At that moment, the World-honoured One rose from the Samadhi and gave approval to the Great Bodhisattva Aryavalokitesvara, saying: Well done, well done, noble son! so it is! so should the practice of the deep Prajnaparamita be carried on. As it has been preached by you, it is applauded by Tathagatas and Arhats. Thus spoke the World-honoured One with joyful heart. The venerable Sariputra and the Great Bodhisattva Aryavalokitesvara together with the whole assemblage, and the world of Gods, Men, Asuras, and Gandharvas, all praised the speech of the World-honoured One."

2. From the modern scientific point of view, the conception of Skandha seems to be too vague and indefinite. But we must remember that the Buddhist principle of analysis is not derived from mere scientific interest; it aims at saving us from the idea of an ultimate individual reality which is imagined to exist as such for all the time to come. For when this idea is adhered to as final, the error of attachment is committed, and it is this attachment that forever enslaves us to the tyranny of external things. The five Skandhas ("aggregates" or

"elements") are form (*rupam*), sensation or sense-perception (*vedana*), thought (*samjna*), confection or conformation (*samskara*), and consciousness (*vijnana*). The first Skandha is the material world or the materiality of things, while the remaining four Skandhas belong to the mind. Vedana is what we get through our senses; samjna corresponds to thought in its broadest sense, or that which mind elaborates; samskara is a very difficult term and there is no exact English equivalent; it means something that gives form, formative principle; *vijnana* is consciousness or mentation. There are six forms of mentation, distinguishable as seeing, hearing, smelling, tasting, touching, and thinking.

3. Hsuan-chuang's translation has this added: "He was delivered from all suffering and misery."

4. "Empty" (*sunya*) or "emptiness" (*sunyata*) is one of the most important notions in Mahayana philosophy and at the same time the most puzzling for non-Buddhist readers to comprehend. Emptiness does not mean "relativity", or "phenomenality", or "nothingness", but rather means the Absolute, or something of transcendental nature, although this rendering is also misleading as we shall see later. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; on the contrary an ultimate reality is hinted at, which cannot be subsumed under the categories of logic. With them, to proclaim the conditionality of things is to point to the existence of something altogether unconditioned and transcendent of all determination. Sunyata may thus often be most appropriately rendered by the Absolute. When the sutra says that the five Skandhas have the character of emptiness, or that in emptiness there is neither creation nor destruction, neither defilement nor immaculacy, etc., the sense is: no limiting qualities are to be attributed to the Absolute; while it is immanent in all concrete and particular objects, it is not in itself definable. Universal negation, therefore, in the philosophy of Prajna is an inevitable outcome.

5. No eye, no ear, etc., refer to the six senses. In Buddhist philosophy, mind (*manovijnana*) is the special sense-organ for the apprehension of *dharma*, or objects of thought.

6. No form, no sound, etc., are the six qualities of the external world, which become objects of the six senses.

7. "Dhatu of vision etc." refer to the eighteen Dhatus or elements of existence, which include the six senses (*indriya*), the six qualities (*vishaya*), and the six consciousnesses (*vijnana*).

8. "Till we come to" (*yavat* in Sanskrit, and *nai chih* in Chinese) is quite frequently met with in Buddhist literature to avoid repetition of well-known subjects. These classifications may seem somewhat confusing and overlapping.

9. "There is no knowledge, no ignorance, etc." is the wholesale denial of the Twelfefold Chain of Causation (*pratityasamutpada*), which are ignorance (*avidya*), deed (*samskara*), consciousness (*vijnana*), name and form (*namarupa*), six sense-organs (*sadayatana*), contact (*sparsa*), sense-perception (*vedana*), desire (*trishna*), attachment (*upadana*), being (*bhava*), birth (*jati*), and old age and death (*jaramarana*). This Chain of Twelve has been a subject of much discussion among Buddhist scholars.

10. The allusion is of course to the Fourfold Noble Truth (*satya*): 1. Life is suffering (*duhkha*); 2. Because of the accumulation (*samudaya*) of evil karma; 3. The cause of suffering can be annihilated (*nirodha*); 4. And for this there is the path (*marga*).

II

THE KWANNON SUTRA[1]

At that time Mujinni[2] Bosatsu rose from his seat, and, baring his right shoulder, turned, with his hands folded, towards the Buddha, and said this: World-honoured One, for what reason is Kwanzeon Bosatsu so named?

The Buddha said to Mujinni Bosatsu: Good man, when those innumerable numbers of beings--hundred-thousands of myriads of kotis of them--who are suffering all kinds of annoyances, hearing of this Kwanzeon Bosatsu, will utter his name with singleness of mind, they will instantly hear his voice and be released.

Even when people fall into a great fire, if they hold the name of Kwanzeon Bosatsu, the fire will not scorch them because of the spiritual power of this Bosatsu. When they are

[1. Generally known as *Kwannon-gyo* in Japanese and *Kuan-yin Ching* in Chinese. It forms the Twenty-fifth Chapter in Kumarajiva's translation of the *Saddharma-pundarika*, "the Lotus of the Good Law". Its Sanskrit title is *Samantamukha Parivarta*. It is one of the most popular sutras in Japan, especially among followers of the Holy Path, including Zen, Tendai, Shingon, Nichiren, etc.

The Sanskrit for *Kwannon* seems, according to some Japanese authorities, originally to have been *Avalokitasvara*, and not *Avalokitesvara*. If so, *Kwannon* is a more literal rendering than *Kwanzeon* (*Kuan-shih-yin*) or *Kwanjizai* (*Kuan-tzu-tsaï*). The Bodhisattva Avalokitasvara is "the owner of voice which is viewed or heard". From him issues a voice which is variously heard and interpreted by all beings, and it is by this hearing that the latter are emancipated from whatever troubles they are in.

The present translation is from Kumarajiva's Chinese. In the reading of the proper names, the Japanese way of pronunciation has been retained.

2. Bodhisattva Akshayamati in Sanskrit, that is, Bodhisattva of Inexhaustible Intelligence.]

tossed up and down in the surging waves, if they pronounce his name they will get into a shallower place.

When hundred-thousands of myriads of kotis of people go out into the great ocean in order to seek such treasures as gold, silver, lapis lazuli, conch shells, cornelian, coral, amber, pearls, and other precious stones, their boats may be wrecked by black storms, and they may find themselves thrown up into the island of the Rakshasas; if among them there is even a single person who will utter the name of Kwanzeon Bosatsu all the people will be released from the disaster [which is likely to befall them at the hand] of the Rakshasas. For this reason the Bosatsu is called Kwanzeon.

When, again, a man is about to suffer an injury, if he will utter the name of Kwanzeon Bosatsu, the sword or the stick that is held [by the executioner] will be at once broken to pieces and the man be released.

When all the Yakshas and Rakshasas filling the three thousand chiliocosms come and annoy a man, they may hear him utter the name

of Kwanzeon Bosatsu, and no wicked spirits will dare look at him with their evil eyes, much less inflict injuries on him.

When again a man, whether guilty or innocent, finds himself bound in chains or held with manacles, he uttering the name of Kwanzeon Bosatsu will see all these broken to pieces and be released.

When all the lands in the three thousand chiliocosms are filled with enemies, a merchant and his caravan loaded with precious treasures may travel through the dangerous passes. One of the company will say to the others: "O good men, have no fear; only with singleness of thought utter the name of Kwanzeon Bosatsu. As this Bosatsu gives us fearlessness, utter his name and you will be delivered from your enemies." Hearing this, all the company join in the recitation, saying, "Kwanzeon Bosatsu be adored!" Because of this uttering the name of the Bosatsu they will be released. O Mujinni, such is the awe-inspiring spiritual power of Kwanzeon Bosatsu Makasatsu.

When people are possessed of excessive lust, let them always reverentially think of Kwanzeon Bosatsu and they will be freed from it. If they are possessed of excessive anger, let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. When they are possessed of excessive folly let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. O Mujinni, of such magnitude is his spiritual power which is full of blessings. Therefore, let all beings always think of him.

If a woman desire a male child, let her worship and make offerings to Kwanzeon Bosatsu, and she will have a male child fully endowed with bliss and wisdom. If she desire a female child, she will have one graceful in features and in possession of all the characteristics (of noble womanhood], and because of her having planted the root of merit the child will be loved and respected by all beings. O Mujinni, such is the power of Kwanzeon Bosatsu.

If all beings worship and make offerings to Kwanzeon Bosatsu, they will derive benefits unfailingly from this. Therefore, let all beings hold the name of Kwanzeon Bosatsu. O Mujinni, if there is a man who holds the names of all the Bodhisattvas equal in number to sixty-two billion times as many as the sands of the Ganga, and till the end of his life makes them offerings of food and drink, clothing and bedding and

medicine, what do you think? Is not the merit accumulated by such a man very great?

Mujinni said: Very great, indeed, World-honoured One!

The Buddha said: Here is another man; if he should hold the name of Kwanzeon Bosatsu even for a while and make offerings to the Bosatsu, the merit so attained by this one is fully equal to that [of the previous one], and will not be exhausted even to the end of hundred-thousands of myriads of kotis of kalpas. Those who hold the name of Kwanzeon Bosatsu gain such immeasurable and innumerable masses of blissful merit.

Mujinni Bosatsu said to the Buddha: "World-honoured One, how does Kwanzeon Bosatsu visit this Saha world?[1]

[1. That is, *sahaloka*, world of patience.]

How does he preach the Dharma to all beings? What is the extent of his skilful means?

The Buddha said to Mujinni Bosatsu: O good man, if there are beings in any country who are to be saved by his assuming a Buddha-form, Kwanzeon Bosatsu will manifest himself in the form of a Buddha and preach them the Dharma.

If beings are to be saved by his assuming a Pratyekabuddha-form, the Bosatsu will manifest himself in the form of a Pratyekabuddha and preach them the Dharma.

If beings are to be saved by his assuming a Sravaka-form, the Bosatsu will manifest himself in the form of a Sravaka and preach them the Dharma.

If beings are to be saved by his assuming a Brahma-form, the Bosatsu will manifest himself in the form of a Brahma and preach them the Dharma.

If beings are to be saved by his assuming a Sakrendra-form, the Bosatsu will manifest himself in the form of a Sakrendra and preach them the Dharma.

If beings are to be saved by his assuming an Isvara-form, the Bosatsu will manifest himself in the form of an Isvara and preach them the Dharma.

If beings are to be saved by his assuming a Mahesvara-form, he will manifest himself in the form of a Mahesvara and preach them the Dharma.

If beings are to be saved by his assuming a Chakravartin-form, the Bosatsu will manifest himself in the form of a Chakravartin and preach them the Dharma.

If beings are to be saved by his assuming a Vaisravana-form, the Bosatsu will manifest himself in the form of a Vaisravana and preach them the Dharma.

If beings are to be saved by his assuming the form of a Provincial chief, the Bosatsu will manifest himself in the form of a provincial chief and preach them the Dharma.

If beings are to be saved by his assuming a householder's form, the Bosatsu will manifest himself in the form of a householder and preach them the Dharma.

If beings are to be saved by his assuming a lay-disciple's form, the Bosatsu will manifest himself in the form of a lay-disciple and preach them the Dharma.

If beings are to be saved by his assuming a state-officer's form, the Bosatsu will manifest himself in the form of a state-officer and preach them the Dharma.

If beings are to be saved by his assuming a Brahman-form, the Bosatsu will manifest himself to them in the form of a Brahman and preach them the Dharma.

If beings are to be saved by his assuming a Bhikshu-form, or a Bhikshuni-, or an Upasaka-, or an Upasika-form, the Bosatsu will manifest himself in the form of a Bhikshu, or a Bhikshuni, or an Upasaka, or an Upasika, and preach them the Dharma.

If beings are to be saved by his assuming a female form of the family of a householder, or a lay-disciple, or a state-officer, or a Brahman, the Bosatsu will manifest himself in the form of such a female and preach them the Dharma.

If beings are to be saved by his assuming a youth- or a maiden-form, the Bosatsu will manifest himself in the form of a youth or a maiden and preach them the Dharma.

If beings are to be saved by his assuming a Deva-, Naga-, Yaksha-, Gandharva-, Asura-, Garuda-, Kinnara-, Mahoraga-, Manushya-, or Amanushya-form, the Bosatsu will manifest himself in any of these forms and preach them the Dharma.

If beings are to be saved by his assuming a Vajrapani-form, the Bosatsu will manifest himself in the form of Vajrapani and preach them the Dharma.

O Mujinni, this Kwanzeon Bosatsu performs such meritorious deeds by assuming varieties of forms, and by visiting different lands saves and releases beings. Therefore, you will make offerings with singleness of thought to Kwanzeon Bosatsu. In the midst of fears, perils, and disasters, it is he who gives us fearlessness,[1] and for this reason he is called in this Saha world the one who gives fearlessness.

Mu inni Bosatsu said to the Buddha: I wish now to make j

[1. "Safety", or better "faith".]

offering to Kwanzeon Bosatsu. So saying, he took off his necklace strung with all kinds of precious gems worth hundreds of thousands of gold pieces, and presented it to Kwanzeon Bosatsu with this word: Venerable Sir, accept this necklace of precious gems as a Dharma offering.

Kwanzeon Bosatsu refused to accept it, whereupon Mujinni said to him: Venerable Sir, Pray accept this out of compassion for us all.

Then the Buddha said to Kwanzeon Bosatsu: Out of compassion for Mujinni Bosatsu and all the four classes of beings, and also for the Devas, Nagas, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras,

Mahoragas, Manushyas, Amanushyas and others, accept, O Kwanzeon Bosatsu, this necklace of his.

Then because of his compassion for all the four classes of beings and for Devas, Nagas, Manushyas, Amanushyas and others, Kwanzeon Bosatsu accepted the necklace, and dividing it into two parts he presented the one to Shakamunibutsu (Sakyamuni Buddha) and the other to the shrine of Tahobutsu (Prabhutaratna Buddha).

O Mujinni, Kwanzeon Bosatsu who is the possessor of such a miraculous spiritual power, visits in this wise this Saha world.

At that time Mujinni Bosatsu asked in verse, saying:

O World-honoured One who is in possession of exquisite features, I now again ask him: For what reason is the son of the Buddha called Kwanzeon?

The Honoured One in possession of exquisite features answered Mujinni in verse: just listen to the life of Kwanzeon! He is always ready to respond to calls from all quarters. His universal vows are as deep as the ocean. For ages beyond conception, he has served myriads of Buddhas and made great vows of purity.

I will briefly tell you about them. When people hear his name and see his body and think of him in their minds not vainly, they will see every form of ill effaced in all the worlds.

If an enemy wishing to harm a man pushes him down to a pit of great fire, let his thought dwell on the power of Kwannon and the fiery pit will be transformed into a pond.

Or if drifting in the vast ocean a man is about to be swallowed up by the Nagas, fishes, or evil beings, let his thought dwell on the power of Kwannon, and the waves will not drown him.

Or if from the top of Mount Sumeru a man is hurled down by an enemy, let his thought dwell on the power of Kwannon, and he will stay in the air like the sun.

Or if pursued by wicked persons a man falls on the Vajra mountain, let his thought dwell on the power of Kwannon, and not a hair on him will be injured.

Or if surrounded by an army of enemies a man is threatened by them, each of whom with a sword in hand is about to injure him, let his thought dwell on the power of Kwannon, and the enemies will cherish a compassionate heart.

Or if persecuted by a tyrant a man is about to end his life at the place of execution, let his thought dwell on the power of Kwannon, and the executioner's sword will at once be broken to pieces.

Or if a man should find himself imprisoned and enchained with his hands and feet manacled and fettered, let his thought dwell on the power of Kwannon, and he will be released from the shackles.

If harm is going to be done to a man by means of magic or poisonous herbs, let his thought dwell on the power of Kwannon, and the curse will revert to the people from whom it started.

Or if a man should encounter a party of Rakshasas, or Nagas exhaling poison, or evil spirits, let his thought dwell on the power of Kwannon, and no harm will ever be done to him.

If a man is surrounded by wild beasts whose sharp teeth and claws are to be dreaded, let his thought dwell on the power of Kwannon, and they will quickly run away in all directions.

If a man is attacked by venomous snakes and scorpions breathing poisonous gas ready to scorch him, let his thought dwell on the power of Kwannon, and they will all turn away from him shrieking.

When thunder-clouds burst with flashes of lightning, a storm of hailstones or pouring rain in torrents, thought dwell on the power of Kwannon and the storm will in no time clear away.

If a calamity falls on beings and they are tortured with interminable pain, [let them resort to] Kwannon who, being endowed with the mysterious power of wisdom, will save them from all troubles in the world.

Kwannon is the possessor of miraculous powers, widely disciplined in knowledge and skilful means, and in all the lands of the ten quarters there is not a place where he does not manifest himself.

The various evil paths of existence such as hells, evil spirits, beastly creatures, etc., and the pains arising from birth, old age, disease, and death--they will all by degrees be annihilated.

[Kwannon is] the one who views the world in truth, free from defilement, with knowledge extending far, and full of love and compassion; he is to be always prayed to and always adored.

He is a pure, spotless light and, like the sun, dispels all darkness with wisdom, and also subverts the disastrous effects of wind and fire; his all-illuminating light fills the world.

His body of love he keeps under control like thunder that shakes the world; his thought of compassion resembles a great mass of cloud from which a rain of the Dharma comes down like nectar, destroying the flames of evil passions.

If a man is held at court with a case against him, or if he is intimidated at a military camp, let his thought dwell on the power of Kwannon, and all his enemies will beat retreat.

[His is] a most exquisite voice, a voice that surveys the World, the voice of Brahma, the voice of the ocean-one that excels all the voices of the world. For this reason let our thought always dwell on him.

Let us never cherish thoughts of doubt about Kwanzeon who is thoroughly pure and holy and is really a refuge and protector in trouble, grief, death, and disaster.

He is in possession of all merits, regards all things with an eye of compassion, and like the ocean holds in himself an inestimable mass of virtues. For this reason he is to be adored.

At that time Jiji Bosatsu[1] rose from his seat, and standing before the Buddha said: World-honoured One, they are truly furnished with no small amount of merit who listen to his Chapter on Kwanzeon Bosatsu,

in which his life of perfect activities is described--the life of one who endowed with miraculous powers, manifests himself in all directions.

When the Buddha finished preaching this Chapter on the All-sided One all the people in the assembly, amounting to 84,000 in number, cherished the desire for the supreme enlightenment with which there is nothing to compare.

III

THE KONGOKYO OR DIAMOND SUTRA[2]

1. Thus I have heard.

At one time the Buddha stayed at Anathapindaka's Garden in the grove of Jeta in the kingdom of Sravasti; he was together with 1,250 great Bhikshus. When the meal time came the World-honoured One put on his cloak and, holding his bowl, entered the great city of Sravasti, where he begged for food. Having finished his begging from door to door, he came back to his own place, and took his meal.

[1. Dharanindhara in Sanskrit, "the supporter of the earth".

2 Kongokyo in Japanese. The full title in Sanskrit is Vajracchedika-prajna-paramita-sutra. It belongs to the Prajna class of Mahayana literature. Those who are not accustomed to this kind of reasoning may wonder what is the ultimate signification of all these negations. The Prajna dialectic means to lead us to a higher affirmation by contradicting a simple direct statement. It differs from the Hegelian in its directness and intuitiveness.

The present English translation is from Kumarajiva's Chinese version made between 402-412 C.E.]

When this was done, he put away his cloak and bowl, washed his feet, spread his seat, and sat down.

2. Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus:

"It is wonderful, World-honoured One, that the Tathagata thinks so much of all the Bodhisattvas and instructs them so well. World-honoured One, in case good men and good women ever raise the desire for the Supreme Enlightenment, how would they abide in it? how would they keep their thoughts under control?"

The Buddha said: "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the Bodhisattvas, and so instructs them well. But now listen attentively and I will tell you. In case good men and good women raise the desire for the Supreme Enlightenment, they should thus abide in it, they should thus keep their thoughts under control."

"So be it, World-honoured One, I wish to listen to You."

3. The Buddha said to Subhuti: "All the Bodhisattva-Mahasattvas should thus keep their thoughts under control. All kinds of beings such as the egg-born, the womb-born, the moisture-born, the miraculously-born, those with form, those without form, those with consciousness, those without consciousness, those with no-consciousness, and those without no-consciousness--they are all led by me to enter Nirvana that leaves nothing behind and to attain final emancipation. Though thus beings immeasurable, innumerable, and unlimited are emancipated, there are in reality no beings that are ever emancipated. Why, Subhuti? If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva.

4. "Again, Subhuti, when a Bodhisattva practises charity he should not be cherishing any idea, that is to say, he is not to cherish the idea of a form when practising charity, nor is he to cherish the idea of a sound, an odour, a touch, or a quality.[1] Subhuti, a Bodhisattva should thus practise charity without cherishing any idea of form. Why? When a Bodhisattva practises charity without cherishing any idea of form, his merit will be beyond conception. Subhuti, what do you think? Can you have the conception of space extending eastward?"

"No, World-honoured One ' I cannot."

"Subhuti, can you have the conception of space extending towards the south, or west, or north, or above, or below?"

"No, World-honoured One, I cannot."

"Subhuti, so it is with the merit of a Bodhisattva who practises charity without cherishing any idea of form; it is beyond conception. Subhuti, a Bodhisattva should cherish only that which is taught to him.

5. "Subhuti, what do you think? Is the Tathagata to be recognized after a body-form?"

"No, World-honoured One, he is not to be recognized after a body-form. Why? According to the Tathagata, a body-form is not a body-form."

The Buddha said to Subhuti, "All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized."

6. Subhuti said to the Buddha: "World-honoured One, if beings hear such words and statements, would they have a true faith in them?"

The Buddha said to Subhuti: "Do not talk that way. In the last five hundred years after the passing of the Tathagata, there may be beings who, having practised rules of morality and, being thus possessed of merit, happen to hear of these statements and rouse a true faith in them. Such beings, you must know, are those who have planted their root of merit not only under one, two, three, four, or five Buddhas, but already under thousands of myriads of *asamkhyeyas* of Buddhas have they planted their root of merit of all kinds. Those who hearing these statements rouse even one thought

[1. Dharma, that is, the object of *manovijnana*, thought, as form (*rupa*) is the object of the visual sense, sound that of the auditory sense, odour that of the olfactory sense, and so forth.]

of pure faith, Subhuti, are all known to the Tathagata, and recognized by him as having acquired such an immeasurable amount of merit. Why? Because all these beings are free from the idea of an ego, a person, a being, or a soul; they are free from the idea of a dharma as well as from that of a no-dharma. Why? Because if they cherish in their minds the idea of a form, they are attached to an ego, a person, a being, or a soul. If they cherish the idea of a dharma, they are attached to an ego, a person, a being, or a soul. Why? If they cherish the idea of a no-dharma, they are attached to an ego, a person, a being, or a soul. Therefore, do not cherish the idea of a dharma, nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you Bhikshus, know that

my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a no-dharma.'

7. "Subhuti, what do you think? Has the Tathagata attained the supreme enlightenment? Has he something about which he would preach?"

Subhuti said: "World-honoured One, as I understand the teaching of the Buddha, there is no fixed doctrine about which the Tathagata would preach. Why? Because the doctrine he preaches is not to be adhered to, nor is it to be preached about; it is neither a dharma nor a no-dharma. 'How is it so? Because all wise men belong to the category known as non-doing (*asamskara*), and yet they are distinct from one another.

8. "Subhuti, what do you think? If a man should fill the three thousand chiliocosms with the seven precious treasures and give them all away for charity, would not the merit he thus obtains be great?"

Subhuti said: "Very great, indeed, World-honoured One."

"Why? Because their merit is characterized with the quality of not being a merit. Therefore, the Tathagata speaks of the merit as being great. If again there is a man who, holding even the four lines in this sutra, preaches about it to Others, his merit will be superior to the one just mentioned. Because, Subhuti, all the Buddhas and their supreme enlightenment issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

9. "Subhuti, what do you think? Does a Srotapanna think in this wise: 'I have obtained the fruit of Srotapatti'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Srotapanna means 'entering the stream' there is no entering here. He is called a Srotapanna who does not enter [a world of] form, sound, odour, taste, touch, and quality.

"Subhuti, what do you think? Does a Sakridagamin think in this wise, 'I have obtained the fruit of a Sakridagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Sakridagamin means 'going-and-coming for once', there is really no going-and-coming here, and he is then called a Sakridagamin."

"Subhuti, what do you think? Does an Anagamin think in this wise: 'I have obtained the fruit of an Anagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Anagamin means 'not-coming' there is really no not-coming and therefore he is called an Anagamin."

"Subhuti, what do you think? Does an Arhat think in this wise: 'I have obtained Arhatship'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because there is no dharma to be called Arhat. If, World-honoured One, an Arhat thinks in this wise: 'I have obtained Arhatship,' this means that he is attached to an ego, a person, a being, or a soul. Although the Buddha says that I am the foremost of those who have attained Aranasamadhi,[1] that I am the foremost of those Arhats who are liberated from evil desires, World-honoured One, I cherish no such thought that I have attained Arhatship. World-honoured One, [if I did,] you would not tell me: 'O Subhuti,

[1. That is, Samadhi of non-resistance. *Arana* also means a forest where the Yogin retires to practise his meditation.]

are one who enjoys the life of non-resistance.' Just because Subhuti is not at all attached to this life, he is said to be the one who enjoys the life of non-resistance."

10. The Buddha said to Subhuti: "What do you think?"

When the Tathagata was anciently with Dipankara Buddha did he have an attainment in the Dharma?"

"No, World-honoured One, he did not. The Tathagata while with Dipankara Buddha had no attainment whatever the Dharma."

"Subhuti, what do you think? Does a Bodhisattva set any Buddha-land in array?"

"No, World-honoured One, he does not."

"Why? Because to set a Buddha-land in array is not to set it in array, and therefore it is known as setting it in array. Therefore, Subhuti, all the Bodhisattva-Mahasattvas should thus rouse a pure thought. They should not cherish any thought dwelling on form; they should not cherish any thought dwelling on sound, odour, taste, touch, and quality; they should cherish thoughts dwelling on nothing whatever. Subhuti, it is like unto a human body equal in size to Mount Sumeru; what do you think? Is not this body large?"

Subhuti said: "Very large indeed, World-honoured One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

11. "Subhuti, regarding the sands of the Ganga, suppose there are as many Ganga rivers as those sands, what do you think? Are not the sands of all those Ganga rivers many?"

Subhuti said: "Very many, indeed, World-honoured one."

"Considering such Gangas alone, they must be said to be numberless; how much more the sands of all those Ganga rivers! Subhuti, I will truly ask you now. If there is a good man or a good woman who, filling all the worlds in the three thousand chiliocosms--all the worlds as many as the sands of these Ganga rivers--with the seven precious treasures, Uses them all for charity, would not this merit be very large?"

Subhuti said: "Very large indeed, World-honoured One."

Buddha said to Subhuti: "If a good man or a good woman holding even four lines from this sutra preach it to others, this merit is much larger than the preceding one."

12. "Again, Subhuti, wherever this sutra or even four lines of it are preached, this place will be respected by all beings including Devas, Asuras, etc., as if it were the Buddha's own shrine or chaitya; how much more a person who can hold and recite this sutra! Subhuti, you should know that such a person achieves the highest, foremost, and most wonderful deed. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present."

13. At that time, Subhuti said to the Buddha: "World-honoured One, what will this sutra be called? How should we hold it?"

The Buddha said to Subhuti: "This sutra will be called the *Vajra-prajna-paramita*, and by this title you will hold it. The reason is, Subhuti, that, according to the teaching of the Buddha, Prajnaparamita is not Prajnaparamita and therefore it is called Prajnaparamita. Subhuti, what do you think? Is there anything about which the Tathagata preaches?"

Subhuti said to the Buddha: "World-honoured One, there is nothing about which the Tathagata preaches."

"Subhuti, what do you think? Are there many particles of dust in the three thousand chiliocosms?"

Subhuti said: "Indeed, there are many, World-honoured One."

"Subhuti, the Tathagata teaches that all these many particles of dust are no-particles of dust and therefore that they are called particles of dust; he teaches that the world is no-world and therefore that the world is called the world.

"Subhuti, what do you think? Is the Tathagata to be recognized by the thirty-two marks [of a great man]?"

"No, World-honoured One, he is not."

"The Tathagata is not to be recognized by the thirty-two marks, because what are said to be the thirty-two marks are told by the Tathagata to be no-marks and therefore to the thirty-two marks. Subhuti, if there be a good man or a good woman who gives away his or her lives as many as the sands of the Ganga, his or her merit thus gained does not exceed that of one who, holding even one gatha of four lines from this sutra, preaches them for others."

14. At that time Subhuti, listening to this sutra, had a deep understanding of its signification, and, filled with tears of gratitude, said this to the Buddha: "Wonderful, indeed, World-honoured One, that the Buddha teaches us this sutra full of deep sense. Such a sutra has never been heard by me even with an eye of wisdom acquired in my past lives. World-honoured One, if there be a man who listening to this

sutra acquires a pure believing heart he will then have a true idea of things. This one is to be known as having achieved a most wonderful virtue. World-honoured One, what is known as a true idea is no-idea, and for this reason it is called a true idea.

"World-honoured One, it is not difficult for me to believe, to understand, and to hold this sutra to which I have now listened; but in the ages to come, in the next five hundred years, if there are beings who listening to this sutra are able to believe, to understand, and to hold it, they will indeed be most wonderful beings. Why? Because they will have no idea of an ego, of a person, of a being, or of a soul. For what reason? The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]. For what reason? They are Buddhas who are free from all kinds of ideas."

The Buddha said to Subhuti, "It is just as you say. If there be a man who, listening to this sutra, is neither frightened nor alarmed nor disturbed, you should know him as a wonderful person. Why? Subhuti, it is taught by the Tathagata that the first Paramita is no-first-Paramita and therefore it is called the first Paramita. Subhuti, the Paramita of humility (patience) is said by the Tathagata to be no-Paramita of humility, and therefore it is the Paramita of humility. Why? Subhuti, anciently, when my body was cut to pieces by the King of Kalinga, I had neither the idea of an ego, nor the idea of a person, nor the idea of a being, nor the idea of a soul. Why? When at that time my body was dismembered, limb after limb, joint after joint, if I had the idea either of an ego, or of a person, or of a being, or a soul, the feeling of anger and ill-will would have been awakened in me. Subhuti, I remember, in my past five hundred births, I was a rishi called Kshanti, and during those times I had neither the idea of an ego, nor that of a person, nor that of a being, nor that of a soul.

"Therefore, Subhuti, you should, detaching yourself from all ideas, rouse the desire for the supreme enlightenment. You should cherish thoughts without dwelling on form, you should cherish thoughts without dwelling on sound, odour, taste, touch, or quality. Whatever thoughts you may have, they are not to dwell on anything. If a thought dwells on anything, this is said to be no-dwelling. Therefore, the Buddha teaches that a Bodhisattva is not to practise charity by dwelling on form. Subhuti, the reason he practises charity is to benefit all beings.

"The Tathagata teaches that all ideas are no-ideas, and again that all beings are no-beings. Subhuti, the Tathagata is the one who speaks what is true, the one who speaks what is real, the one whose words are as they are, the one who does not speak falsehood, the one who does not speak equivocally.

"Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a Bodhisattva should practise charity, cherishing a thought which dwells on the Dharma he is like unto a person who enters the darkness, he sees nothing. If he should practise charity without cherishing a thought that dwells on the Dharma, he is like unto a person with eyes, he sees all kinds of forms illumined by the sunlight.

"Subhuti, if there are good men and good women in the time to come who hold and recite this sutra, they will be seen and recognized by the Tathagata with his Buddha-knowledge, and they will all mature immeasurable and innumerable merit.

15. "Subhuti, if there is a good man or a good woman who would in the first part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the middle part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the latter part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and keep up these sacrifices through hundred-thousands of myriads of kotis of kalpas; and if there were another who listening to this sutra would accept it with a believing heart, the merit the latter would acquire would far exceed that of the former. How much more the merit of one who would copy, hold, learn, and recite and expound it for others!

"Subhuti, to sum up, there is in this sutra a mass of merit, immeasurable, innumerable, and incomprehensible. The Tathagata has preached this for those who were awakened in the Mahayana (great vehicle), he has preached it for those who were awakened in the Sreshthayana (highest Vehicle). If there were beings who would hold and learn and expound it for others, they would all be known to the Tathagata and recognized by him, and acquire merit which is unmeasured, immeasurable, innumerable, and incomprehensible. Such beings are known to be carrying the supreme enlightenment attained by the Tathagata. 'Why? Subhuti, those who desire inferior doctrines are attached to the idea of an ego, a person, a being, and a soul. They are

unable to hear, hold, learn, recite, and for others expound this sutra. Subhuti, wherever this sutra is preserved, there all beings, including Devas and Asuras, will come and worship it. This place will have to be known as a chaitya, the object of worship and obeisance, where the devotees gather around, scatter flowers, and burn incense.

16. "Again, Subhuti, there are some good men and good women who will be despised for their holding and reciting this sutra. This is due to their previous evil karma for the reason of which they were to fall into the evil paths of existence; but because of their being despised in the present life, whatever evil karma they produced in their previous lives will be thereby destroyed, and they will be able to attain the supreme enlightenment.

"Subhuti, as I remember, in my past lives innumerable asamkhyeya kalpas ago I was with Dipankara Buddha, and at that time I saw Buddhas as many as eighty-four hundred. thousands of myriads of nayutas and made offerings to them and respectfully served them all, and not one of them was passed by me.

"If again in the last [five hundred] years, there have been people who hold and recite and learn this sutra, the merit they thus attain [would be beyond calculation], for when this is compared with the merit I have attained by serving all the Buddhas, the latter will not exceed one hundredth part of the former, no, not one hundred thousand ten millionth part. No, it is indeed beyond calculation, beyond analogy.

"Subhuti, if there have been good men and good women in the last five hundred years who hold, recite, and learn this sutra, the merit they attain thereby I cannot begin to enumerate in detail. If I did, those who listen to it would lose their minds, cherish grave doubts, and not believe at all how beyond comprehension is the significance of this sutra and how also beyond comprehension the rewards are." [1]

18. The Buddha said to Subhuti: "Of all beings in those innumerable lands, the Tathagata knows well all their mental traits. Why? Because the Tathagata teaches that all those mental traits are no-traits and therefore they are

[1. This finishes the first part of the Diamond Sutra as it is usually divided here and passes on to the second part. The text goes on in a similar strain through its remaining section. Indeed, there are some

scholars who think that the second part is really a repetition of the first, or that they are merely different copies of one and the same original text, and that whatever variations there are in these two copies are the result of the glosses mixed into the text itself. While I cannot wholly subscribe to this view, the fact is that passages containing similar thoughts recur throughout the whole Prajnaparamita literature. In view of this I quote in the following only such ideas as have not fully been expressed in the first part.]

known to be mental traits. Subhuti, thoughts[1] of the past are beyond grasp, thoughts of the present are beyond grasp, and thoughts of the future are beyond grasp."

23. "Again, Subhuti, this Dharma is even and has neither elevation nor depression; and it is called supreme enlightenment. Because a man practises everything that is good, without cherishing the thought of an ego, a person, a being, and a soul, he attains the supreme enlightenment. Subhuti, what is called good is no-good, and therefore it is known as good."

26. "Subhuti, what do you think? Can a man see the Tathagata by the thirty-two marks [of a great man]?"

Subhuti said: "So it is, so it is. The Tathagata is seen by his thirty-two marks."

The Buddha said to Subhuti, "If the Tathagata is to be seen by his thirty-two marks, can the Cakravartin be a Tathagata?"

Subhuti said to the Buddha: "World-honoured One, as I understand the teaching of the Buddha, the Tathagata is not to be seen by the thirty-two marks."

Then the World-honoured One uttered this gatha: "If any one by form sees me, By voice seeks me, This one walks the false path, And cannot see the Tathagata."

29. "Subhuti, if a man should declare that the Tathagata is the one who comes, or goes, or sits, or lies, he does not understand the meaning of my teaching. Why? The Tathagata does not come from anywhere, and does not depart to anywhere; therefore he is called the Tathagata."

[1. *Citta* stands for both mind and thought. The idea expressed here is that there is no particularly determined entity in us which is psychologically designated as mind or thought. The moment we think we have taken hold of a thought, it is no more with us. So with the idea of a soul, or an ego, or a being, or a Person, there is no such particular entity objectively to be so distinguished, and which remains as such eternally separated from the subject who so thinks. This ungraspability of a mind or thought, which is tantamount to saying that there is no soul-substance as a solitary unrelated "thing" in the recesses of consciousness, is one of the basic doctrines of Buddhism, Mahayana and Hinayana.]

32. "How does a man expound it for others? When one is not attached to form, it is of Suchness remaining unmoved. Why?

"All composite things (*samskrita*)
Are like a dream, a phantasm, a bubble, and a shadow,
Are like a dew-drop and a flash of lightning;
They are thus to be regarded."

IV

THE LANKAVATARA SUTRA

This sutra is said to have been given by Bodhidharma to his chief disciple Hui-k'e as containing the essential teaching of Zen. Since then it has been studied chiefly by Zen philosophers. But being full of difficult technical terms in combination with a rugged style of writing, the text has not been so popular for study as other Mahayana sutras, for instance, the *Pundarika*, the *Vimalakirti*, or the *Vajracchedika*.

The chief interlocutor is a Bodhisattva called Mahamati, and varied subjects of philosophical speculation are discussed against a background of deep religious concern. The topic most interesting for the reader of this book is that of *svapratyutmagati*, i.e. self-realization of the highest truth.

Some of the terms may be explained here: "Birth and death" (*samsara* in Sanskrit) always stands contrasted to "Nirvana". Nirvana is the highest truth and the norm of existence while birth and death is a world of particulars governed by karma and causation. As long as we are subject to karma we go from one birth to another, and suffer all the ills

necessarily attached to this kind of life, though it is a form of immortality. What Buddhists want is not this.

"Mind only" (*cittamatra*) is an uncouth term. It means absolute mind, to be distinguished from an empirical mind which is the subject of psychological study. When it begins with a capital letter, it is the ultimate reality on which the entire world of individual objects depends for its value. To realise this truth is the aim of the Buddhist life.

By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature", i.e. existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind, which being absolute knows no second. All that we see and hear and think of as objects of the vijñanas are what rise and disappear in and of the Mind-only.

This absolute Mind is also called in the *Lankavatara* the Dharma of Solitude (*vivikta-dharma*), because it stands by itself. It also signifies the Dharma's being absolutely quiescent.

There is no "discrimination" in this Dharma of Solitude, which means that discrimination belongs to this side of existence where multiplicities obtain and causation rules. Indeed, without this discrimination no world is possible.

Discrimination is born of "habit-energy" or "memory", which lies latently preserved in the "alayavijñana" or all-conserving consciousness. This consciousness alone has no power to act by itself. It is altogether passive, and remains inactive until a particularizing agency touches it. The appearance of this agency is a great mystery which is not to be solved by the intellect; it is something to be accepted simply as such. It is awakened "all of a sudden", according to Asvaghosha.

To understand what this suddenness means is the function of "noble wisdom" (*aryajñana*). But as a matter of experience, the sudden awakening of discrimination has no meaning behind it. The fact is simply that it is awakened, and no more; it is not an expression pointing to something else.

When the Alayavijñana or the all-conserving consciousness is considered a store-house, or better, a creative matrix from which all the

Tathagatas issue, it is called "Tathagata-garbha". The Garbha is the womb.

Ordinarily, all our cognitive apparatus is made to work outwardly in a world of relativity, and for this reason we become deeply involved in it so that we fail to realize the freedom we all intrinsically possess, and as a result we are annoyed on all sides. To turn away from all this, what may psychologically be called a "revulsion" or "revolution" must take place in our inmost consciousness. This is not however a mere empirical psychological fact to be explained in terms of consciousness. It takes place in the deepest recesses of our being. The original Sanskrit is *paravrittastaya*.

The following extracts are from my English translation (1932) of the original Sanskrit text edited by Bunyu Nanjo, 1923.

XVIII

Further, Mahamati, those who, afraid of sufferings arising from the discrimination of birth and death, seek for Nirvana, do not know that birth and death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the further annihilation of the senses and their fields. They are not aware, Mahamati, of the fact that Nirvana is the Alayavijnana where a revulsion takes place by self-realization. Therefore, Mahamati, those who are stupid talk of the trinity of vehicles and not of the state of Mind-only where there are no shadows. Therefore, Mahamati, those who do not understand the teachings of the Tathagatas of the past, present, and future, concerning the external world, which is of Mind itself, cling to the notion that there is a world outside what is seen of the Mind and, Mahamati, go on rolling themselves along the wheel of birth and death.

XIX

Further, Mahamati, according to the teaching of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have no reality, being manifestations of Mind itself; and, Mahamati, as they are not born of being and non-being, they are unborn. Mahamati, all things are like the horns of the hare, horse, donkey, or camel, but the ignorant and simple-minded, who are given up to their false and erroneous imaginations, discriminate things where they are not;

therefore, all things are unborn. That all things are in their self-nature unborn, Mahamati, belongs to the realm of self-realization attained by noble wisdom, and does not belong essentially to the realm of dualistic discrimination cherished by the ignorant and simple-minded.

The self-nature and the characteristic marks of body, property, and abode evolve when the Alayavijnana is conceived of by the ignorant as grasping and grasped; and then they fall into a dualistic view of existence where they recognize its rise, abiding, and disappearance, cherishing the idea that all things are born and subject to discrimination as to being and non-being. Therefore, Mahamati, you should discipline yourself therein [i.e. in self-realization].

XXIV

Further again, Mahamati, let the Bodhisattva-Mahasattva have a thorough understanding as to the nature of the twofold egolessness. Mahamati, what is this twofold egolessness? [It is the egolessness of persons and the egolessness of things. What is meant by egolessness of persons? It means that] in the collection of the Skandhas, Dhatus, and Ayatanas there is no ego-substance, nor anything belonging to it; the Vijnana is originated by ignorance, deed, and desire, and keeps up its function by grasping objects by means of the sense-organs, such as the eye, etc., and by clinging to them as real; while a world of objects and bodies is manifested owing to the discrimination that takes place in the world which is of Mind itself, that is, in the Alayavijnana.

By reason of the habit-energy stored up by false imagination since beginningless time, this world (*vishaya*) is subject to change and destruction from moment to moment; it is like a river, a seed, a lamp, wind, a cloud; [while the Vijnana itself is] like a monkey who is always restless, like a fly who is ever in search of unclean things and defiled places, like a fire which is never satisfied. Again, it is like a water-drawing wheel or a machine, it [i.e. the Vijnana] goes on rolling the wheel of transmigration, carrying varieties of bodies and forms, resuscitating the dead like the demon Vetala, causing the wooden figures to move about as a magician moves them. Mahamati, a thorough understanding concerning these phenomena is called comprehending the egolessness of persons.

Now, Mahamati, what is meant by the egolessness of things? It is to realize that the Skandhas, Dhatus, and Ayatanas are characterized with

the nature of false discrimination. Mahamati, since the Skandhas, Dhatus, and Ayatanas are destitute of an ego-substance, being no more than an aggregation of the Skandhas, and subject to the conditions of mutual origination which are causally bound up with the string of desire and deed; and since thus there is no creating agent in them, Mahamati, the Skandhas are even destitute of the marks of individuality and generality-, and the ignorant, owing to their erroneous discrimination, imagine here the multiplicity of phenomena; the wise, however, do not. Recognizing, Mahamati, that all things are devoid of the Citta, Manas, Manovijnana, the five Dharmas, and the [three] Svabhavas, the Bodhisattva-Mahasattva, will well understand what is meant by the egolessness of things.

Again, Mahamati, when the Bodhisattva-Mahasattva has a good understanding as regards the egolessness of things, before long he will attain the first stage [of the Bodhisattvahood], when he gets a definite cognition of the ageless. When a definite acquisition is obtained regarding aspect of the stages [of Bodhisattvahood], the Bodhisattva will experience joy, and, gradually and successively going the scale, will reach the ninth stage where his insight is perfected, and [finally the tenth stage known as] Great Dharma-megha.

Establishing himself here, he will be seated in the great Jewel palace known as "Great Lotus Throne" which is in the shape of a lotus and is adorned with various sorts of jewels and pearls; he will then acquire and complete a world of Maya-nature; surrounded by Bodhisattvas of the same character and anointed like the son of the Cakravarti by the hands of the Buddhas coming from all the Buddha-lands, he will go beyond the last stage of Bodhisattvahood, attain the noble truth of self-realization, and become a Tathagata endowed with the perfect freedom of the Dharmakaya, because of his insight into the egolessness of things. This, Mahamati, is what is meant by the egolessness of all things, and in this you and other Bodhisattva-Mahasattvas should well exercise yourselves.

XXVIII

At that time, Mahamati the Bodhisattva-Mahasattva said this to the Blessed One: Now the Blessed One makes mention of the Tathagatagarbha in the sutras, and verily it is described by you as by nature bright and pure, as primarily unspotted, endowed with the thirty-two marks of excellence, hidden in the body of every being like a gem of

great value, which is enwrapped in a dirty garment, enveloped in the garment of the Skandhas, Dhatus, and Ayatanas, and soiled with the dirt of greed, anger, folly, and false imagination, while it is described by the Blessed One to be eternal, permanent, auspicious, and unchangeable. Is not this Tathagata-garbha taught by the Blessed One the same as the ego-substance taught by the philosophers? The ego as taught in the systems of the philosophers is an eternal creator, unqualified, omnipresent, and imperishable.

The Blessed One replied: No, Mahamati, my Tathagata-garbha is not the same as the ego taught by the philosophers; for what the Tathagatas teach is the Tathagata-garbha in the sense, Mahamati, that it is emptiness, reality-limit, Nirvana, being unborn, unqualified, and devoid of will-effort; the reason why the Tathagatas, who are Arhats and Fully-Enlightened Ones, teach the doctrine pointing to the Tathagata-garbha is to make the ignorant cast aside their fear when they listen to the teaching of egolessness and to have them realize the state of non-discrimination and imagelessness.

I also wish, Mahamati, that the Bodhisattva-Mahasattvas of the present and future would not attach themselves to the idea of an ego [imagining it to be a soul]. Mahamati, it is like a potter who manufactures various vessels out of a mass of clay of one sort by his own manual skill and labour combined with a rod, water, and thread, Mahamati, that the Tathagatas preach the egolessness of things which removes all the traces of discrimination by various skilful means issuing from their transcendental wisdom; that is, sometimes by the doctrine of the Tathagata-garbha, sometimes by that of egolessness, and like a potter, by means of various terms, expressions, and synonyms. For this reason, Mahamati, the philosophers' doctrine of an ego-substance is not the same as the teaching of the Tathagata-garbha.

Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment. Accordingly, Mahamati, the Tathagatas who are Arhats and Fully-Enlightened Ones disclose the doctrine of the Tathagata-garbha, which is thus not to be known as identical with the philosopher's notion of an ego-substance.

Therefore, Mahamati, in order to abandon the misconception cherished by the philosophers, you must strive after the teaching of egolessness and the Tathagata-garbha.

XXXV

At that time, Mahamati the Bodhisattva-Mahasattva again said this to the Blessed One:

Pray tell me, Blessed One, about the attainment of self-realization by noble wisdom, which does not belong to the path and the usage of the philosophers;

Which is devoid of [all such predicates as] being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity;

Which has nothing to do with the false imagination, nor with individuality and generality; which manifests itself as the truth of highest reality;

Which, going up continuously by degrees the stages of purification, enters upon the stage of Tathagatahood;

Which, because of the original vows unattended by any striving, will perform its works in infinite worlds like a gem reflecting a variety of colours;

And which is manifested [when one perceives how] signs of individuation rise in all things as one realizes the course and realm of what is seen of Mind itself, and thereby I and other Bodhisattva-Mahasattvas are enabled to survey things from the point of view which is not hampered by marks of individuality and generality nor by anything of the false imagination, and may quickly attain supreme enlightenment and enable all beings to achieve the perfection of all their virtues.

Replied the Blessed One: Well done, well done, Mahamati! and again, well done, indeed, Mahamati! Because of your compassion for the world, for the benefit of many people, for the happiness of many people, for the welfare, benefit, happiness of many people, both of

celestial beings and humankind, Mahamati, you present yourself before me and make this request. Therefore, Mahamati, listen well and truly, and reflect, for I will tell you.

Assuredly, said Mahamati the Bodhisattva-Mahasattva, and gave ear to the Blessed One.

The Blessed One said this to him: Mahamati, since the ignorant and the simple-minded, not knowing that the world is what is seen of Mind itself, cling to the multitudinousness of external objects, cling to the notions of being and nonbeing, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance (*svabhava*), which idea rises from discrimination based on habit-energy, they are addicted to false imaginings.

Mahamati, it is like a mirage in which the springs are seen as if they were real. They are imagined so by the animals who, thirsty from the heat of the season, would run after them. Not knowing that the springs are their own mental illusions, the animals do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time; with their minds burning with the fire of greed, anger, and folly; delighted in a world of multitudinous forms; with their thoughts saturated with the ideas of birth, destruction, and subsistence; not understanding well what is meant by existent and non-existent, by inner and outer, these ignorant and simple-minded fall into the way of grasping at oneness and otherness, being and non-being [as realities].

Mahamati, it is like the city of the Gandharvas which the unwitting take for a real city, though it is not so in fact. This city appears in essence owing to their attachment to the memory of a city preserved in seed from beginningless time. This city is thus neither existent nor non-existent. In the same way, Mahamati, clinging to the memory (*vasana*) of erroneous speculations and doctrines since beginningless time, they hold fast to ideas such as oneness and otherness, being and non-being, and their thoughts are not at all clear about what is seen of Mind-only.

Mahamati, it is like a man, who, dreaming in his sleep of a country variously filled with women, men, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains,

rivers, and lakes, enters into its inner apartments and is awakened. While awakened thus, he recollects the city and its inner apartments. What do you think, Mahamati? Is this person to be regarded as wise, who is recollecting the various unrealities he has seen in his dream?

Said Mahamati: Indeed, he is not, Blessed One.

The Blessed One continued: In the same way the ignorant and simple-minded who are bitten by erroneous views and inclined towards the philosophers, do not recognize that things seen of the Mind itself are like a dream, and are held fast by the notions of oneness and otherness, of being and non-being.

Mahamati, it is like the painter's canvas on which there is neither depression nor elevation as imagined by the ignorant. In the same way, Mahamati, there may be in the future some people brought up in the habit-energy, mentality, and imagination based on the philosophers' erroneous views; clinging to the ideas of oneness and otherness, or bothness and not-bothness, they may bring themselves and others to ruin; they may declare those people nihilists who hold the doctrine of no-birth apart from the category of being and non-being. They [argue against] cause and effect, they are followers of the wicked views whereby they uproot meritorious causes of unstained purity. They are to be kept away by those whose desires are for things excellent. They are those whose thoughts are entangled in the error of self, other, and both, entangled in the error of imagining being and non-being, assertion and refutation; and hell will be their final resort.

Mahamati, it is like the dim-eyed ones who, seeing a hair-net, would exclaim to one another, saying: "It is wonderful! it is wonderful! Look, O honourable sirs!" And the said hair-net has never been brought into existence. It is in fact neither an entity nor a non-entity, because it is seen and not seen. In the same manner, Mahamati, those whose minds are addicted to discrimination of the erroneous views as cherished by the philosophers, and who are also given up to the realistic ideas of being and non-being, oneness and otherness, bothness and not-bothness, will contradict the good Dharma, ending in the destruction of themselves and others.

Mahamati, it is like a firebrand-wheel which is no real wheel but which is imagined to be of such character by the ignorant, but not by the wise. In the same manner, Mahamati, those whose minds have fallen into the

erroneous views of the philosophers will falsely imagine in the rise of all beings [the reality of] oneness and otherness, bothness and not-bothness.

Mahamati, it is like those water-bubbles in a rainfall which have the appearance of crystal gems, and the ignorant taking them for real crystal gems run after them. Mahamati, they are no more than water-bubbles, they are not gems, nor are they not-gems, because of their being so comprehended [by one party] and being not so comprehended [by another] - In the same manner, Mahamati, those whose minds are impressed by the habit-energy of the philosophical views and discriminations will regard things born as non-existent and those destroyed by causation as existent.

XXXVII

Further, Mahamati, there are four kinds of Dhyanas. What are the four? They are: (1) The Dhyana practised by the ignorant, (2) the Dhyana devoted to the examination of meaning, (3) the Dhyana with Suchness for its object, and (4) the Dhyana of the Tathagatas.

What is meant by the Dhyana practised by the ignorant? It is the one resorted to by the Yogins exercising themselves the discipline of the Sravakas and Pratyekabuddhas, who perceiving that there is no ego-substance, that things are characterized with individuality and generality, that the body is a shadow and a skeleton which is transient, full of suffering, and is impure, persistently cling to these notions which are regarded as just so and not otherwise, and who starting from them successively advance until they reach the cessation where there are no thoughts. This is called the Dhyana practised by the ignorant.

Mahamati, what then is the Dhyana devoted to the examination of meaning? It is the one [practised by those who,] having gone beyond the egolessness of things, individuality and generality, the untenability of such ideas as self, other, and both, which are held by the philosophers, proceed to examine and follow up the meaning of the [various] aspects of the egolessness of things and the stages of Bodhisattvahood. This is the Dhyana devoted to the examination of meaning.

What, Mahamati, is the Dhyana with Tathata for its object? When [the Yogin recognizes that] the discrimination of the two forms of

egolessness is mere imagination, and that where he establishes himself in the reality of suchness (*yathabhuta*) there is no rising of discrimination, I call it the Dhyana with Tathata for its object.

What, Mahamati, is the Dhyana of the Tathagata? When [the Yogin], entering upon the stage of Tathagatahood and abiding in the triple bliss which characterizes self-realization attained by noble wisdom, devotes himself, for the sake of all beings to the [accomplishment of] incomprehensible works, I call it the Dhyana of the Tathagatas. Therefore, it is said:

There are the Dhyana for the examination of meaning, the Dhyana practised by the ignorant, the Dhyana with Tathata for its object, and the pure Dhyana of the Tathagata.

The Yogin, while in the exercise, sees the form of the sun or the moon, or something looking like a lotus, or the underworld, or various forms like sky, fire, etc.

All these appearances lead him to the way of the philosophers; they throw him down into the state of Sravakahood, into the realm of the Pratyekabuddhas.

When all these are tossed aside and there is a state of imagelessness, then a condition in conformity with Tathata presents itself; and the Buddhas will come together from all their countries and with their shining hands will stroke the head of this benefactor.

LXVIII

At the time, Mahamati the Bodhisattva-Mahasattva asked the Blessed One to explain concerning the deep-seated attachment to the existence of all things and the way of emancipation, saying: Pray tell me, Blessed One, pray tell me Tathagata, Arhat, Fully-Enlightened One, concerning the characteristics of our deep attachment to existence and of our detachment from it.

When I and other Bodhisattva-Mahasattvas understand well the distinction between attachment and detachment, we shall know what is the skilful means concerning them, and shall no more become attached to words according to which we grasp meaning.

When we understand well what is meant by attachment to the existence of all things and the detachment from them we shall destroy our discrimination of words and letters; and, by means of our wisdom (*buddhi*), enter into all the Buddha-lands and assemblies; be well stamped with the stamp of the powers, the self-control, the psychic faculties, and the Dharanis; and, well furnished with the wisdom (*buddhi*) in the ten inexhaustible vows, and shining with varieties of rays pertaining to the Transformation Body, behave ourselves with effortlessness like the moon, the sun, the jewel, and the elements; and hold such views at every stage as are free from all the signs of self-discrimination; and, seeing that all things are like a dream, like Maya, etc., [shall be able to] enter the stage and abode of Buddhahood, and deliver discourses on the Dharma in the world of all beings and in accordance with their needs, and free them from the dualistic notion of being and non-being in the contemplation of all things which are like a dream and Maya, and free them also from the false discrimination of birth and destruction; and, finally, [shall be able to] establish ourselves where there is a revulsion at the deepest recesses [of our consciousness], which is more than words [Can express].

Said the Blessed One: Well said, well said, Mahamati! Listen well to me then, Mahamati, and reflect well within yourself; I will tell you.

Mahamati the Bodhisattva-Mahasattva: said: Certainly, I will, Blessed One; and gave ear to the Blessed One.

The Blessed One said to him thus: Mahamati, immeasurable is our deep-seated attachment to the existence of all things the significance of which we try to understand with words. For instance, there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and no-birth, to the discrimination of cessation and no-cessation, to the discrimination of vehicle and no-vehicle, of Samskrita and Asamskrita, of the characteristics of the stages and no-stages. There is the attachment to discrimination itself, and to that arising from enlightenment the attachment to the discrimination of being and non-being on which the philosophers are so dependent, and the attachment to the triple vehicle and the one vehicle, which they discriminate.

These and others, Mahamati, are the deep-seated attachments to their discriminations cherished by the ignorant and simple-minded. Tenaciously attaching themselves to these, the ignorant and simple-

minded go on ever discriminating like the silkworms, which, with their own thread of discrimination and attachment, enwrap not only themselves but others and are charmed with the thread; and thus they are ever tenaciously attached to the notions of existence and non-existence. [But really] Mahamati, there are no signs here of deep-seated attachment or detachment. All things are to be seen as abiding in Solitude where there is no evolving of discrimination. Mahamati, the Bodhisattva-Mahasattva should have his abode where he can see all things from the viewpoint of Solitude.

Further, Mahamati, when the existence and nonexistence of the external world are understood to be due to the seeing of the Mind itself in these signs, [the Bodhisattva] can enter upon the state of imagelessness where Mind-only is, and [there] see into the Solitude which underlies the discrimination of all things as being and non-being, and the deep-seated attachments resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of detachment. Here Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognize bondage and emancipation. Why? Because in all things neither being nor non-being is to be taken hold of.

Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger, and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached to this there takes place a succession of births in the [five] paths. Thus there are the five paths of existence for all beings who are found closely attached [to greed, anger, and folly]. When one is cut off from this attachment, no signs will be seen indicative of attachment or of non-attachment.

V

THE RYOGONKYO, OR SURANGAMA SUTRA[1]

There are in the Chinese Tripitaka two sutras bearing the title, "Surangama", but they are entirely different in contents. The first one was translated into Chinese by

[1. "Sutra of Heroic Deed".]

Kumarajiva between 402-412 and consists of two fascicles. The second one in ten fascicles was translated by Paramiti in 705, and this is the one used by the Zen and also by the Shingon. The reason why it is used by the Shingon is because it contains the description of a mandala and a mantram called "Sitatarapatala" (white umbrella), the recitation of which, while practising the Samadhi, is supposed to help the Yogin, as the Buddhas and gods will guard him from the intrusion of the evil spirits. But the general trend of thought as followed in this sutra is Zen rather than Shingon. It was quite natural that all the commentaries of it belong to the Zen school. The terms used here are somewhat unusual--especially those describing the Mind. The sutra is perhaps one of the later Mahayana works developed in India. It treats of highly abstruse subjects. Below is a synopsis of it.

1. The sutra opens with Ananda's adventure with an enchantress called Matanga who, by her magic charm, entices him to her abode. The Buddha, seeing this with his supernatural sight, sends Manjusri to save him and bring him back to the Buddha. Ananda is thoroughly penitent and wishes to be further instructed in the art of controlling the mind. The Buddha tells him that all spiritual discipline must grow out of a sincere heart and that much learning has no practical value in life, especially when one's religious experience is concerned. Ananda had enough learning, but no Samadhi to stand against the influence of a sorceress.

2. The reason why we go through the eternal cycle of birth and death and suffer ills incident to it is our ignorance as to the source of birth and death, that is, because Mind-essence is forgotten in the midst of causal nexus which governs this world of particular objects.

This Mind-essence is variously characterized as something original, mysterious, mysteriously bright, illumining, true, perfect, clear as a jewel, etc. It is not to be confused with our empirical mind, for it is not an object of intellectual discrimination.

Ananda is asked to locate this Mind-essence. But, as his mind moves along the line of our relative experience, he fails to give a satisfactory answer. He pursues objective events which are subject to birth and death; he never reflects within himself to try to find the Mind bright and illumining which makes all his experiences possible.

3. Even the Bodhisattva cannot pick up this mysteriously transparent Essence out of a world of individual things. He cannot demonstrate its reality by means of his discerning intelligence. It is not there. But that the Essence is there is evident from the fact that the eye sees, the ear hears, and the mind thinks. Only it is not discoverable as an individual object or idea, objective or subjective; for it has no existence in the way we talk of a tree or a sun, of a virtue or a thought. On the other hand, all these objects and thoughts are in

it the Mind-essence, true and original and mysteriously bright. Our body and mind is possible only when thought of in connection with it.

4. Because since the beginningless past we are running after objects, not knowing where our Self is, we lose track of the Original Mind and are tormented all the time by the threatening objective world, regarding it as good or bad, true or false, agreeable or disagreeable. We are thus slaves of things and circumstances. The Buddha advises that our real position ought to be exactly the other way. Let things follow us and wait our commands. Let the true Self give directions in all our dealings with the world. Then we shall all be Tathagatas. Our body and mind will retain its original virtue bright and shining. While not moving away from this seat of enlightenment, we shall make all the worlds in the ten quarters reveal themselves even at the tip of a hair.

5. Manjusri is Manjusri; he is absolute as he is; he is neither to be asserted nor to be negated. All assertions and negations start from the truth of this absolute identity, and this is no other than the originally illuminating Mind-essence. Based on this Essence, all the conditions that make up this world of the senses are fulfilled: we see, we hear, we feel, we learn, and we think.

6. Causation belongs to a world of opposites. It cannot be applied to the originally bright and illumining Essence. Nor can one ascribe to it "spontaneous activity", for this also presupposes the existence of an individual concrete substance of which it is an attribute. If the Essence is anything of which we can make any statements either affirmative or negative, it is no more the Essence. It is independent of all forms and ideas, and yet we cannot speak of it as not dependent on them. It is absolute Emptiness, *sunyata*, and for this very reason all things are possible in it.

7. The world including the mind is divisible into five Skandha (aggregates), six Pravesha (entrances), twelve Ayatana (seats), and eighteen Dhatu (kingdoms). They all come into existence when conditions are matured, and disappear when they cease. All these existences and conditions take place illusively in the Tathagata-garbha which is another name for the Mind-essence. It is the latter alone that eternally abides as Suchness bright, illumining, all-pervading, and immovable. In this Essence of eternal truth there is indeed neither going nor coming, neither becoming confused nor being enlightened, neither dying nor being born; it is absolutely unattainable and unexplainable by the intellect, for it lies beyond all the categories of thought.

8. The Tathagata-garbha is in itself thoroughly pure and all-pervading, and in it this formula holds: form is emptiness and emptiness is form. *Rupam sunyata, sunyateva rupam*. This being so, the Essence which is the Tathagata-garbha reveals itself in accordance with thoughts and dispositions of all beings, in response to their infinitely-varied degrees of knowledge, and also to their karma. In spite of its being involved in the evolution of a world of multiplicities, the Essence in itself never loses its original purity, brilliance .or emptiness, all of which terms are synonymous.

9. The knowledge of an objective world does not come from objects, nor from the senses; nor is it mere accident; nor is it an illusion. A combination of the several conditions or factors is necessary to produce the knowledge. But mere combination is not enough. This combination must take place in the originally pure, bright, illuminating Essence, which is the source of knowledge.

When this is realized, all the worlds in the ten quarters including one's own existence are perceived as so many particles of dust, floating, rising, and disappearing like foam, in the vast emptiness of space which the one illuminative Mind-essence eternally pervades.

10. The question: When the Tathagata-garbha is in itself so pure and undefiled, how is it possible that we have this world of mountains, rivers, and all other composite forms which are subject to constant changes and transformations?

This doubt comes from not understanding the absolute nature of the purity of the Essence. For by purity is not meant relative purity, which is only possible by establishing a dualistic conception of reality. The

Essence is neither in the world nor of the world, nor is it outside the world. Therefore the question, which is based on a dualistic interpretation of reality, is altogether irrelevant when applied to the nature of the Essence and its relation to the world.

Hence this remarkable statement: The Tathagata-garbha, which is mysteriously bright and illuminating as the Mind-Essence, is neither to be identified nor not to be identified [with the world]; it is at once this and not-this.

11. Yajnadatta, a citizen of Sravasti, one morning looked into the mirror and found there a face with the most charming features. He thought his own head disappeared and thereby went crazy. This story is used to illustrate the stupidity of clinging to relative knowledge which rises from the opposition of subject and object. As we cling to it as having absolute value, a world of topsyturviness comes to extend before us. The original bright and charming face is possessed by every one of us only when we realize the fact by reflecting within ourselves, instead of running after unrealities.

12. Now Ananda wants to know how to get into the palatial mansion, which he is told to be his own. He is not in possession of the key wherewith he can open the entrance door. The Buddha teaches him in this way. There are two methods to effect the entrance, both of which being complementary must be practised conjointly. The one is Samatha and the other Vipasyana. Samatha means "tranquillization" and vipasyana "contemplation".

By Samatha the world of forms is shut out of one's consciousness so that an approach is prepared for the realization of the final stage of enlightenment. When one's mind is full of confusion and distraction, it is no fit organ for contemplation. By Vipasyana is meant that the Yogin is first to awaken the desire for enlightenment, to be firmly determined in living the life of Bodhisattvahood, and to have an illuminating idea as regards the source of the evil passions which are always ready to assert themselves in the Tathagata-garbha.

13. When this source is penetrated by means of Prajna, the entrance is effected to the inner sanctuary, where all the six senses are merged in one. Let the Prajna penetration enter through the auditory sense as was the case with Kwannon Bosatsu, and the distinctions of the six senses will thereby be effaced; that is to say, there will then take place an

experience called "perfect interfusion". The car not only hears but sees, smells, and feels. All the barriers between the Sensory functions are removed, and there is a perfect interfusion running between them; each Vijnana then functions for the others.

The Buddha tells Rahula to strike the bell and asks the assembly what they hear. They all say that they hear the bell. The bell is struck again, and they again say that there is a sound which they hear; and that when the bell ceases to ring there is no sound. This questioning and answering is repeated for a few times, and finally the Buddha declares that they are all wrong, for they are just pursuing what does not properly belong to them, forgetting altogether their inner Essence which functions through those objective mediums or conditions. The Essence is to be grasped and not the hearing, nor the sound. To take the latter for reality is the result of confused mentality. By the practice of Vipasyana this is to be wiped off so that the Mind-essence is always recognized in all the functions of an empirical mind as well as in all the phenomena of the so-called objective world. By thus taking hold of the Mind-essence, there is a "perfect interfusion" of all the six Vijnanas, which constitutes enlightenment.

14. The root of birth and death is in the six Vijnanas and what makes one come to the realization of perfect interfusion is also in the six Vijnanas. To seek enlightenment or emancipation or Nirvana is not to make it something separate from or independent of those particularizing agents called senses. If it is sought outside them, it nowhere exists, or rather it becomes one of particular objects and ceases to be what in itself it is. This is why the unattainability of Sunyata is so much talked about in all the Mahayana sutras.

In the true Essence there is neither *samskrita* (created) nor *asamskrita* (uncreated); they are like Maya or flowers born of hallucination. When you attempt to manifest what is true by means of what is erroneous, you make both untrue. When you endeavour to explain object by subject and subject by object, you create a world of an endless series of opposites, and nothing real is grasped. To experience perfect interfusion, let all the opposites, or knots as they are called, be dissolved and a release takes place. But when there is anywhere any clinging of any sort, and an ego-mind is asserted, the Essence is no more there, the mysterious Lotus fades.

15. The Buddha then makes some of the principal persons in the assembly relate their experience of perfect interfusion. That of Kwannon among them is regarded as most remarkable. His comes from the auditory sense as his name implies. It leads him up to the enlightened state of consciousness attained by all the Buddhas, and he is now Love incarnate. But at the same time he identifies himself with all beings in the six paths of existence whereby he knows all their inner feelings and aspirations reaching up towards the love of the Buddha. Kwannon is thus able to reveal himself anywhere his help is needed, or to any being who hears him. The whole content of the Kwannon sutra is here fully confirmed.

16. Learning is not of much avail in the study of Buddhism as is proved by the case of Amanda, who being enticed by the magical charm of a courtesan was about to commit one of the gravest offences. In the practice of Samadhi the control of mind is most needed., which is Sila (moral precept). Sila consists in doing away with the sexual impulse, the impulse to kill living beings, the impulse to take things not belonging to oneself, and the desire to eat meat. When these impulses are kept successfully under restraint, one can really practise meditation from which Prajna grows; and it is Prajna that leads one to the Essence when the perfect interfusion of all the six Vijnanas is experienced.

17. We here come to the esoteric part of the *Surangama Sutra* where the establishment of the mandala is described, together with the mantram. In this mandala the Samadhi is practised for three weeks or for one hundred days, at the end of which those richly endowed may be able to realize Srotapannahood.

18. Next follows the description of more than fifty stages of attainment leading to final enlightenment and Nirvana; then effects of various karma by which beings undergo several forms of torture in hell are explained; then the causes are given by which beings are transformed into varieties of evil spirits and of beast forms. They, however, come back to the human world when all their sins are expiated. There are beings who turn into ascetics or heavenly beings.

19. While disciplining himself in meditation the Yogin is liable to be visited by all kinds of evil beings whereby he is constantly assailed by hallucinations of various natures. These are all due to highly-accentuated nervous derangements, and the Yogin is advised to guard himself against them.

When the Yogin has all these mental disturbances well under control, his mind acquires a state of tranquillity in which his consciousness retains its identity through his waking and sleeping hours. The modern psychologist would say that he is no more troubled with ideas which are buried, deeply repressed, in his unconsciousness; in other words, he has no dreams. His mental life is thoroughly clear and calm like the blue sky where there are no threatening clouds. The world with its expansion of earth, its towering mountains, its surging waves, its meandering rivers, and with its infinitely variegated colours and forms is serenely reflected in the mind-mirror of the Yogin. The mirror accepts them all and yet there are no traces or stains left in it—just one Essence bright and illuminating. The source of birth and death is plainly revealed here. The Yogin knows where he is; he is emancipated.

20. But this is not yet all. The Yogin must be philosophically trained with all his experiences and intuitions to have a clear, logical, penetrating understanding of the Essence. When this is properly directed, he will have no more confused ideas introduced by misguided philosophers. Along with the training in Samatha, the cultivation of Vipasyana is to be greatly encouraged.

III. THE SUTRAS

The sutras most read in Zen are the *Shingyo* (*Prajnaparamitahridaya*), the *Kwannongyo* (*Samantamukha-parivarta*), and the *Kongokyo* (*Vajracchedika*). The *Shingyo* being the shortest is read on almost all occasions. The *Ryoga* (*Lankavatara*) is historically significant, but being difficult to understand is very little studied nowadays by followers of Zen. For further information see the author's works on the sutra. The *Ryogon* (*Suramgama*) is not so neglected as the *Ryoga*. It is full of deep thoughts, and was studied very much more in China than in Japan. There are some more sutras of the Mahayana school with which Zen students will do well to become better acquainted, for example, the *Kongosammaikyo* (*Vajrasamadhi*), the *Yengakukyo* (Sutra of Perfect Enlightenment), the *Yuimakyo* (*Vimalakirti-sutra*), and the *Hannyakyo* (*Prajnaparamita*). None of them have been translated into English, except the *Yuima* which is difficult to obtain now.

THE SUTRAS

I

ENGLISH TRANSLATION OF THE SHINGYO

When[1] the Bodhisattva Avalokitesvara was engaged in the practice of the deep Prajnaparamita, he perceived that there are the five Skandhas;[2] and these he saw in their self-nature to be empty.[3]

"O Sariputra, form is here emptiness,[4] emptiness is form; form is no other than emptiness, emptiness is no other than form; that which is form is emptiness, that which is emptiness is form. The same can be said of sensation, thought, confection, and consciousness.

"O Sariputra, all things here are characterized with emptiness: they are not born, they are not annihilated; they are not tainted, they are not immaculate; they do not increase, they do not decrease. Therefore, O Sariputra, in emptiness there is no form, no sensation, no thought, no confection, no consciousness; no eye,[5] ear, nose, tongue, body, mind; no form,[6] sound, colour, taste, touch, objects; no Dhatu of vision,[7] till we come to[8] no Dhatu of consciousness; there is no knowledge, no ignorance," till we come to there is no old age and death, no extinction of old age and death; there is no suffering,[10] no accumulation, no annihilation, no path; there is no knowledge, no attainment, [and] no realization,[*] because there is no attainment. In the mind of the Bodhisattva who dwells depending on the Prajnaparamita there are no obstacles;[+] and, going beyond the perverted views, he reaches final Nirvana. All the Buddhas of the past, present, and future, depending on the Prajnaparamita, attain to the highest perfect enlightenment.

"Therefore, one ought to know that the Prajnaparamita is the great Mantram, the Mantram of great wisdom, the highest Mantram, the peerless Mantram, which is capable of allaying all pain; it is truth because it is not falsehood: this is the Mantram proclaimed in the *Prajnaparamita*. It runs: '*Gate, gate, Paragate, parasamgate, bodhi, svaha!*' (O Bodhi, gone, gone, gone to the other shore, landed at the other shore , Svaha!)"

NOTES

1 There are two texts with the title of The Hridaya: the one is known as the Shorter and the other the Larger. The one printed above is the shorter sutra in general use in Japan and China.

The opening passage in the larger text in Sanskrit and Tibetan, which is missing in the shorter one, is as follows: [The Tibetan has this additional passage: "Adoration to the Prajnaparamita, which is beyond words, thought, and praise, whose

[* *Nabhisamayah* is missing in the Chinese translations as well as in the Horyuji MS.

+ For *varana* all the Chinese have "obstacle", and this is in full accord with the teaching of the Prajnaparamita. Max Muller's rendering, "envelop", is not good.]

self-nature is, like unto space, neither created nor destroyed, which is a state of wisdom and morality evident to our inner consciousness, and which is the mother of all Excellent Ones of the past, present, and future".] "Thus I heard. At one time World-honoured One dwelt at Rajagriha, on the Mount of the Vulture, together with a large number of Bhikshus and a large number of Bodhisattvas. At that time the World-honoured One was absorbed in a Samadhi (Meditation) known as Deep Enlightenment. And at the same moment the Great Bodhisattva Aryavalokitesvara was practising himself in the deep Prajnaparamita."

The concluding passage, which is also missing in the shorter text, runs as follows:

"O Sariputra, thus should the Bodhisattva practise himself in the deep Prajnaparamita. At that moment, the World-honoured One rose from the Samadhi and gave approval to the Great Bodhisattva Aryavalokitesvara, saying: Well done, well done, noble son! so it is! so should the practice of the deep Prajnaparamita be carried on. As it has been preached by you, it is applauded by Tathagatas and Arhats. Thus spoke the World-honoured One with joyful heart. The venerable Sariputra and the Great Bodhisattva Aryavalokitesvara together with the whole assemblage, and the world of Gods, Men, Asuras, and Gandharvas, all praised the speech of the World-honoured One."

2. From the modern scientific point of view, the conception of Skandha seems to be too vague and indefinite. But we must remember that the Buddhist principle of analysis is not derived from mere scientific interest; it aims at saving us from the idea of an ultimate individual reality which is imagined to exist as such for all the time to come. For when this idea is adhered to as final, the error of attachment is

committed, and it is this attachment that forever enslaves us to the tyranny of external things. The five Skandhas ("aggregates" or "elements") are form (*rupam*), sensation or sense-perception (*vedana*), thought (*samjna*), confection or conformation (*samskara*), and consciousness (*vijnana*). The first Skandha is the material world or the materiality of things, while the remaining four Skandhas belong to the mind. Vedana is what we get through our senses; samjna corresponds to thought in its broadest sense, or that which mind elaborates; samskara is a very difficult term and there is no exact English equivalent; it means something that gives form, formative principle; *vijnana* is consciousness or mentation. There are six forms of mentation, distinguishable as seeing, hearing, smelling, tasting, touching, and thinking.

3. Hsuan-chuang's translation has this added: "He was delivered from all suffering and misery."

4. "Empty" (*sunya*) or "emptiness" (*sunyata*) is one of the most important notions in Mahayana philosophy and at the same time the most puzzling for non-Buddhist readers to comprehend. Emptiness does not mean "relativity", or "phenomenality", or "nothingness", but rather means the Absolute, or something of transcendental nature, although this rendering is also misleading as we shall see later. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; on the contrary an ultimate reality is hinted at, which cannot be subsumed under the categories of logic. With them, to proclaim the conditionality of things is to point to the existence of something altogether unconditioned and transcendent of all determination. Sunyata may thus often be most appropriately rendered by the Absolute. When the sutra says that the five Skandhas have the character of emptiness, or that in emptiness there is neither creation nor destruction, neither defilement nor immaculacy, etc., the sense is: no limiting qualities are to be attributed to the Absolute; while it is immanent in all concrete and particular objects, it is not in itself definable. Universal negation, therefore, in the philosophy of Prajna is an inevitable outcome.

5. No eye, no ear, etc., refer to the six senses. In Buddhist philosophy, mind (*manovijnana*) is the special sense-organ for the apprehension of *dharma*, or objects of thought.

6. No form, no sound, etc., are the six qualities of the external world, which become objects of the six senses.

7. "Dhatu of vision etc." refer to the eighteen Dhatus or elements of existence, which include the six senses (*indriya*), the six qualities (*vishaya*), and the six consciousnesses (*vijnana*).

8. "Till we come to" (*yavat* in Sanskrit, and *nai chih* in Chinese) is quite frequently met with in Buddhist literature to avoid repetition of well-known subjects. These classifications may seem somewhat confusing and overlapping.

9. "There is no knowledge, no ignorance, etc." is the wholesale denial of the Twelfefold Chain of Causation (*pratityasamutpada*), which are ignorance (*avidya*), deed (*samskara*), consciousness (*vijnana*), name and form (*namarupa*), six sense-organs (*sadayatana*), contact (*sparsa*), sense-perception (*vedana*), desire (*trishna*), attachment (*upadana*), being (*bhava*), birth (*jati*), and old age and death (*jaramarana*). This Chain of Twelve has been a subject of much discussion among Buddhist scholars.

10. The allusion is of course to the Fourfold Noble Truth (*satya*): 1. Life is suffering (*duhkha*); 2. Because of the accumulation (*samudaya*) of evil karma; 3. The cause of suffering can be annihilated (*nirodha*); 4. And for this there is the path (*marga*).

II

THE KWANNON SUTRA[1]

At that time Mujinni[2] Bosatsu rose from his seat, and, baring his right shoulder, turned, with his hands folded, towards the Buddha, and said this: World-honoured One, for what reason is Kwanzeon Bosatsu so named?

The Buddha said to Mujinni Bosatsu: Good man, when those innumerable numbers of beings--hundred-thousands of myriads of kotis of them--who are suffering all kinds of annoyances, hearing of this Kwanzeon Bosatsu, will utter his name with singleness of mind, they will instantly hear his voice and be released.

Even when people fall into a great fire, if they hold the name of Kwanzeon Bosatsu, the fire will not scorch them because of the spiritual power of this Bosatsu. When they are

[1. Generally known as *Kwannon-gyo* in Japanese and *Kuan-yin Ching* in Chinese. It forms the Twenty-fifth Chapter in Kumarajiva's translation of the *Saddharma-pundarika*, "the Lotus of the Good Law". Its Sanskrit title is *Samantamukha Parivarta*. It is one of the most popular sutras in Japan, especially among followers of the Holy Path, including Zen, Tendai, Shingon, Nichiren, etc.

The Sanskrit for *Kwannon* seems, according to some Japanese authorities, originally to have been *Avalokitasvara*, and not *Avalokitesvara*. If so, *Kwannon* is a more literal rendering than *Kwanzeon* (*Kuan-shih-yin*) or *Kwanjizai* (*Kuan-tzu-tsaï*). The Bodhisattva Avalokitasvara is "the owner of voice which is viewed or heard". From him issues a voice which is variously heard and interpreted by all beings, and it is by this hearing that the latter are emancipated from whatever troubles they are in.

The present translation is from Kumarajiva's Chinese. In the reading of the proper names, the Japanese way of pronunciation has been retained.

2. Bodhisattva Akshayamati in Sanskrit, that is, Bodhisattva of Inexhaustible Intelligence.]

tossed up and down in the surging waves, if they pronounce his name they will get into a shallower place.

When hundred-thousands of myriads of kotis of people go out into the great ocean in order to seek such treasures as gold, silver, lapis lazuli, conch shells, cornelian, coral, amber, pearls, and other precious stones, their boats may be wrecked by black storms, and they may find themselves thrown up into the island of the Rakshasas; if among them there is even a single person who will utter the name of Kwanzeon Bosatsu all the people will be released from the disaster [which is likely to befall them at the hand] of the Rakshasas. For this reason the Bosatsu is called Kwanzeon.

When, again, a man is about to suffer an injury, if he will utter the name of Kwanzeon Bosatsu, the sword or the stick that is held [by the executioner] will be at once broken to pieces and the man be released.

When all the Yakshas and Rakshasas filling the three thousand chiliocosms come and annoy a man, they may hear him utter the name of Kwanzeon Bosatsu, and no wicked spirits will dare look at him with their evil eyes, much less inflict injuries on him.

When again a man, whether guilty or innocent, finds himself bound in chains or held with manacles, he uttering the name of Kwanzeon Bosatsu will see all these broken to pieces and be released.

When all the lands in the three thousand chiliocosms are filled with enemies, a merchant and his caravan loaded with precious treasures may travel through the dangerous passes. One of the company will say to the others: "O good men, have no fear; only with singleness of thought utter the name of Kwanzeon Bosatsu. As this Bosatsu gives us fearlessness, utter his name and you will be delivered from your enemies." Hearing this, all the company join in the recitation, saying, "Kwanzeon Bosatsu be adored!" Because of this uttering the name of the Bosatsu they will be released. O Mujinni, such is the awe-inspiring spiritual power of Kwanzeon Bosatsu Makasatsu.

When people are possessed of excessive lust, let them always reverentially think of Kwanzeon Bosatsu and they will be freed from it. If they are possessed of excessive anger, let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. When they are possessed of excessive folly let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. O Mujinni, of such magnitude is his spiritual power which is full of blessings. Therefore, let all beings always think of him.

If a woman desire a male child, let her worship and make offerings to Kwanzeon Bosatsu, and she will have a male child fully endowed with bliss and wisdom. If she desire a female child, she will have one graceful in features and in possession of all the characteristics (of noble womanhood], and because of her having planted the root of merit the child will be loved and respected by all beings. O Mujinni, such is the power of Kwanzeon Bosatsu.

If all beings worship and make offerings to Kwanzeon Bosatsu, they will derive benefits unfailingly from this. Therefore, let all beings hold the name of Kwanzeon Bosatsu. O Mujinni, if there is a man who holds the names of all the Bodhisattvas equal in number to sixty-two billion times as many as the sands of the Ganga, and till the end of his life

makes them offerings of food and drink, clothing and bedding and medicine, what do you think? Is not the merit accumulated by such a man very great?

Mujinni said: Very great, indeed, World-honoured One!

The Buddha said: Here is another man; if he should hold the name of Kwanzeon Bosatsu even for a while and make offerings to the Bosatsu, the merit so attained by this one is fully equal to that [of the previous one], and will not be exhausted even to the end of hundred-thousands of myriads of kotis of kalpas. Those who hold the name of Kwanzeon Bosatsu gain such immeasurable and innumerable masses of blissful merit.

Mujinni Bosatsu said to the Buddha: "World-honoured One, how does Kwanzeon Bosatsu visit this Saha world?[1]

[1. That is, *sahaloka*, world of patience.]

How does he preach the Dharma to all beings? What is the extent of his skilful means?

The Buddha said to Mujinni Bosatsu: O good man, if there are beings in any country who are to be saved by his assuming a Buddha-form, Kwanzeon Bosatsu will manifest himself in the form of a Buddha and preach them the Dharma.

If beings are to be saved by his assuming a Pratyekabuddha-form, the Bosatsu will manifest himself in the form of a Pratyekabuddha and preach them the Dharma.

If beings are to be saved by his assuming a Sravaka-form, the Bosatsu will manifest himself in the form of a Sravaka and preach them the Dharma.

If beings are to be saved by his assuming a Brahma-form, the Bosatsu will manifest himself in the form of a Brahma and preach them the Dharma.

If beings are to be saved by his assuming a Sakrendra-form, the Bosatsu will manifest himself in the form of a Sakrendra and preach them the Dharma.

If beings are to be saved by his assuming an Isvara-form, the Bosatsu will manifest himself in the form of an Isvara and preach them the Dharma.

If beings are to be saved by his assuming a Mahesvara-form, he will manifest himself in the form of a Mahesvara and preach them the Dharma.

If beings are to be saved by his assuming a Chakravartin-form, the Bosatsu will manifest himself in the form of a Chakravartin and preach them the Dharma.

If beings are to be saved by his assuming a Vaisravana-form, the Bosatsu will manifest himself in the form of a Vaisravana and preach them the Dharma.

If beings are to be saved by his assuming the form of a Provincial chief, the Bosatsu will manifest himself in the form of a provincial chief and preach them the Dharma.

If beings are to be saved by his assuming a householder's form, the Bosatsu will manifest himself in the form of a householder and preach them the Dharma.

If beings are to be saved by his assuming a lay-disciple's form, the Bosatsu will manifest himself in the form of a lay-disciple and preach them the Dharma.

If beings are to be saved by his assuming a state-officer's form, the Bosatsu will manifest himself in the form of a state-officer and preach them the Dharma.

If beings are to be saved by his assuming a Brahman-form, the Bosatsu will manifest himself to them in the form of a Brahman and preach them the Dharma.

If beings are to be saved by his assuming a Bhikshu-form, or a Bhikshuni-, or an Upasaka-, or an Upasika-form, the Bosatsu will manifest himself in the form of a Bhikshu, or a Bhikshuni, or an Upasaka, or an Upasika, and preach them the Dharma.

If beings are to be saved by his assuming a female form of the family of a householder, or a lay-disciple, or a state-officer, or a Brahman, the Bosatsu will manifest himself in the form of such a female and preach them the Dharma.

If beings are to be saved by his assuming a youth- or a maiden-form, the Bosatsu will manifest himself in the form of a youth or a maiden and preach them the Dharma.

If beings are to be saved by his assuming a Deva-, Naga-, Yaksha-, Gandharva-, Asura-, Garuda-, Kinnara-, Mahoraga-, Manushya-, or Amanushya-form, the Bosatsu will manifest himself in any of these forms and preach them the Dharma.

If beings are to be saved by his assuming a Vajrapani-form, the Bosatsu will manifest himself in the form of Vajrapani and preach them the Dharma.

O Mujinni, this Kwanzeon Bosatsu performs such meritorious deeds by assuming varieties of forms, and by visiting different lands saves and releases beings. Therefore, you will make offerings with singleness of thought to Kwanzeon Bosatsu. In the midst of fears, perils, and disasters, it is he who gives us fearlessness,[1] and for this reason he is called in this Saha world the one who gives fearlessness.

Mu inni Bosatsu said to the Buddha: I wish now to make j

[1. "Safety", or better "faith".]

offering to Kwanzeon Bosatsu. So saying, he took off his necklace strung with all kinds of precious gems worth hundreds of thousands of gold pieces, and presented it to Kwanzeon Bosatsu with this word: Venerable Sir, accept this necklace of precious gems as a Dharma offering.

Kwanzeon Bosatsu refused to accept it, whereupon Mujinni said to him: Venerable Sir, Pray accept this out of compassion for us all.

Then the Buddha said to Kwanzeon Bosatsu: Out of compassion for Mujinni Bosatsu and all the four classes of beings, and also for the Devas, Nagas, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, Manushyas, Amanushyas and others, accept, O Kwanzeon Bosatsu, this necklace of his.

Then because of his compassion for all the four classes of beings and for Devas, Nagas, Manushyas, Amanushyas and others, Kwanzeon Bosatsu accepted the necklace, and dividing it into two parts he presented the one to Shakamunibutsu (Sakyamuni Buddha) and the other to the shrine of Tahobutsu (Prabhutaratna Buddha).

O Mujinni, Kwanzeon Bosatsu who is the possessor of such a miraculous spiritual power, visits in this wise this Saha world.

At that time Mujinni Bosatsu asked in verse, saying:

O World-honoured One who is in possession of exquisite features, I now again ask him: For what reason is the son of the Buddha called Kwanzeon?

The Honoured One in possession of exquisite features answered Mujinni in verse: just listen to the life of Kwanzeon! He is always ready to respond to calls from all quarters. His universal vows are as deep as the ocean. For ages beyond conception, he has served myriads of Buddhas and made great vows of purity.

I will briefly tell you about them. When people hear his name and see his body and think of him in their minds not vainly, they will see every form of ill effaced in all the worlds.

If an enemy wishing to harm a man pushes him down to a pit of great fire, let his thought dwell on the power of Kwannon and the fiery pit will be transformed into a pond.

Or if drifting in the vast ocean a man is about to be swallowed up by the Nagas, fishes, or evil beings, let his thought dwell on the power of Kwannon, and the waves will not drown him.

Or if from the top of Mount Sumeru a man is hurled down by an enemy, let his thought dwell on the power of Kwannon, and he will stay in the air like the sun.

Or if pursued by wicked persons a man falls on the Vajra mountain, let his thought dwell on the power of Kwannon, and not a hair on him will be injured.

Or if surrounded by an army of enemies a man is threatened by them, each of whom with a sword in hand is about to injure him, let his thought dwell on the power of Kwannon, and the enemies will cherish a compassionate heart.

Or if persecuted by a tyrant a man is about to end his life at the place of execution, let his thought dwell on the power of Kwannon, and the executioner's sword will at once be broken to pieces.

Or if a man should find himself imprisoned and enchained with his hands and feet manacled and fettered, let his thought dwell on the power of Kwannon, and he will be released from the shackles.

If harm is going to be done to a man by means of magic or poisonous herbs, let his thought dwell on the power of Kwannon, and the curse will revert to the people from whom it started.

Or if a man should encounter a party of Rakshasas, or Nagas exhaling poison, or evil spirits, let his thought dwell on the power of Kwannon, and no harm will ever be done to him.

If a man is surrounded by wild beasts whose sharp teeth and claws are to be dreaded, let his thought dwell on the power of Kwannon, and they will quickly run away in all directions.

If a man is attacked by venomous snakes and scorpions breathing poisonous gas ready to scorch him, let his thought dwell on the power of Kwannon, and they will all turn away from him shrieking.

When thunder-clouds burst with flashes of lightning, a storm of hailstones or pouring rain in torrents, thought dwell on the power of Kwannon and the storm will in no time clear away.

If a calamity falls on beings and they are tortured with interminable pain, [let them resort to] Kwannon who, being endowed with the mysterious power of wisdom, will save them from all troubles in the world.

Kwannon is the possessor of miraculous powers, widely disciplined in knowledge and skilful means, and in all the lands of the ten quarters there is not a place where he does not manifest himself.

The various evil paths of existence such as hells, evil spirits, beastly creatures, etc., and the pains arising from birth, old age, disease, and death--they will all by degrees be annihilated.

[Kwannon is] the one who views the world in truth, free from defilement, with knowledge extending far, and full of love and compassion; he is to be always prayed to and always adored.

He is a pure, spotless light and, like the sun, dispels all darkness with wisdom, and also subverts the disastrous effects of wind and fire; his all-illuminating light fills the world.

His body of love he keeps under control like thunder that shakes the world; his thought of compassion resembles a great mass of cloud from which a rain of the Dharma comes down like nectar, destroying the flames of evil passions.

If a man is held at court with a case against him, or if he is intimidated at a military camp, let his thought dwell on the power of Kwannon, and all his enemies will beat retreat.

[His is] a most exquisite voice, a voice that surveys the World, the voice of Brahma, the voice of the ocean-one that excels all the voices of the world. For this reason let our thought always dwell on him.

Let us never cherish thoughts of doubt about Kwanzeon who is thoroughly pure and holy and is really a refuge and protector in trouble, grief, death, and disaster.

He is in possession of all merits, regards all things with an eye of compassion, and like the ocean holds in himself an inestimable mass of virtues. For this reason he is to be adored.

At that time Jiji Bosatsu[1] rose from his seat, and standing before the Buddha said: World-honoured One, they are truly furnished with no small amount of merit who listen to his Chapter on Kwanzeon Bosatsu, in which his life of perfect activities is described--the life of one who endowed with miraculous powers, manifests himself in all directions.

When the Buddha finished preaching this Chapter on the All-sided One all the people in the assembly, amounting to 84,000 in number, cherished the desire for the supreme enlightenment with which there is nothing to compare.

III

THE KONGOKYO OR DIAMOND SUTRA[2]

1. Thus I have heard.

At one time the Buddha stayed at Anathapindaka's Garden in the grove of Jeta in the kingdom of Sravasti; he was together with 1,250 great Bhikshus. When the meal time came the World-honoured One put on his cloak and, holding his bowl, entered the great city of Sravasti, where he begged for food. Having finished his begging from door to door, he came back to his own place, and took his meal.

[1. Dharanindhara in Sanskrit, "the supporter of the earth".

2 Kongokyo in Japanese. The full title in Sanskrit is Vajracchedika-prajna-paramita-sutra. It belongs to the Prajna class of Mahayana literature. Those who are not accustomed to this kind of reasoning may wonder what is the ultimate signification of all these negations. The Prajna dialectic means to lead us to a higher affirmation by contradicting a simple direct statement. It differs from the Hegelian in its directness and intuitiveness.

The present English translation is from Kumarajiva's Chinese version made between 402-412 C.E.]

When this was done, he put away his cloak and bowl, washed his feet, spread his seat, and sat down.

2. Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus:

"It is wonderful, World-honoured One, that the Tathagata thinks so much of all the Bodhisattvas and instructs them so well. World-honoured One, in case good men and good women ever raise the desire for the Supreme Enlightenment, how would they abide in it? how would they keep their thoughts under control?"

The Buddha said: "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the Bodhisattvas, and so instructs them well. But now listen attentively and I will tell you. In case good men and good women raise the desire for the Supreme Enlightenment, they should thus abide in it, they should thus keep their thoughts under control."

"So be it, World-honoured One, I wish to listen to You."

3. The Buddha said to Subhuti: "All the Bodhisattva-Mahasattvas should thus keep their thoughts under control. All kinds of beings such as the egg-born, the womb-born, the moisture-born, the miraculously-born, those with form, those without form, those with consciousness, those without consciousness, those with no-consciousness, and those without no-consciousness--they are all led by me to enter Nirvana that leaves nothing behind and to attain final emancipation. Though thus beings immeasurable, innumerable, and unlimited are emancipated, there are in reality no beings that are ever emancipated. Why, Subhuti? If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva.

4. "Again, Subhuti, when a Bodhisattva practises charity he should not be cherishing any idea, that is to say, he is not to cherish the idea of a form when practising charity, nor is he to cherish the idea of a sound, an odour, a touch, or a quality.[1] Subhuti, a Bodhisattva should thus practise charity without cherishing any idea of form. Why? When a Bodhisattva practises charity without cherishing any idea of form, his merit will be beyond conception. Subhuti, what do you think? Can you have the conception of space extending eastward?"

"No, World-honoured One ' I cannot."

"Subhuti, can you have the conception of space extending towards the south, or west, or north, or above, or below?"

"No, World-honoured One, I cannot."

"Subhuti, so it is with the merit of a Bodhisattva who practises charity without cherishing any idea of form; it is beyond conception. Subhuti, a Bodhisattva should cherish only that which is taught to him.

5. "Subhuti, what do you think? Is the Tathagata to be recognized after a body-form?"

"No, World-honoured One, he is not to be recognized after a body-form. Why? According to the Tathagata, a body-form is not a body-form."

The Buddha said to Subhuti, "All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized."

6. Subhuti said to the Buddha: "World-honoured One, if beings hear such words and statements, would they have a true faith in them?"

The Buddha said to Subhuti: "Do not talk that way. In the last five hundred years after the passing of the Tathagata, there may be beings who, having practised rules of morality and, being thus possessed of merit, happen to hear of these statements and rouse a true faith in them. Such beings, you must know, are those who have planted their root of merit not only under one, two, three, four, or five Buddhas, but already under thousands of myriads of *asamkhyeyas* of Buddhas have they planted their root of merit of all kinds. Those who hearing these statements rouse even one thought

[1. Dharma, that is, the object of *manovijnana*, thought, as form (*rupa*) is the object of the visual sense, sound that of the auditory sense, odour that of the olfactory sense, and so forth.]

of pure faith, Subhuti, are all known to the Tathagata, and recognized by him as having acquired such an immeasurable amount of merit. Why? Because all these beings are free from the idea of an ego, a person, a being, or a soul; they are free from the idea of a dharma as well as from that of a no-dharma. Why? Because if they cherish in their minds

the idea of a form, they are attached to an ego, a person, a being, or a soul. If they cherish the idea of a dharma, they are attached to an ego, a person, a being, or a soul. Why? If they cherish the idea of a no-dharma, they are attached to an ego, a person, a being, or a soul. Therefore, do not cherish the idea of a dharma, nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you Bhikshus, know that my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a no-dharma.'

7. "Subhuti, what do you think? Has the Tathagata attained the supreme enlightenment? Has he something about which he would preach?"

Subhuti said: "World-honoured One, as I understand the teaching of the Buddha, there is no fixed doctrine about which the Tathagata would preach. Why? Because the doctrine he preaches is not to be adhered to, nor is it to be preached about; it is neither a dharma nor a no-dharma. 'How is it so? Because all wise men belong to the category known as non-doing (*asamskara*), and yet they are distinct from one another.

8. "Subhuti, what do you think? If a man should fill the three thousand chiliocosms with the seven precious treasures and give them all away for charity, would not the merit he thus obtains be great?"

Subhuti said: "Very great, indeed, World-honoured One."

"Why? Because their merit is characterized with the quality of not being a merit. Therefore, the Tathagata speaks of the merit as being great. If again there is a man who, holding even the four lines in this sutra, preaches about it to Others, his merit will be superior to the one just mentioned. Because, Subhuti, all the Buddhas and their supreme enlightenment issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

9. "Subhuti, what do you think? Does a Srotapanna think in this wise: 'I have obtained the fruit of Srotapatti'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Srotapanna means 'entering the stream' there is no entering here. He is called a Srotapanna who does not enter [a world of] form, sound, odour, taste, touch, and quality.

"Subhuti, what do you think? Does a Sakridagamin think in this wise, 'I have obtained the fruit of a Sakridagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Sakridagamin means 'going-and-coming for once', there is really no going-and-coming here, and he is then called a Sakridagamin."

"Subhuti, what do you think? Does an Anagamin think in this wise: 'I have obtained the fruit of an Anagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Anagamin means 'not-coming' there is really no not-coming and therefore he is called an Anagamin."

"Subhuti, what do you think? Does an Arhat think in this wise: 'I have obtained Arhatship'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because there is no dharma to be called Arhat. If, World-honoured One, an Arhat thinks in this wise: 'I have obtained Arhatship,' this means that he is attached to an ego, a person, a being, or a soul. Although the Buddha says that I am the foremost of those who have attained Aranasamadhi,[1] that I am the foremost of those Arhats who are liberated from evil desires, World-honoured One, I cherish no such thought that I have attained Arhatship. World-honoured One, [if I did,] you would not tell me: 'O Subhuti,

[1. That is, Samadhi of non-resistance. *Arana* also means a forest where the Yogin retires to practise his meditation.]

are one who enjoys the life of non-resistance.' Just because Subhuti is not at all attached to this life, he is said to be the one who enjoys the life of non-resistance."

10. The Buddha said to Subhuti: "What do you think?

When the Tathagata was anciently with Dipankara Buddha did he have an attainment in the Dharma?"

"No, World-honoured One, he did not. The Tathagata while with Dipankara Buddha had no attainment whatever the Dharma."

"Subhuti, what do you think? Does a Bodhisattva set any Buddha-land in array?"

"No, World-honoured One, he does not."

"Why? Because to set a Buddha-land in array is not to set it in array, and therefore it is known as setting it in array. Therefore, Subhuti, all the Bodhisattva-Mahasattvas should thus rouse a pure thought. They should not cherish any thought dwelling on form; they should not cherish any thought dwelling on sound, odour, taste, touch, and quality; they should cherish thoughts dwelling on nothing whatever. Subhuti, it is like unto a human body equal in size to Mount Sumeru; what do you think? Is not this body large?"

Subhuti said: "Very large indeed, World-honoured One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

11. "Subhuti, regarding the sands of the Ganga, suppose there are as many Ganga rivers as those sands, what do you think? Are not the sands of all those Ganga rivers many?"

Subhuti said: "Very many, indeed, World-honoured one."

"Considering such Gangas alone, they must be said to be numberless; how much more the sands of all those Ganga rivers! Subhuti, I will truly ask you now. If there is a good man or a good woman who, filling all the worlds in the three thousand chiliocosms--all the worlds as many as the sands of these Ganga rivers--with the seven precious treasures, Uses them all for charity, would not this merit be very large?"

Subhuti said: "Very large indeed, World-honoured One."

Buddha said to Subhuti: "If a good man or a good woman holding even four lines from this sutra preach it to others, this merit is much larger than the preceding one."

12. "Again, Subhuti, wherever this sutra or even four lines of it are preached, this place will be respected by all beings including Devas, Asuras, etc., as if it were the Buddha's own shrine or chaitya; how much more a person who can hold and recite this sutra! Subhuti, you should

know that such a person achieves the highest, foremost, and most wonderful deed. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present."

13. At that time, Subhuti said to the Buddha: "World-honoured One, what will this sutra be called? How should we hold it?"

The Buddha said to Subhuti: "This sutra will be called the *Vajra-prajna-paramita*, and by this title you will hold it. The reason is, Subhuti, that, according to the teaching of the Buddha, Prajnaparamita is not Prajnaparamita and therefore it is called Prajnaparamita. Subhuti, what do you think? Is there anything about which the Tathagata preaches?"

Subhuti said to the Buddha: "World-honoured One, there is nothing about which the Tathagata preaches."

"Subhuti, what do you think? Are there many particles of dust in the three thousand chiliocosms?"

Subhuti said: "Indeed, there are many, World-honoured One."

"Subhuti, the Tathagata teaches that all these many particles of dust are no-particles of dust and therefore that they are called particles of dust; he teaches that the world is no-world and therefore that the world is called the world.

"Subhuti, what do you think? Is the Tathagata to be recognized by the thirty-two marks [of a great man]?"

"No, World-honoured One, he is not."

"The Tathagata is not to be recognized by the thirty-two marks, because what are said to be the thirty-two marks are told by the Tathagata to be no-marks and therefore to the thirty-two marks. Subhuti, if there be a good man or a good woman who gives away his or her lives as many as the sands of the Ganga, his or her merit thus gained does not exceed that of one who, holding even one gatha of four lines from this sutra, preaches them for others."

14. At that time Subhuti, listening to this sutra, had a deep understanding of its signification, and, filled with tears of gratitude,

said this to the Buddha: "Wonderful, indeed, World-honoured One, that the Buddha teaches us this sutra full of deep sense. Such a sutra has never been heard by me even with an eye of wisdom acquired in my past lives. World-honoured One, if there be a man who listening to this sutra acquires a pure believing heart he will then have a true idea of things. This one is to be known as having achieved a most wonderful virtue. World-honoured One, what is known as a true idea is no-idea, and for this reason it is called a true idea.

"World-honoured One, it is not difficult for me to believe, to understand, and to hold this sutra to which I have now listened; but in the ages to come, in the next five hundred years, if there are beings who listening to this sutra are able to believe, to understand, and to hold it, they will indeed be most wonderful beings. Why? Because they will have no idea of an ego, of a person, of a being, or of a soul. For what reason? The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]. For what reason? They are Buddhas who are free from all kinds of ideas."

The Buddha said to Subhuti, "It is just as you say. If there be a man who, listening to this sutra, is neither frightened nor alarmed nor disturbed, you should know him as a wonderful person. Why? Subhuti, it is taught by the Tathagata that the first Paramita is no-first-Paramita and therefore it is called the first Paramita. Subhuti, the Paramita of humility (patience) is said by the Tathagata to be no-Paramita of humility, and therefore it is the Paramita of humility. Why? Subhuti, anciently, when my body was cut to pieces by the King of Kalinga, I had neither the idea of an ego, nor the idea of a person, nor the idea of a being, nor the idea of a soul. Why? When at that time my body was dismembered, limb after limb, joint after joint, if I had the idea either of an ego, or of a person, or of a being, or a soul, the feeling of anger and ill-will would have been awakened in me. Subhuti, I remember, in my past five hundred births, I was a rishi called Kshanti, and during those times I had neither the idea of an ego, nor that of a person, nor that of a being, nor that of a soul.

"Therefore, Subhuti, you should, detaching yourself from all ideas, rouse the desire for the supreme enlightenment. You should cherish thoughts without dwelling on form, you should cherish thoughts without dwelling on sound, odour, taste, touch, or quality. Whatever thoughts you may have, they are not to dwell on anything. If a thought dwells on anything, this is said to be no-dwelling. Therefore, the

Buddha teaches that a Bodhisattva is not to practise charity by dwelling on form. Subhuti, the reason he practises charity is to benefit all beings.

"The Tathagata teaches that all ideas are no-ideas, and again that all beings are no-beings. Subhuti, the Tathagata is the one who speaks what is true, the one who speaks what is real, the one whose words are as they are, the one who does not speak falsehood, the one who does not speak equivocally.

"Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a Bodhisattva should practise charity, cherishing a thought which dwells on the Dharma he is like unto a person who enters the darkness, he sees nothing. If he should practise charity without cherishing a thought that dwells on the Dharma, he is like unto a person with eyes, he sees all kinds of forms illumined by the sunlight.

"Subhuti, if there are good men and good women in the time to come who hold and recite this sutra, they will be seen and recognized by the Tathagata with his Buddha-knowledge, and they will all mature immeasurable and innumerable merit.

15. "Subhuti, if there is a good man or a good woman who would in the first part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the middle part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the latter part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and keep up these sacrifices through hundred-thousands of myriads of kotis of kalpas; and if there were another who listening to this sutra would accept it with a believing heart, the merit the latter would acquire would far exceed that of the former. How much more the merit of one who would copy, hold, learn, and recite and expound it for others!

"Subhuti, to sum up, there is in this sutra a mass of merit, immeasurable, innumerable, and incomprehensible. The Tathagata has preached this for those who were awakened in the Mahayana (great vehicle), he has preached it for those who were awakened in the Sreshthayana (highest Vehicle). If there were beings who would hold and learn and expound it for others, they would all be known to the Tathagata and recognized by him, and acquire merit which is unmeasured, immeasurable, innumerable, and incomprehensible. Such

beings are known to be carrying the supreme enlightenment attained by the Tathagata. 'Why? Subhuti, those who desire inferior doctrines are attached to the idea of an ego, a person, a being, and a soul. They are unable to hear, hold, learn, recite, and for others expound this sutra. Subhuti, wherever this sutra is preserved, there all beings, including Devas and Asuras, will come and worship it. This place will have to be known as a chaitya, the object of worship and obeisance, where the devotees gather around, scatter flowers, and burn incense.

16. "Again, Subhuti, there are some good men and good women who will be despised for their holding and reciting this sutra. This is due to their previous evil karma for the reason of which they were to fall into the evil paths of existence; but because of their being despised in the present life, whatever evil karma they produced in their previous lives will be thereby destroyed, and they will be able to attain the supreme enlightenment.

"Subhuti, as I remember, in my past lives innumerable asamkhyeya kalpas ago I was with Dipankara Buddha, and at that time I saw Buddhas as many as eighty-four hundred. thousands of myriads of nayutas and made offerings to them and respectfully served them all, and not one of them was passed by me.

"If again in the last [five hundred] years, there have been people who hold and recite and learn this sutra, the merit they thus attain [would be beyond calculation], for when this is compared with the merit I have attained by serving all the Buddhas, the latter will not exceed one hundredth part of the former, no, not one hundred thousand ten millionth part. No, it is indeed beyond calculation, beyond analogy.

"Subhuti, if there have been good men and good women in the last five hundred years who hold, recite, and learn this sutra, the merit they attain thereby I cannot begin to enumerate in detail. If I did, those who listen to it would lose their minds, cherish grave doubts, and not believe at all how beyond comprehension is the significance of this sutra and how also beyond comprehension the rewards are." [1]

18. The Buddha said to Subhuti: "Of all beings in those innumerable lands, the Tathagata knows well all their mental traits. Why? Because the Tathagata teaches that all those mental traits are no-traits and therefore they are

[1. This finishes the first part of the Diamond Sutra as it is usually divided here and passes on to the second part. The text goes on in a similar strain through its remaining section. Indeed, there are some scholars who think that the second part is really a repetition of the first, or that they are merely different copies of one and the same original text, and that whatever variations there are in these two copies are the result of the glosses mixed into the text itself. While I cannot wholly subscribe to this view, the fact is that passages containing similar thoughts recur throughout the whole Prajnaparamita literature. In view of this I quote in the following only such ideas as have not fully been expressed in the first part.]

known to be mental traits. Subhuti, thoughts[1] of the past are beyond grasp, thoughts of the present are beyond grasp, and thoughts of the future are beyond grasp."

23. "Again, Subhuti, this Dharma is even and has neither elevation nor depression; and it is called supreme enlightenment. Because a man practises everything that is good, without cherishing the thought of an ego, a person, a being, and a soul, he attains the supreme enlightenment. Subhuti, what is called good is no-good, and therefore it is known as good."

26. "Subhuti, what do you think? Can a man see the Tathagata by the thirty-two marks [of a great man]?"

Subhuti said: "So it is, so it is. The Tathagata is seen by his thirty-two marks."

The Buddha said to Subhuti, "If the Tathagata is to be seen by his thirty-two marks, can the Cakravartin be a Tathagata?"

Subhuti said to the Buddha: "World-honoured One, as I understand the teaching of the Buddha, the Tathagata is not to be seen by the thirty-two marks."

Then the World-honoured One uttered this gatha: "If any one by form sees me, By voice seeks me, This one walks the false path, And cannot see the Tathagata."

29. "Subhuti, if a man should declare that the Tathagata is the one who comes, or goes, or sits, or lies, he does not understand the meaning of my teaching. Why? The Tathagata does not come from anywhere, and does not depart to anywhere; therefore he is called the Tathagata.

[1. *Citta* stands for both mind and thought. The idea expressed here is that there is no particularly determined entity in us which is psychologically designated as mind or thought. The moment we think we have taken hold of a thought, it is no more with us. So with the idea of a soul, or an ego, or a being, or a Person, there is no such particular entity objectively to be so distinguished, and which remains as such eternally separated from the subject who so thinks. This ungraspability of a mind or thought, which is tantamount to saying that there is no soul-substance as a solitary unrelated "thing" in the recesses of consciousness, is one of the basic doctrines of Buddhism, Mahayana and Hinayana.]

32. "How does a man expound it for others? When one is not attached to form, it is of Suchness remaining unmoved. Why?

"All composite things (*samskrita*)
Are like a dream, a phantasm, a bubble, and a shadow,
Are like a dew-drop and a flash of lightning;
They are thus to be regarded."

IV

THE LANKAVATARA SUTRA

This sutra is said to have been given by Bodhidharma to his chief disciple Hui-k'e as containing the essential teaching of Zen. Since then it has been studied chiefly by Zen philosophers. But being full of difficult technical terms in combination with a rugged style of writing, the text has not been so popular for study as other Mahayana sutras, for instance, the *Pundarika*, the *Vimalakirti*, or the *Vajracchedika*.

The chief interlocutor is a Bodhisattva called Mahamati, and varied subjects of philosophical speculation are discussed against a background of deep religious concern. The topic most interesting for the reader of this book is that of *svapratyatmagati*, i.e. self-realization of the highest truth.

Some of the terms may be explained here: "Birth and death" (*samsara* in Sanskrit) always stands contrasted to "Nirvana". Nirvana is the highest truth and the norm of existence while birth and death is a world of particulars governed by karma and causation. As long as we are subject to karma we go from one birth to another, and suffer all the ills necessarily attached to this kind of life, though it is a form of immortality. What Buddhists want is not this.

"Mind only" (*cittamatra*) is an uncouth term. It means absolute mind, to be distinguished from an empirical mind which is the subject of psychological study. When it begins with a capital letter, it is the ultimate reality on which the entire world of individual objects depends for its value. To realise this truth is the aim of the Buddhist life.

By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature", i.e. existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind, which being absolute knows no second. All that we see and hear and think of as objects of the vijñanas are what rise and disappear in and of the Mind-only.

This absolute Mind is also called in the *Lankavatara* the Dharma of Solitude (*vivikta-dharma*), because it stands by itself. It also signifies the Dharma's being absolutely quiescent.

There is no "discrimination" in this Dharma of Solitude, which means that discrimination belongs to this side of existence where multiplicities obtain and causation rules. Indeed, without this discrimination no world is possible.

Discrimination is born of "habit-energy" or "memory", which lies latently preserved in the "alayavijñana" or all-conserving consciousness. This consciousness alone has no power to act by itself. It is altogether passive, and remains inactive until a particularizing agency touches it. The appearance of this agency is a great mystery which is not to be solved by the intellect; it is something to be accepted simply as such. It is awakened "all of a sudden", according to Asvaghosha.

To understand what this suddenness means is the function of "noble wisdom" (*aryajñana*). But as a matter of experience, the sudden awakening of discrimination has no meaning behind it. The fact is

simply that it is awakened, and no more; it is not an expression pointing to something else.

When the Alayavijnana or the all-conserving consciousness is considered a store-house, or better, a creative matrix from which all the Tathagatas issue, it is called "Tathagata-garbha". The Garbha is the womb.

Ordinarily, all our cognitive apparatus is made to work outwardly in a world of relativity, and for this reason we become deeply involved in it so that we fail to realize the freedom we all intrinsically possess, and as a result we are annoyed on all sides. To turn away from all this, what may psychologically be called a "revulsion" or "revolution" must take place in our inmost consciousness. This is not however a mere empirical psychological fact to be explained in terms of consciousness. It takes place in the deepest recesses of our being. The original Sanskrit is *paravrittassaya*.

The following extracts are from my English translation (1932) of the original Sanskrit text edited by Bunyu Nanjo, 1923.

XVIII

Further, Mahamati, those who, afraid of sufferings arising from the discrimination of birth and death, seek for Nirvana, do not know that birth and death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the further annihilation of the senses and their fields. They are not aware, Mahamati, of the fact that Nirvana is the Alayavijnana where a revulsion takes place by self-realization. Therefore, Mahamati, those who are stupid talk of the trinity of vehicles and not of the state of Mind-only where there are no shadows. Therefore, Mahamati, those who do not understand the teachings of the Tathagatas of the past, present, and future, concerning the external world, which is of Mind itself, cling to the notion that there is a world outside what is seen of the Mind and, Mahamati, go on rolling themselves along the wheel of birth and death.

XIX

Further, Mahamati, according to the teaching of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have

no reality, being manifestations of Mind itself; and, Mahamati, as they are not born of being and non-being, they are unborn. Mahamati, all things are like the horns of the hare, horse, donkey, or camel, but the ignorant and simple-minded, who are given up to their false and erroneous imaginations, discriminate things where they are not; therefore, all things are unborn. That all things are in their self-nature unborn, Mahamati, belongs to the realm of self-realization attained by noble wisdom, and does not belong essentially to the realm of dualistic discrimination cherished by the ignorant and simple-minded.

The self-nature and the characteristic marks of body, property, and abode evolve when the Alayavijnana is conceived of by the ignorant as grasping and grasped; and then they fall into a dualistic view of existence where they recognize its rise, abiding, and disappearance, cherishing the idea that all things are born and subject to discrimination as to being and non-being. Therefore, Mahamati, you should discipline yourself therein [i.e. in self-realization].

XXIV

Further again, Mahamati, let the Bodhisattva-Mahasattva have a thorough understanding as to the nature of the twofold egolessness. Mahamati, what is this twofold egolessness? [It is the egolessness of persons and the egolessness of things. What is meant by egolessness of persons? It means that] in the collection of the Skandhas, Dhatus, and Ayatanas there is no ego-substance, nor anything belonging to it; the Vijnana is originated by ignorance, deed, and desire, and keeps up its function by grasping objects by means of the sense-organs, such as the eye, etc., and by clinging to them as real; while a world of objects and bodies is manifested owing to the discrimination that takes place in the world which is of Mind itself, that is, in the Alayavijnana.

By reason of the habit-energy stored up by false imagination since beginningless time, this world (*vishaya*) is subject to change and destruction from moment to moment; it is like a river, a seed, a lamp, wind, a cloud; [while the Vijnana itself is] like a monkey who is always restless, like a fly who is ever in search of unclean things and defiled places, like a fire which is never satisfied. Again, it is like a water-drawing wheel or a machine, it [i.e. the Vijnana] goes on rolling the wheel of transmigration, carrying varieties of bodies and forms, resuscitating the dead like the demon Vetala, causing the wooden figures to move about as a magician moves them. Mahamati, a

thorough understanding concerning these phenomena is called comprehending the egolessness of persons.

Now, Mahamati, what is meant by the egolessness of things? It is to realize that the Skandhas, Dhatus, and Ayatanas are characterized with the nature of false discrimination. Mahamati, since the Skandhas, Dhatus, and Ayatanas are destitute of an ego-substance, being no more than an aggregation of the Skandhas, and subject to the conditions of mutual origination which are causally bound up with the string of desire and deed; and since thus there is no creating agent in them, Mahamati, the Skandhas are even destitute of the marks of individuality and generality-, and the ignorant, owing to their erroneous discrimination, imagine here the multiplicity of phenomena; the wise, however, do not. Recognizing, Mahamati, that all things are devoid of the Citta, Manas, Manovijnana, the five Dharmas, and the [three] Svabhavas, the Bodhisattva-Mahasattva, will well understand what is meant by the egolessness of things.

Again, Mahamati, when the Bodhisattva-Mahasattva has a good understanding as regards the egolessness of things, before long he will attain the first stage [of the Bodhisattvahood], when he gets a definite cognition of the ageless. When a definite acquisition is obtained regarding aspect of the stages [of Bodhisattvahood], the Bodhisattva will experience joy, and, gradually and successively going the scale, will reach the ninth stage where his insight is perfected, and [finally the tenth stage known as] Great Dharma-megha.

Establishing himself here, he will be seated in the great Jewel palace known as "Great Lotus Throne" which is in the shape of a lotus and is adorned with various sorts of jewels and pearls; he will then acquire and complete a world of Maya-nature; surrounded by Bodhisattvas of the same character and anointed like the son of the Cakravarti by the hands of the Buddhas coming from all the Buddha-lands, he will go beyond the last stage of Bodhisattvahood, attain the noble truth of self-realization, and become a Tathagata endowed with the perfect freedom of the Dharmakaya, because of his insight into the egolessness of things. This, Mahamati, is what is meant by the egolessness of all things, and in this you and other Bodhisattva-Mahasattvas should well exercise yourselves.

XXVIII

At that time, Mahamati the Bodhisattva-Mahasattva said this to the Blessed One: Now the Blessed One makes mention of the Tathagata-garbha in the sutras, and verily it is described by you as by nature bright and pure, as primarily unspotted, endowed with the thirty-two marks of excellence, hidden in the body of every being like a gem of great value, which is enwrapped in a dirty garment, enveloped in the garment of the Skandhas, Dhatus, and Ayatanas, and soiled with the dirt of greed, anger, folly, and false imagination, while it is described by the Blessed One to be eternal, permanent, auspicious, and unchangeable. Is not this Tathagata-garbha taught by the Blessed One the same as the ego-substance taught by the philosophers? The ego as taught in the systems of the philosophers is an eternal creator, unqualified, omnipresent, and imperishable.

The Blessed One replied: No, Mahamati, my Tathagata-garbha is not the same as the ego taught by the philosophers; for what the Tathagatas teach is the Tathagata-garbha in the sense, Mahamati, that it is emptiness, reality-limit, Nirvana, being unborn, unqualified, and devoid of will-effort; the reason why the Tathagatas, who are Arhats and Fully-Enlightened Ones, teach the doctrine pointing to the Tathagata-garbha is to make the ignorant cast aside their fear when they listen to the teaching of egolessness and to have them realize the state of non-discrimination and imagelessness.

I also wish, Mahamati, that the Bodhisattva-Mahasattvas of the present and future would not attach themselves to the idea of an ego [imagining it to be a soul]. Mahamati, it is like a potter who manufactures various vessels out of a mass of clay of one sort by his own manual skill and labour combined with a rod, water, and thread, Mahamati, that the Tathagatas preach the egolessness of things which removes all the traces of discrimination by various skilful means issuing from their transcendental wisdom; that is, sometimes by the doctrine of the Tathagata-garbha, sometimes by that of egolessness, and like a potter, by means of various terms, expressions, and synonyms. For this reason, Mahamati, the philosophers' doctrine of an ego-substance is not the same as the teaching of the Tathagata-garbha.

Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment. Accordingly, Mahamati, the Tathagatas who are Arhats

and Fully-Enlightened Ones disclose the doctrine of the Tathagata-garbha, which is thus not to be known as identical with the philosopher's notion of an ego-substance.

Therefore, Mahamati, in order to abandon the misconception cherished by the philosophers, you must strive after the teaching of egolessness and the Tathagata-garbha.

XXXV

At that time, Mahamati the Bodhisattva-Mahasattva again said this to the Blessed One:

Pray tell me, Blessed One, about the attainment of self-realization by noble wisdom, which does not belong to the path and the usage of the philosophers;

Which is devoid of [all such predicates as] being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity;

Which has nothing to do with the false imagination, nor with individuality and generality; which manifests itself as the truth of highest reality;

Which, going up continuously by degrees the stages of purification, enters upon the stage of Tathagatahood;

Which, because of the original vows unattended by any striving, will perform its works in infinite worlds like a gem reflecting a variety of colours;

And which is manifested [when one perceives how] signs of individuation rise in all things as one realizes the course and realm of what is seen of Mind itself, and thereby I and other Bodhisattva-Mahasattvas are enabled to survey things from the point of view which is not hampered by marks of individuality and generality nor by anything of the false imagination, and may quickly attain supreme enlightenment and enable all beings to achieve the perfection of all their virtues.

Replied the Blessed One: Well done, well done, Mahamati! and again, well done, indeed, Mahamati! Because of your compassion for the world, for the benefit of many people, for the happiness of many people, for the welfare, benefit, happiness of many people, both of celestial beings and humankind, Mahamati, you present yourself before me and make this request. Therefore, Mahamati, listen well and truly, and reflect, for I will tell you.

Assuredly, said Mahamati the Bodhisattva-Mahasattva, and gave ear to the Blessed One.

The Blessed One said this to him: Mahamati, since the ignorant and the simple-minded, not knowing that the world is what is seen of Mind itself, cling to the multitudinousness of external objects, cling to the notions of being and nonbeing, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance (*svabhava*), which idea rises from discrimination based on habit-energy, they are addicted to false imaginings.

Mahamati, it is like a mirage in which the springs are seen as if they were real. They are imagined so by the animals who, thirsty from the heat of the season, would run after them. Not knowing that the springs are their own mental illusions, the animals do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time; with their minds burning with the fire of greed, anger, and folly; delighted in a world of multitudinous forms; with their thoughts saturated with the ideas of birth, destruction, and subsistence; not understanding well what is meant by existent and non-existent, by inner and outer, these ignorant and simple-minded fall into the way of grasping at oneness and otherness, being and non-being [as realities].

Mahamati, it is like the city of the Gandharvas which the unwitting take for a real city, though it is not so in fact. This city appears in essence owing to their attachment to the memory of a city preserved in seed from beginningless time. This city is thus neither existent nor non-existent. In the same way, Mahamati, clinging to the memory (*vasana*) of erroneous speculations and doctrines since beginningless time, they hold fast to ideas such as oneness and otherness, being and non-being, and their thoughts are not at all clear about what is seen of Mind-only.

Mahamati, it is like a man, who, dreaming in his sleep of a country variously filled with women, men, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers, and lakes, enters into its inner apartments and is awakened. While awakened thus, he recollects the city and its inner apartments. What do you think, Mahamati? Is this person to be regarded as wise, who is recollecting the various unrealities he has seen in his dream?

Said Mahamati: Indeed, he is not, Blessed One.

The Blessed One continued: In the same way the ignorant and simple-minded who are bitten by erroneous views and inclined towards the philosophers, do not recognize that things seen of the Mind itself are like a dream, and are held fast by the notions of oneness and otherness, of being and non-being.

Mahamati, it is like the painter's canvas on which there is neither depression nor elevation as imagined by the ignorant. In the same way, Mahamati, there may be in the future some people brought up in the habit-energy, mentality, and imagination based on the philosophers' erroneous views; clinging to the ideas of oneness and otherness, or bothness and not-bothness, they may bring themselves and others to ruin; they may declare those people nihilists who hold the doctrine of no-birth apart from the category of being and non-being. They [argue against] cause and effect, they are followers of the wicked views whereby they uproot meritorious causes of unstained purity. They are to be kept away by those whose desires are for things excellent. They are those whose thoughts are entangled in the error of self, other, and both, entangled in the error of imagining being and non-being, assertion and refutation; and hell will be their final resort.

Mahamati, it is like the dim-eyed ones who, seeing a hair-net, would exclaim to one another, saying: "It is wonderful! it is wonderful! Look, O honourable sirs!" And the said hair-net has never been brought into existence. It is in fact neither an entity nor a non-entity, because it is seen and not seen. In the same manner, Mahamati, those whose minds are addicted to discrimination of the erroneous views as cherished by the philosophers, and who are also given up to the realistic ideas of being and non-being, oneness and otherness, bothness and not-bothness, will contradict the good Dharma, ending in the destruction of themselves and others.

Mahamati, it is like a firebrand-wheel which is no real wheel but which is imagined to be of such character by the ignorant, but not by the wise. In the same manner, Mahamati, those whose minds have fallen into the erroneous views of the philosophers will falsely imagine in the rise of all beings [the reality of] oneness and otherness, bothness and not-bothness.

Mahamati, it is like those water-bubbles in a rainfall which have the appearance of crystal gems, and the ignorant taking them for real crystal gems run after them. Mahamati, they are no more than water-bubbles, they are not gems, nor are they not-gems, because of their being so comprehended [by one party] and being not so comprehended [by another] - In the same manner, Mahamati, those whose minds are impressed by the habit-energy of the philosophical views and discriminations will regard things born as non-existent and those destroyed by causation as existent.

XXXVII

Further, Mahamati, there are four kinds of Dhyanas. What are the four? They are: (1) The Dhyana practised by the ignorant, (2) the Dhyana devoted to the examination of meaning, (3) the Dhyana with Suchness for its object, and (4) the Dhyana of the Tathagatas.

What is meant by the Dhyana practised by the ignorant? It is the one resorted to by the Yogins exercising themselves the discipline of the Sravakas and Pratyekabuddhas, who perceiving that there is no ego-substance, that things are characterized with individuality and generality, that the body is a shadow and a skeleton which is transient, full of suffering, and is impure, persistently cling to these notions which are regarded as just so and not otherwise, and who starting from them successively advance until they reach the cessation where there are no thoughts. This is called the Dhyana practised by the ignorant.

Mahamati, what then is the Dhyana devoted to the examination of meaning? It is the one [practised by those who,] having gone beyond the egolessness of things, individuality and generality, the untenability of such ideas as self, other, and both, which are held by the philosophers, proceed to examine and follow up the meaning of the [various] aspects of the egolessness of things and the stages of Bodhisattvahood. This is the Dhyana devoted to the examination of meaning.

What, Mahamati, is the Dhyana with Tathata for its object? When [the Yogin recognizes that] the discrimination of the two forms of egolessness is mere imagination, and that where he establishes himself in the reality of suchness (*yathabhuta*) there is no rising of discrimination, I call it the Dhyana with Tathata for its object.

What, Mahamati, is the Dhyana of the Tathagata? When [the Yogin], entering upon the stage of Tathagatahood and abiding in the triple bliss which characterizes self-realization attained by noble wisdom, devotes himself, for the sake of all beings to the [accomplishment of] incomprehensible works, I call it the Dhyana of the Tathagatas. Therefore, it is said:

There are the Dhyana for the examination of meaning, the Dhyana practised by the ignorant, the Dhyana with Tathata for its object, and the pure Dhyana of the Tathagata.

The Yogin, while in the exercise, sees the form of the sun or the moon, or something looking like a lotus, or the underworld, or various forms like sky, fire, etc.

All these appearances lead him to the way of the philosophers; they throw him down into the state of Sravakahood, into the realm of the Pratyekabuddhas.

When all these are tossed aside and there is a state of imagelessness, then a condition in conformity with Tathata presents itself; and the Buddhas will come together from all their countries and with their shining hands will stroke the head of this benefactor.

LXVIII

At the time, Mahamati the Bodhisattva-Mahasattva asked the Blessed One to explain concerning the deep-seated attachment to the existence of all things and the way of emancipation, saying: Pray tell me, Blessed One, pray tell me Tathagata, Arhat, Fully-Enlightened One, concerning the characteristics of our deep attachment to existence and of our detachment from it.

When I and other Bodhisattva-Mahasattvas understand well the distinction between attachment and detachment, we shall know what is

the skilful means concerning them, and shall no more become attached to words according to which we grasp meaning.

When we understand well what is meant by attachment to the existence of all things and the detachment from them we shall destroy our discrimination of words and letters; and, by means of our wisdom (*buddhi*), enter into all the Buddha-lands and assemblies; be well stamped with the stamp of the powers, the self-control, the psychic faculties, and the Dharanis; and, well furnished with the wisdom (*buddhi*) in the ten inexhaustible vows, and shining with varieties of rays pertaining to the Transformation Body, behave ourselves with effortlessness like the moon, the sun, the jewel, and the elements; and hold such views at every stage as are free from all the signs of self-discrimination; and, seeing that all things are like a dream, like Maya, etc., [shall be able to] enter the stage and abode of Buddhahood, and deliver discourses on the Dharma in the world of all beings and in accordance with their needs, and free them from the dualistic notion of being and non-being in the contemplation of all things which are like a dream and Maya, and free them also from the false discrimination of birth and destruction; and, finally, [shall be able to] establish ourselves where there is a revulsion at the deepest recesses [of our consciousness], which is more than words [Can express].

Said the Blessed One: Well said, well said, Mahamati! Listen well to me then, Mahamati, and reflect well within yourself; I will tell you.

Mahamati the Bodhisattva-Mahasattva: said: Certainly, I will, Blessed One; and gave ear to the Blessed One.

The Blessed One said to him thus: Mahamati, immeasurable is our deep-seated attachment to the existence of all things the significance of which we try to understand with words. For instance, there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and no-birth, to the discrimination of cessation and no-cessation, to the discrimination of vehicle and no-vehicle, of Samskrita and Asamskrita, of the characteristics of the stages and no-stages. There is the attachment to discrimination itself, and to that arising from enlightenment the attachment to the discrimination of being and non-being on which the philosophers are so dependent, and the attachment to the triple vehicle and the one vehicle, which they discriminate.

These and others, Mahamati, are the deep-seated attachments to their discriminations cherished by the ignorant and simple-minded. Tenaciously attaching themselves to these, the ignorant and simple-minded go on ever discriminating like the silkworms, which, with their own thread of discrimination and attachment, enwrap not only themselves but others and are charmed with the thread; and thus they are ever tenaciously attached to the notions of existence and non-existence. [But really] Mahamati, there are no signs here of deep-seated attachment or detachment. All things are to be seen as abiding in Solitude where there is no evolving of discrimination. Mahamati, the Bodhisattva-Mahasattva should have his abode where he can see all things from the viewpoint of Solitude.

Further, Mahamati, when the existence and nonexistence of the external world are understood to be due to the seeing of the Mind itself in these signs, [the Bodhisattva] can enter upon the state of imagelessness where Mind-only is, and [there] see into the Solitude which underlies the discrimination of all things as being and non-being, and the deep-seated attachments resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of detachment. Here Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognize bondage and emancipation. Why? Because in all things neither being nor non-being is to be taken hold of.

Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger, and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached to this there takes place a succession of births in the [five] paths. Thus there are the five paths of existence for all beings who are found closely attached [to greed, anger, and folly]. When one is cut off from this attachment, no signs will be seen indicative of attachment or of non-attachment.

V

THE RYOGONKYO, OR SURANGAMA SUTRA[1]

There are in the Chinese Tripitaka two sutras bearing the title, "Surangama", but they are entirely different in contents. The first one was translated into Chinese by

[1. "Sutra of Heroic Deed".]

Kumarajiva between 402-412 and consists of two fascicles. The second one in ten fascicles was translated by Paramiti in 705, and this is the one used by the Zen and also by the Shingon. The reason why it is used by the Shingon is because it contains the description of a mandala and a mantram called "Sitatarapatala" (white umbrella), the recitation of which, while practising the Samadhi, is supposed to help the Yogin, as the Buddhas and gods will guard him from the intrusion of the evil spirits. But the general trend of thought as followed in this sutra is Zen rather than Shingon. It was quite natural that all the commentaries of it belong to the Zen school. The terms used here are somewhat unusual--especially those describing the Mind. The sutra is perhaps one of the later Mahayana works developed in India. It treats of highly abstruse subjects. Below is a synopsis of it.

1. The sutra opens with Ananda's adventure with an enchantress called Matanga who, by her magic charm, entices him to her abode. The Buddha, seeing this with his supernatural sight, sends Manjusri to save him and bring him back to the Buddha. Ananda is thoroughly penitent and wishes to be further instructed in the art of controlling the mind. The Buddha tells him that all spiritual discipline must grow out of a sincere heart and that much learning has no practical value in life, especially when one's religious experience is concerned. Ananda had enough learning, but no Samadhi to stand against the influence of a sorceress.

2. The reason why we go through the eternal cycle of birth and death and suffer ills incident to it is our ignorance as to the source of birth and death, that is, because Mind-essence is forgotten in the midst of causal nexus which governs this world of particular objects.

This Mind-essence is variously characterized as something original, mysterious, mysteriously bright, illumining, true, perfect, clear as a jewel, etc. It is not to be confused with our empirical mind, for it is not an object of intellectual discrimination.

Ananda is asked to locate this Mind-essence. But, as his mind moves along the line of our relative experience, he fails to give a satisfactory answer. He pursues objective events which are subject to birth and death; he never reflects within himself to try to find the Mind bright and illumining which makes all his experiences possible.

3. Even the Bodhisattva cannot pick up this mysteriously transparent Essence out of a world of individual things. He cannot demonstrate its reality by means of his discerning intelligence. It is not there. But that the Essence is there is evident from the fact that the eye sees, the ear hears, and the mind thinks. Only it is not discoverable as an individual object or idea, objective or subjective; for it has no existence in the way we talk of a tree or a sun, of a virtue or a thought. On the other hand, all these objects and thoughts are in

the Mind-essence, true and original and mysteriously bright. Our body and mind is possible only when thought of in connection with it.

4. Because since the beginningless past we are running after objects, not knowing where our Self is, we lose track of the Original Mind and are tormented all the time by the threatening objective world, regarding it as good or bad, true or false, agreeable or disagreeable. We are thus slaves of things and circumstances. The Buddha advises that our real position ought to be exactly the other way. Let things follow us and wait our commands. Let the true Self give directions in all our dealings with the world. Then we shall all be Tathagatas. Our body and mind will retain its original virtue bright and shining. While not moving away from this seat of enlightenment, we shall make all the worlds in the ten quarters reveal themselves even at the tip of a hair.

5. Manjusri is Manjusri; he is absolute as he is; he is neither to be asserted nor to be negated. All assertions and negations start from the truth of this absolute identity, and this is no other than the originally illuminating Mind-essence. Based on this Essence, all the conditions that make up this world of the senses are fulfilled: we see, we hear, we feel, we learn, and we think.

6. Causation belongs to a world of opposites. It cannot be applied to the originally bright and illumining Essence. Nor can one ascribe to it "spontaneous activity", for this also presupposes the existence of an individual concrete substance of which it is an attribute. If the Essence is anything of which we can make any statements either affirmative or negative, it is no more the Essence. It is independent of all forms and ideas, and yet we cannot speak of it as not dependent on them. It is absolute Emptiness, *sunyata*, and for this very reason all things are possible in it.

7. The world including the mind is divisible into five Skandha (aggregates), six Pravesha (entrances), twelve Ayatana (seats), and eighteen Dhatu (kingdoms). They all come into existence when conditions are matured, and disappear when they cease. All these existences and conditions take place illusively in the Tathagata-garbha which is another name for the Mind-essence. It is the latter alone that eternally abides as Suchness bright, illumining, all-pervading, and immovable. In this Essence of eternal truth there is indeed neither going nor coming, neither becoming confused nor being enlightened, neither dying nor being born; it is absolutely unattainable and unexplainable by the intellect, for it lies beyond all the categories of thought.

8. The Tathagata-garbha is in itself thoroughly pure and all-pervading, and in it this formula holds: form is emptiness and emptiness is form. *Rupam sunyata, sunyateva rupam*. This being so, the Essence which is the Tathagata-garbha reveals itself in accordance with thoughts and dispositions of all beings, in response to their infinitely-varied degrees of knowledge, and also to their karma. In spite of its being involved in the evolution of a world of multiplicities, the Essence in itself never loses its original purity, brilliance .or emptiness, all of which terms are synonymous.

9. The knowledge of an objective world does not come from objects, nor from the senses; nor is it mere accident; nor is it an illusion. A combination of the several conditions or factors is necessary to produce the knowledge. But mere combination is not enough. This combination must take place in the originally pure, bright, illuminating Essence, which is the source of knowledge.

When this is realized, all the worlds in the ten quarters including one's own existence are perceived as so many particles of dust, floating, rising, and disappearing like foam, in the vast emptiness of space which the one illuminative Mind-essence eternally pervades.

10. The question: When the Tathagata-garbha is in itself so pure and undefiled, how is it possible that we have this world of mountains, rivers, and all other composite forms which are subject to constant changes and transformations?

This doubt comes from not understanding the absolute nature of the purity of the Essence. For by purity is not meant relative purity, which is only possible by establishing a dualistic conception of reality. The

Essence is neither in the world nor of the world, nor is it outside the world. Therefore the question, which is based on a dualistic interpretation of reality, is altogether irrelevant when applied to the nature of the Essence and its relation to the world.

Hence this remarkable statement: The Tathagata-garbha, which is mysteriously bright and illuminating as the Mind-Essence, is neither to be identified nor not to be identified [with the world]; it is at once this and not-this.

11. Yajnadatta, a citizen of Sravasti, one morning looked into the mirror and found there a face with the most charming features. He thought his own head disappeared and thereby went crazy. This story is used to illustrate the stupidity of clinging to relative knowledge which rises from the opposition of subject and object. As we cling to it as having absolute value, a world of topsyturviness comes to extend before us. The original bright and charming face is possessed by every one of us only when we realize the fact by reflecting within ourselves, instead of running after unrealities.

12. Now Ananda wants to know how to get into the palatial mansion, which he is told to be his own. He is not in possession of the key wherewith he can open the entrance door. The Buddha teaches him in this way. There are two methods to effect the entrance, both of which being complementary must be practised conjointly. The one is Samatha and the other Vipasyana. Samatha means "tranquillization" and vipasyana "contemplation".

By Samatha the world of forms is shut out of one's consciousness so that an approach is prepared for the realization of the final stage of enlightenment. When one's mind is full of confusion and distraction, it is no fit organ for contemplation. By Vipasyana is meant that the Yogin is first to awaken the desire for enlightenment, to be firmly determined in living the life of Bodhisattvahood, and to have an illuminating idea as regards the source of the evil passions which are always ready to assert themselves in the Tathagata-garbha.

13. When this source is penetrated by means of Prajna, the entrance is effected to the inner sanctuary, where all the six senses are merged in one. Let the Prajna penetration enter through the auditory sense as was the case with Kwannon Bosatsu, and the distinctions of the six senses will thereby be effaced; that is to say, there will then take place an

experience called "perfect interfusion". The car not only hears but sees, smells, and feels. All the barriers between the Sensory functions are removed, and there is a perfect interfusion running between them; each Vijnana then functions for the others.

The Buddha tells Rahula to strike the bell and asks the assembly what they hear. They all say that they hear the bell. The bell is struck again, and they again say that there is a sound which they hear; and that when the bell ceases to ring there is no sound. This questioning and answering is repeated for a few times, and finally the Buddha declares that they are all wrong, for they are just pursuing what does not properly belong to them, forgetting altogether their inner Essence which functions through those objective mediums or conditions. The Essence is to be grasped and not the hearing, nor the sound. To take the latter for reality is the result of confused mentality. By the practice of Vipasyana this is to be wiped off so that the Mind-essence is always recognized in all the functions of an empirical mind as well as in all the phenomena of the so-called objective world. By thus taking hold of the Mind-essence, there is a "perfect interfusion" of all the six Vijnanas, which constitutes enlightenment.

14. The root of birth and death is in the six Vijnanas and what makes one come to the realization of perfect interfusion is also in the six Vijnanas. To seek enlightenment or emancipation or Nirvana is not to make it something separate from or independent of those particularizing agents called senses. If it is sought outside them, it nowhere exists, or rather it becomes one of particular objects and ceases to be what in itself it is. This is why the unattainability of Sunyata is so much talked about in all the Mahayana sutras.

In the true Essence there is neither *samskrita* (created) nor *asamskrita* (uncreated); they are like Maya or flowers born of hallucination. When you attempt to manifest what is true by means of what is erroneous, you make both untrue. When you endeavour to explain object by subject and subject by object, you create a world of an endless series of opposites, and nothing real is grasped. To experience perfect interfusion, let all the opposites, or knots as they are called, be dissolved and a release takes place. But when there is anywhere any clinging of any sort, and an ego-mind is asserted, the Essence is no more there, the mysterious Lotus fades.

15. The Buddha then makes some of the principal persons in the assembly relate their experience of perfect interfusion. That of Kwannon among them is regarded as most remarkable. His comes from the auditory sense as his name implies. It leads him up to the enlightened state of consciousness attained by all the Buddhas, and he is now Love incarnate. But at the same time he identifies himself with all beings in the six paths of existence whereby he knows all their inner feelings and aspirations reaching up towards the love of the Buddha. Kwannon is thus able to reveal himself anywhere his help is needed, or to any being who hears him. The whole content of the Kwannon sutra is here fully confirmed.

16. Learning is not of much avail in the study of Buddhism as is proved by the case of Amanda, who being enticed by the magical charm of a courtesan was about to commit one of the gravest offences. In the practice of Samadhi the control of mind is most needed., which is Sila (moral precept). Sila consists in doing away with the sexual impulse, the impulse to kill living beings, the impulse to take things not belonging to oneself, and the desire to eat meat. When these impulses are kept successfully under restraint, one can really practise meditation from which Prajna grows; and it is Prajna that leads one to the Essence when the perfect interfusion of all the six Vijnanas is experienced.

17. We here come to the esoteric part of the *Surangama Sutra* where the establishment of the mandala is described, together with the mantram. In this mandala the Samadhi is practised for three weeks or for one hundred days, at the end of which those richly endowed may be able to realize Srotapannahood.

18. Next follows the description of more than fifty stages of attainment leading to final enlightenment and Nirvana; then effects of various karma by which beings undergo several forms of torture in hell are explained; then the causes are given by which beings are transformed into varieties of evil spirits and of beast forms. They, however, come back to the human world when all their sins are expiated. There are beings who turn into ascetics or heavenly beings.

19. While disciplining himself in meditation the Yogin is liable to be visited by all kinds of evil beings whereby he is constantly assailed by hallucinations of various natures. These are all due to highly-accentuated nervous derangements, and the Yogin is advised to guard himself against them.

When the Yogin has all these mental disturbances well under control, his mind acquires a state of tranquillity in which his consciousness retains its identity through his waking and sleeping hours. The modern psychologist would say that he is no more troubled with ideas which are buried, deeply repressed, in his unconsciousness; in other words, he has no dreams. His mental life is thoroughly clear and calm like the blue sky where there are no threatening clouds. The world with its expansion of earth, its towering mountains, its surging waves, its meandering rivers, and with its infinitely variegated colours and forms is serenely reflected in the mind-mirror of the Yogin. The mirror accepts them all and yet there are no traces or stains left in it—just one Essence bright and illuminating. The source of birth and death is plainly revealed here. The Yogin knows where he is; he is emancipated.

20. But this is not yet all. The Yogin must be philosophically trained with all his experiences and intuitions to have a clear, logical, penetrating understanding of the Essence. When this is properly directed, he will have no more confused ideas introduced by misguided philosophers. Along with the training in Samatha, the cultivation of Vipasyana is to be greatly encouraged.

III. THE SUTRAS

The sutras most read in Zen are the *Shingyo* (*Prajnaparamitahridaya*), the *Kwannongyo* (*Samantamukha-parivarta*), and the *Kongokyo* (*Vajracchedika*). The *Shingyo* being the shortest is read on almost all occasions. The *Ryoga* (*Lankavatara*) is historically significant, but being difficult to understand is very little studied nowadays by followers of Zen. For further information see the author's works on the sutra. The *Ryogon* (*Suramgama*) is not so neglected as the *Ryoga*. It is full of deep thoughts, and was studied very much more in China than in Japan. There are some more sutras of the Mahayana school with which Zen students will do well to become better acquainted, for example, the *Kongosammaikyo* (*Vajrasamadhi*), the *Yengakukyo* (Sutra of Perfect Enlightenment), the *Yuimakyo* (*Vimalakirti-sutra*), and the *Hannyakyo* (*Prajnaparamita*). None of them have been translated into English, except the *Yuima* which is difficult to obtain now.

THE SUTRAS

I

ENGLISH TRANSLATION OF THE SHINGYO

When[1] the Bodhisattva Avalokitesvara was engaged in the practice of the deep Prajnaparamita, he perceived that there are the five Skandhas;[2] and these he saw in their self-nature to be empty.[3]

"O Sariputra, form is here emptiness,[4] emptiness is form; form is no other than emptiness, emptiness is no other than form; that which is form is emptiness, that which is emptiness is form. The same can be said of sensation, thought, confection, and consciousness.

"O Sariputra, all things here are characterized with emptiness: they are not born, they are not annihilated; they are not tainted, they are not immaculate; they do not increase, they do not decrease. Therefore, O Sariputra, in emptiness there is no form, no sensation, no thought, no confection, no consciousness; no eye,[5] ear, nose, tongue, body, mind; no form,[6] sound, colour, taste, touch, objects; no Dhatu of vision,[7] till we come to[8] no Dhatu of consciousness; there is no knowledge, no ignorance," till we come to there is no old age and death, no extinction of old age and death; there is no suffering,[10] no accumulation, no annihilation, no path; there is no knowledge, no attainment, [and] no realization,[*] because there is no attainment. In the mind of the Bodhisattva who dwells depending on the Prajnaparamita there are no obstacles;[+] and, going beyond the perverted views, he reaches final Nirvana. All the Buddhas of the past, present, and future, depending on the Prajnaparamita, attain to the highest perfect enlightenment.

"Therefore, one ought to know that the Prajnaparamita is the great Mantram, the Mantram of great wisdom, the highest Mantram, the peerless Mantram, which is capable of allaying all pain; it is truth because it is not falsehood: this is the Mantram proclaimed in the *Prajnaparamita*. It runs: '*Gate, gate, Paragate, parasamgate, bodhi, svaha!*' (O Bodhi, gone, gone, gone to the other shore, landed at the other shore , Svaha!)"

NOTES

1 There are two texts with the title of The Hridaya: the one is known as the Shorter and the other the Larger. The one printed above is the shorter sutra in general use in Japan and China.

The opening passage in the larger text in Sanskrit and Tibetan, which is missing in the shorter one, is as follows: [The Tibetan has this additional passage: "Adoration to the Prajnaparamita, which is beyond words, thought, and praise, whose

[* *Nabhisamayah* is missing in the Chinese translations as well as in the Horyuji MS.

+ For *varana* all the Chinese have "obstacle", and this is in full accord with the teaching of the Prajnaparamita. Max Muller's rendering, "envelop", is not good.]

self-nature is, like unto space, neither created nor destroyed, which is a state of wisdom and morality evident to our inner consciousness, and which is the mother of all Excellent Ones of the past, present, and future".] "Thus I heard. At one time World-honoured One dwelt at Rajagriha, on the Mount of the Vulture, together with a large number of Bhikshus and a large number of Bodhisattvas. At that time the World-honoured One was absorbed in a Samadhi (Meditation) known as Deep Enlightenment. And at the same moment the Great Bodhisattva Aryavalokitesvara was practising himself in the deep Prajnaparamita."

The concluding passage, which is also missing in the shorter text, runs as follows:

"O Sariputra, thus should the Bodhisattva practise himself in the deep Prajnaparamita. At that moment, the World-honoured One rose from the Samadhi and gave approval to the Great Bodhisattva Aryavalokitesvara, saying: Well done, well done, noble son! so it is! so should the practice of the deep Prajnaparamita be carried on. As it has been preached by you, it is applauded by Tathagatas and Arhats. Thus spoke the World-honoured One with joyful heart. The venerable Sariputra and the Great Bodhisattva Aryavalokitesvara together with the whole assemblage, and the world of Gods, Men, Asuras, and Gandharvas, all praised the speech of the World-honoured One."

2. From the modern scientific point of view, the conception of Skandha seems to be too vague and indefinite. But we must remember that the Buddhist principle of analysis is not derived from mere scientific interest; it aims at saving us from the idea of an ultimate individual reality which is imagined to exist as such for all the time to come. For when this idea is adhered to as final, the error of attachment is

committed, and it is this attachment that forever enslaves us to the tyranny of external things. The five Skandhas ("aggregates" or "elements") are form (*rupam*), sensation or sense-perception (*vedana*), thought (*samjna*), confection or conformation (*samskara*), and consciousness (*vijnana*). The first Skandha is the material world or the materiality of things, while the remaining four Skandhas belong to the mind. Vedana is what we get through our senses; samjna corresponds to thought in its broadest sense, or that which mind elaborates; samskara is a very difficult term and there is no exact English equivalent; it means something that gives form, formative principle; *vijnana* is consciousness or mentation. There are six forms of mentation, distinguishable as seeing, hearing, smelling, tasting, touching, and thinking.

3. Hsuan-chuang's translation has this added: "He was delivered from all suffering and misery."

4. "Empty" (*sunya*) or "emptiness" (*sunyata*) is one of the most important notions in Mahayana philosophy and at the same time the most puzzling for non-Buddhist readers to comprehend. Emptiness does not mean "relativity", or "phenomenality", or "nothingness", but rather means the Absolute, or something of transcendental nature, although this rendering is also misleading as we shall see later. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; on the contrary an ultimate reality is hinted at, which cannot be subsumed under the categories of logic. With them, to proclaim the conditionality of things is to point to the existence of something altogether unconditioned and transcendent of all determination. Sunyata may thus often be most appropriately rendered by the Absolute. When the sutra says that the five Skandhas have the character of emptiness, or that in emptiness there is neither creation nor destruction, neither defilement nor immaculacy, etc., the sense is: no limiting qualities are to be attributed to the Absolute; while it is immanent in all concrete and particular objects, it is not in itself definable. Universal negation, therefore, in the philosophy of Prajna is an inevitable outcome.

5. No eye, no ear, etc., refer to the six senses. In Buddhist philosophy, mind (*manovijnana*) is the special sense-organ for the apprehension of *dharma*, or objects of thought.

6. No form, no sound, etc., are the six qualities of the external world, which become objects of the six senses.

7. "Dhatu of vision etc." refer to the eighteen Dhatus or elements of existence, which include the six senses (*indriya*), the six qualities (*vishaya*), and the six consciousnesses (*vijnana*).

8. "Till we come to" (*yavat* in Sanskrit, and *nai chih* in Chinese) is quite frequently met with in Buddhist literature to avoid repetition of well-known subjects. These classifications may seem somewhat confusing and overlapping.

9. "There is no knowledge, no ignorance, etc." is the wholesale denial of the Twelfefold Chain of Causation (*pratityasamutpada*), which are ignorance (*avidya*), deed (*samskara*), consciousness (*vijnana*), name and form (*namarupa*), six sense-organs (*sadayatana*), contact (*sparsa*), sense-perception (*vedana*), desire (*trishna*), attachment (*upadana*), being (*bhava*), birth (*jati*), and old age and death (*jaramarana*). This Chain of Twelve has been a subject of much discussion among Buddhist scholars.

10. The allusion is of course to the Fourfold Noble Truth (*satya*): 1. Life is suffering (*duhkha*); 2. Because of the accumulation (*samudaya*) of evil karma; 3. The cause of suffering can be annihilated (*nirodha*); 4. And for this there is the path (*marga*).

II

THE KWANNON SUTRA[1]

At that time Mujinni[2] Bosatsu rose from his seat, and, baring his right shoulder, turned, with his hands folded, towards the Buddha, and said this: World-honoured One, for what reason is Kwanzeon Bosatsu so named?

The Buddha said to Mujinni Bosatsu: Good man, when those innumerable numbers of beings--hundred-thousands of myriads of kotis of them--who are suffering all kinds of annoyances, hearing of this Kwanzeon Bosatsu, will utter his name with singleness of mind, they will instantly hear his voice and be released.

Even when people fall into a great fire, if they hold the name of Kwanzeon Bosatsu, the fire will not scorch them because of the spiritual power of this Bosatsu. When they are

[1. Generally known as *Kwannon-gyo* in Japanese and *Kuan-yin Ching* in Chinese. It forms the Twenty-fifth Chapter in Kumarajiva's translation of the *Saddharma-pundarika*, "the Lotus of the Good Law". Its Sanskrit title is *Samantamukha Parivarta*. It is one of the most popular sutras in Japan, especially among followers of the Holy Path, including Zen, Tendai, Shingon, Nichiren, etc.

The Sanskrit for *Kwannon* seems, according to some Japanese authorities, originally to have been *Avalokitasvara*, and not *Avalokitesvara*. If so, *Kwannon* is a more literal rendering than *Kwanzeon* (*Kuan-shih-yin*) or *Kwanjizai* (*Kuan-tzu-tsaï*). The Bodhisattva Avalokitasvara is "the owner of voice which is viewed or heard". From him issues a voice which is variously heard and interpreted by all beings, and it is by this hearing that the latter are emancipated from whatever troubles they are in.

The present translation is from Kumarajiva's Chinese. In the reading of the proper names, the Japanese way of pronunciation has been retained.

2. Bodhisattva Akshayamati in Sanskrit, that is, Bodhisattva of Inexhaustible Intelligence.]

tossed up and down in the surging waves, if they pronounce his name they will get into a shallower place.

When hundred-thousands of myriads of kotis of people go out into the great ocean in order to seek such treasures as gold, silver, lapis lazuli, conch shells, cornelian, coral, amber, pearls, and other precious stones, their boats may be wrecked by black storms, and they may find themselves thrown up into the island of the Rakshasas; if among them there is even a single person who will utter the name of Kwanzeon Bosatsu all the people will be released from the disaster [which is likely to befall them at the hand] of the Rakshasas. For this reason the Bosatsu is called Kwanzeon.

When, again, a man is about to suffer an injury, if he will utter the name of Kwanzeon Bosatsu, the sword or the stick that is held [by the executioner] will be at once broken to pieces and the man be released.

When all the Yakshas and Rakshasas filling the three thousand chiliocosms come and annoy a man, they may hear him utter the name of Kwanzeon Bosatsu, and no wicked spirits will dare look at him with their evil eyes, much less inflict injuries on him.

When again a man, whether guilty or innocent, finds himself bound in chains or held with manacles, he uttering the name of Kwanzeon Bosatsu will see all these broken to pieces and be released.

When all the lands in the three thousand chiliocosms are filled with enemies, a merchant and his caravan loaded with precious treasures may travel through the dangerous passes. One of the company will say to the others: "O good men, have no fear; only with singleness of thought utter the name of Kwanzeon Bosatsu. As this Bosatsu gives us fearlessness, utter his name and you will be delivered from your enemies." Hearing this, all the company join in the recitation, saying, "Kwanzeon Bosatsu be adored!" Because of this uttering the name of the Bosatsu they will be released. O Mujinni, such is the awe-inspiring spiritual power of Kwanzeon Bosatsu Makasatsu.

When people are possessed of excessive lust, let them always reverentially think of Kwanzeon Bosatsu and they will be freed from it. If they are possessed of excessive anger, let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. When they are possessed of excessive folly let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. O Mujinni, of such magnitude is his spiritual power which is full of blessings. Therefore, let all beings always think of him.

If a woman desire a male child, let her worship and make offerings to Kwanzeon Bosatsu, and she will have a male child fully endowed with bliss and wisdom. If she desire a female child, she will have one graceful in features and in possession of all the characteristics (of noble womanhood], and because of her having planted the root of merit the child will be loved and respected by all beings. O Mujinni, such is the power of Kwanzeon Bosatsu.

If all beings worship and make offerings to Kwanzeon Bosatsu, they will derive benefits unfailingly from this. Therefore, let all beings hold the name of Kwanzeon Bosatsu. O Mujinni, if there is a man who holds the names of all the Bodhisattvas equal in number to sixty-two billion times as many as the sands of the Ganga, and till the end of his life

makes them offerings of food and drink, clothing and bedding and medicine, what do you think? Is not the merit accumulated by such a man very great?

Mujinni said: Very great, indeed, World-honoured One!

The Buddha said: Here is another man; if he should hold the name of Kwanzeon Bosatsu even for a while and make offerings to the Bosatsu, the merit so attained by this one is fully equal to that [of the previous one], and will not be exhausted even to the end of hundred-thousands of myriads of kotis of kalpas. Those who hold the name of Kwanzeon Bosatsu gain such immeasurable and innumerable masses of blissful merit.

Mujinni Bosatsu said to the Buddha: "World-honoured One, how does Kwanzeon Bosatsu visit this Saha world?[1]

[1. That is, *sahaloka*, world of patience.]

How does he preach the Dharma to all beings? What is the extent of his skilful means?

The Buddha said to Mujinni Bosatsu: O good man, if there are beings in any country who are to be saved by his assuming a Buddha-form, Kwanzeon Bosatsu will manifest himself in the form of a Buddha and preach them the Dharma.

If beings are to be saved by his assuming a Pratyekabuddha-form, the Bosatsu will manifest himself in the form of a Pratyekabuddha and preach them the Dharma.

If beings are to be saved by his assuming a Sravaka-form, the Bosatsu will manifest himself in the form of a Sravaka and preach them the Dharma.

If beings are to be saved by his assuming a Brahma-form, the Bosatsu will manifest himself in the form of a Brahma and preach them the Dharma.

If beings are to be saved by his assuming a Sakrendra-form, the Bosatsu will manifest himself in the form of a Sakrendra and preach them the Dharma.

If beings are to be saved by his assuming an Isvara-form, the Bosatsu will manifest himself in the form of an Isvara and preach them the Dharma.

If beings are to be saved by his assuming a Mahesvara-form, he will manifest himself in the form of a Mahesvara and preach them the Dharma.

If beings are to be saved by his assuming a Chakravartin-form, the Bosatsu will manifest himself in the form of a Chakravartin and preach them the Dharma.

If beings are to be saved by his assuming a Vaisravana-form, the Bosatsu will manifest himself in the form of a Vaisravana and preach them the Dharma.

If beings are to be saved by his assuming the form of a Provincial chief, the Bosatsu will manifest himself in the form of a provincial chief and preach them the Dharma.

If beings are to be saved by his assuming a householder's form, the Bosatsu will manifest himself in the form of a householder and preach them the Dharma.

If beings are to be saved by his assuming a lay-disciple's form, the Bosatsu will manifest himself in the form of a lay-disciple and preach them the Dharma.

If beings are to be saved by his assuming a state-officer's form, the Bosatsu will manifest himself in the form of a state-officer and preach them the Dharma.

If beings are to be saved by his assuming a Brahman-form, the Bosatsu will manifest himself to them in the form of a Brahman and preach them the Dharma.

If beings are to be saved by his assuming a Bhikshu-form, or a Bhikshuni-, or an Upasaka-, or an Upasika-form, the Bosatsu will manifest himself in the form of a Bhikshu, or a Bhikshuni, or an Upasaka, or an Upasika, and preach them the Dharma.

If beings are to be saved by his assuming a female form of the family of a householder, or a lay-disciple, or a state-officer, or a Brahman, the Bosatsu will manifest himself in the form of such a female and preach them the Dharma.

If beings are to be saved by his assuming a youth- or a maiden-form, the Bosatsu will manifest himself in the form of a youth or a maiden and preach them the Dharma.

If beings are to be saved by his assuming a Deva-, Naga-, Yaksha-, Gandharva-, Asura-, Garuda-, Kinnara-, Mahoraga-, Manushya-, or Amanushya-form, the Bosatsu will manifest himself in any of these forms and preach them the Dharma.

If beings are to be saved by his assuming a Vajrapani-form, the Bosatsu will manifest himself in the form of Vajrapani and preach them the Dharma.

O Mujinni, this Kwanzeon Bosatsu performs such meritorious deeds by assuming varieties of forms, and by visiting different lands saves and releases beings. Therefore, you will make offerings with singleness of thought to Kwanzeon Bosatsu. In the midst of fears, perils, and disasters, it is he who gives us fearlessness,[1] and for this reason he is called in this Saha world the one who gives fearlessness.

Mu inni Bosatsu said to the Buddha: I wish now to make j

[1. "Safety", or better "faith".]

offering to Kwanzeon Bosatsu. So saying, he took off his necklace strung with all kinds of precious gems worth hundreds of thousands of gold pieces, and presented it to Kwanzeon Bosatsu with this word: Venerable Sir, accept this necklace of precious gems as a Dharma offering.

Kwanzeon Bosatsu refused to accept it, whereupon Mujinni said to him: Venerable Sir, Pray accept this out of compassion for us all.

Then the Buddha said to Kwanzeon Bosatsu: Out of compassion for Mujinni Bosatsu and all the four classes of beings, and also for the Devas, Nagas, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, Manushyas, Amanushyas and others, accept, O Kwanzeon Bosatsu, this necklace of his.

Then because of his compassion for all the four classes of beings and for Devas, Nagas, Manushyas, Amanushyas and others, Kwanzeon Bosatsu accepted the necklace, and dividing it into two parts he presented the one to Shakamunibutsu (Sakyamuni Buddha) and the other to the shrine of Tahobutsu (Prabhutaratna Buddha).

O Mujinni, Kwanzeon Bosatsu who is the possessor of such a miraculous spiritual power, visits in this wise this Saha world.

At that time Mujinni Bosatsu asked in verse, saying:

O World-honoured One who is in possession of exquisite features, I now again ask him: For what reason is the son of the Buddha called Kwanzeon?

The Honoured One in possession of exquisite features answered Mujinni in verse: just listen to the life of Kwanzeon! He is always ready to respond to calls from all quarters. His universal vows are as deep as the ocean. For ages beyond conception, he has served myriads of Buddhas and made great vows of purity.

I will briefly tell you about them. When people hear his name and see his body and think of him in their minds not vainly, they will see every form of ill effaced in all the worlds.

If an enemy wishing to harm a man pushes him down to a pit of great fire, let his thought dwell on the power of Kwannon and the fiery pit will be transformed into a pond.

Or if drifting in the vast ocean a man is about to be swallowed up by the Nagas, fishes, or evil beings, let his thought dwell on the power of Kwannon, and the waves will not drown him.

Or if from the top of Mount Sumeru a man is hurled down by an enemy, let his thought dwell on the power of Kwannon, and he will stay in the air like the sun.

Or if pursued by wicked persons a man falls on the Vajra mountain, let his thought dwell on the power of Kwannon, and not a hair on him will be injured.

Or if surrounded by an army of enemies a man is threatened by them, each of whom with a sword in hand is about to injure him, let his thought dwell on the power of Kwannon, and the enemies will cherish a compassionate heart.

Or if persecuted by a tyrant a man is about to end his life at the place of execution, let his thought dwell on the power of Kwannon, and the executioner's sword will at once be broken to pieces.

Or if a man should find himself imprisoned and enchained with his hands and feet manacled and fettered, let his thought dwell on the power of Kwannon, and he will be released from the shackles.

If harm is going to be done to a man by means of magic or poisonous herbs, let his thought dwell on the power of Kwannon, and the curse will revert to the people from whom it started.

Or if a man should encounter a party of Rakshasas, or Nagas exhaling poison, or evil spirits, let his thought dwell on the power of Kwannon, and no harm will ever be done to him.

If a man is surrounded by wild beasts whose sharp teeth and claws are to be dreaded, let his thought dwell on the power of Kwannon, and they will quickly run away in all directions.

If a man is attacked by venomous snakes and scorpions breathing poisonous gas ready to scorch him, let his thought dwell on the power of Kwannon, and they will all turn away from him shrieking.

When thunder-clouds burst with flashes of lightning, a storm of hailstones or pouring rain in torrents, thought dwell on the power of Kwannon and the storm will in no time clear away.

If a calamity falls on beings and they are tortured with interminable pain, [let them resort to] Kwannon who, being endowed with the mysterious power of wisdom, will save them from all troubles in the world.

Kwannon is the possessor of miraculous powers, widely disciplined in knowledge and skilful means, and in all the lands of the ten quarters there is not a place where he does not manifest himself.

The various evil paths of existence such as hells, evil spirits, beastly creatures, etc., and the pains arising from birth, old age, disease, and death--they will all by degrees be annihilated.

[Kwannon is] the one who views the world in truth, free from defilement, with knowledge extending far, and full of love and compassion; he is to be always prayed to and always adored.

He is a pure, spotless light and, like the sun, dispels all darkness with wisdom, and also subverts the disastrous effects of wind and fire; his all-illuminating light fills the world.

His body of love he keeps under control like thunder that shakes the world; his thought of compassion resembles a great mass of cloud from which a rain of the Dharma comes down like nectar, destroying the flames of evil passions.

If a man is held at court with a case against him, or if he is intimidated at a military camp, let his thought dwell on the power of Kwannon, and all his enemies will beat retreat.

[His is] a most exquisite voice, a voice that surveys the World, the voice of Brahma, the voice of the ocean-one that excels all the voices of the world. For this reason let our thought always dwell on him.

Let us never cherish thoughts of doubt about Kwanzeon who is thoroughly pure and holy and is really a refuge and protector in trouble, grief, death, and disaster.

He is in possession of all merits, regards all things with an eye of compassion, and like the ocean holds in himself an inestimable mass of virtues. For this reason he is to be adored.

At that time Jiji Bosatsu[1] rose from his seat, and standing before the Buddha said: World-honoured One, they are truly furnished with no small amount of merit who listen to his Chapter on Kwanzeon Bosatsu, in which his life of perfect activities is described--the life of one who endowed with miraculous powers, manifests himself in all directions.

When the Buddha finished preaching this Chapter on the All-sided One all the people in the assembly, amounting to 84,000 in number, cherished the desire for the supreme enlightenment with which there is nothing to compare.

III

THE KONGOKYO OR DIAMOND SUTRA[2]

1. Thus I have heard.

At one time the Buddha stayed at Anathapindaka's Garden in the grove of Jeta in the kingdom of Sravasti; he was together with 1,250 great Bhikshus. When the meal time came the World-honoured One put on his cloak and, holding his bowl, entered the great city of Sravasti, where he begged for food. Having finished his begging from door to door, he came back to his own place, and took his meal.

[1. Dharanindhara in Sanskrit, "the supporter of the earth".

2 Kongokyo in Japanese. The full title in Sanskrit is Vajracchedika-prajna-paramita-sutra. It belongs to the Prajna class of Mahayana literature. Those who are not accustomed to this kind of reasoning may wonder what is the ultimate signification of all these negations. The Prajna dialectic means to lead us to a higher affirmation by contradicting a simple direct statement. It differs from the Hegelian in its directness and intuitiveness.

The present English translation is from Kumarajiva's Chinese version made between 402-412 C.E.]

When this was done, he put away his cloak and bowl, washed his feet, spread his seat, and sat down.

2. Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus:

"It is wonderful, World-honoured One, that the Tathagata thinks so much of all the Bodhisattvas and instructs them so well. World-honoured One, in case good men and good women ever raise the desire for the Supreme Enlightenment, how would they abide in it? how would they keep their thoughts under control?"

The Buddha said: "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the Bodhisattvas, and so instructs them well. But now listen attentively and I will tell you. In case good men and good women raise the desire for the Supreme Enlightenment, they should thus abide in it, they should thus keep their thoughts under control."

"So be it, World-honoured One, I wish to listen to You."

3. The Buddha said to Subhuti: "All the Bodhisattva-Mahasattvas should thus keep their thoughts under control. All kinds of beings such as the egg-born, the womb-born, the moisture-born, the miraculously-born, those with form, those without form, those with consciousness, those without consciousness, those with no-consciousness, and those without no-consciousness--they are all led by me to enter Nirvana that leaves nothing behind and to attain final emancipation. Though thus beings immeasurable, innumerable, and unlimited are emancipated, there are in reality no beings that are ever emancipated. Why, Subhuti? If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva.

4. "Again, Subhuti, when a Bodhisattva practises charity he should not be cherishing any idea, that is to say, he is not to cherish the idea of a form when practising charity, nor is he to cherish the idea of a sound, an odour, a touch, or a quality.[1] Subhuti, a Bodhisattva should thus practise charity without cherishing any idea of form. Why? When a Bodhisattva practises charity without cherishing any idea of form, his merit will be beyond conception. Subhuti, what do you think? Can you have the conception of space extending eastward?"

"No, World-honoured One ' I cannot."

"Subhuti, can you have the conception of space extending towards the south, or west, or north, or above, or below?"

"No, World-honoured One, I cannot."

"Subhuti, so it is with the merit of a Bodhisattva who practises charity without cherishing any idea of form; it is beyond conception. Subhuti, a Bodhisattva should cherish only that which is taught to him.

5. "Subhuti, what do you think? Is the Tathagata to be recognized after a body-form?"

"No, World-honoured One, he is not to be recognized after a body-form. Why? According to the Tathagata, a body-form is not a body-form."

The Buddha said to Subhuti, "All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized."

6. Subhuti said to the Buddha: "World-honoured One, if beings hear such words and statements, would they have a true faith in them?"

The Buddha said to Subhuti: "Do not talk that way. In the last five hundred years after the passing of the Tathagata, there may be beings who, having practised rules of morality and, being thus possessed of merit, happen to hear of these statements and rouse a true faith in them. Such beings, you must know, are those who have planted their root of merit not only under one, two, three, four, or five Buddhas, but already under thousands of myriads of *asamkhyeyas* of Buddhas have they planted their root of merit of all kinds. Those who hearing these statements rouse even one thought

[1. Dharma, that is, the object of *manovijnana*, thought, as form (*rupa*) is the object of the visual sense, sound that of the auditory sense, odour that of the olfactory sense, and so forth.]

of pure faith, Subhuti, are all known to the Tathagata, and recognized by him as having acquired such an immeasurable amount of merit. Why? Because all these beings are free from the idea of an ego, a person, a being, or a soul; they are free from the idea of a dharma as well as from that of a no-dharma. Why? Because if they cherish in their minds

the idea of a form, they are attached to an ego, a person, a being, or a soul. If they cherish the idea of a dharma, they are attached to an ego, a person, a being, or a soul. Why? If they cherish the idea of a no-dharma, they are attached to an ego, a person, a being, or a soul. Therefore, do not cherish the idea of a dharma, nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you Bhikshus, know that my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a no-dharma.'

7. "Subhuti, what do you think? Has the Tathagata attained the supreme enlightenment? Has he something about which he would preach?"

Subhuti said: "World-honoured One, as I understand the teaching of the Buddha, there is no fixed doctrine about which the Tathagata would preach. Why? Because the doctrine he preaches is not to be adhered to, nor is it to be preached about; it is neither a dharma nor a no-dharma. 'How is it so? Because all wise men belong to the category known as non-doing (*asamskara*), and yet they are distinct from one another.

8. "Subhuti, what do you think? If a man should fill the three thousand chiliocosms with the seven precious treasures and give them all away for charity, would not the merit he thus obtains be great?"

Subhuti said: "Very great, indeed, World-honoured One."

"Why? Because their merit is characterized with the quality of not being a merit. Therefore, the Tathagata speaks of the merit as being great. If again there is a man who, holding even the four lines in this sutra, preaches about it to Others, his merit will be superior to the one just mentioned. Because, Subhuti, all the Buddhas and their supreme enlightenment issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

9. "Subhuti, what do you think? Does a Srotapanna think in this wise: 'I have obtained the fruit of Srotapatti'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Srotapanna means 'entering the stream' there is no entering here. He is called a Srotapanna who does not enter [a world of] form, sound, odour, taste, touch, and quality.

"Subhuti, what do you think? Does a Sakridagamin think in this wise, 'I have obtained the fruit of a Sakridagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Sakridagamin means 'going-and-coming for once', there is really no going-and-coming here, and he is then called a Sakridagamin."

"Subhuti, what do you think? Does an Anagamin think in this wise: 'I have obtained the fruit of an Anagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Anagamin means 'not-coming' there is really no not-coming and therefore he is called an Anagamin."

"Subhuti, what do you think? Does an Arhat think in this wise: 'I have obtained Arhatship'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because there is no dharma to be called Arhat. If, World-honoured One, an Arhat thinks in this wise: 'I have obtained Arhatship,' this means that he is attached to an ego, a person, a being, or a soul. Although the Buddha says that I am the foremost of those who have attained Aranasamadhi,[1] that I am the foremost of those Arhats who are liberated from evil desires, World-honoured One, I cherish no such thought that I have attained Arhatship. World-honoured One, [if I did,] you would not tell me: 'O Subhuti,

[1. That is, Samadhi of non-resistance. *Arana* also means a forest where the Yogin retires to practise his meditation.]

are one who enjoys the life of non-resistance.' Just because Subhuti is not at all attached to this life, he is said to be the one who enjoys the life of non-resistance."

10. The Buddha said to Subhuti: "What do you think?

When the Tathagata was anciently with Dipankara Buddha did he have an attainment in the Dharma?"

"No, World-honoured One, he did not. The Tathagata while with Dipankara Buddha had no attainment whatever the Dharma."

"Subhuti, what do you think? Does a Bodhisattva set any Buddha-land in array?"

"No, World-honoured One, he does not."

"Why? Because to set a Buddha-land in array is not to set it in array, and therefore it is known as setting it in array. Therefore, Subhuti, all the Bodhisattva-Mahasattvas should thus rouse a pure thought. They should not cherish any thought dwelling on form; they should not cherish any thought dwelling on sound, odour, taste, touch, and quality; they should cherish thoughts dwelling on nothing whatever. Subhuti, it is like unto a human body equal in size to Mount Sumeru; what do you think? Is not this body large?"

Subhuti said: "Very large indeed, World-honoured One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

11. "Subhuti, regarding the sands of the Ganga, suppose there are as many Ganga rivers as those sands, what do you think? Are not the sands of all those Ganga rivers many?"

Subhuti said: "Very many, indeed, World-honoured one."

"Considering such Gangas alone, they must be said to be numberless; how much more the sands of all those Ganga rivers! Subhuti, I will truly ask you now. If there is a good man or a good woman who, filling all the worlds in the three thousand chiliocosms--all the worlds as many as the sands of these Ganga rivers--with the seven precious treasures, Uses them all for charity, would not this merit be very large?"

Subhuti said: "Very large indeed, World-honoured One."

Buddha said to Subhuti: "If a good man or a good woman holding even four lines from this sutra preach it to others, this merit is much larger than the preceding one."

12. "Again, Subhuti, wherever this sutra or even four lines of it are preached, this place will be respected by all beings including Devas, Asuras, etc., as if it were the Buddha's own shrine or chaitya; how much more a person who can hold and recite this sutra! Subhuti, you should

know that such a person achieves the highest, foremost, and most wonderful deed. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present."

13. At that time, Subhuti said to the Buddha: "World-honoured One, what will this sutra be called? How should we hold it?"

The Buddha said to Subhuti: "This sutra will be called the *Vajra-prajna-paramita*, and by this title you will hold it. The reason is, Subhuti, that, according to the teaching of the Buddha, Prajnaparamita is not Prajnaparamita and therefore it is called Prajnaparamita. Subhuti, what do you think? Is there anything about which the Tathagata preaches?"

Subhuti said to the Buddha: "World-honoured One, there is nothing about which the Tathagata preaches."

"Subhuti, what do you think? Are there many particles of dust in the three thousand chiliocosms?"

Subhuti said: "Indeed, there are many, World-honoured One."

"Subhuti, the Tathagata teaches that all these many particles of dust are no-particles of dust and therefore that they are called particles of dust; he teaches that the world is no-world and therefore that the world is called the world.

"Subhuti, what do you think? Is the Tathagata to be recognized by the thirty-two marks [of a great man]?"

"No, World-honoured One, he is not."

"The Tathagata is not to be recognized by the thirty-two marks, because what are said to be the thirty-two marks are told by the Tathagata to be no-marks and therefore to the thirty-two marks. Subhuti, if there be a good man or a good woman who gives away his or her lives as many as the sands of the Ganga, his or her merit thus gained does not exceed that of one who, holding even one gatha of four lines from this sutra, preaches them for others."

14. At that time Subhuti, listening to this sutra, had a deep understanding of its signification, and, filled with tears of gratitude,

said this to the Buddha: "Wonderful, indeed, World-honoured One, that the Buddha teaches us this sutra full of deep sense. Such a sutra has never been heard by me even with an eye of wisdom acquired in my past lives. World-honoured One, if there be a man who listening to this sutra acquires a pure believing heart he will then have a true idea of things. This one is to be known as having achieved a most wonderful virtue. World-honoured One, what is known as a true idea is no-idea, and for this reason it is called a true idea.

"World-honoured One, it is not difficult for me to believe, to understand, and to hold this sutra to which I have now listened; but in the ages to come, in the next five hundred years, if there are beings who listening to this sutra are able to believe, to understand, and to hold it, they will indeed be most wonderful beings. Why? Because they will have no idea of an ego, of a person, of a being, or of a soul. For what reason? The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]. For what reason? They are Buddhas who are free from all kinds of ideas."

The Buddha said to Subhuti, "It is just as you say. If there be a man who, listening to this sutra, is neither frightened nor alarmed nor disturbed, you should know him as a wonderful person. Why? Subhuti, it is taught by the Tathagata that the first Paramita is no-first-Paramita and therefore it is called the first Paramita. Subhuti, the Paramita of humility (patience) is said by the Tathagata to be no-Paramita of humility, and therefore it is the Paramita of humility. Why? Subhuti, anciently, when my body was cut to pieces by the King of Kalinga, I had neither the idea of an ego, nor the idea of a person, nor the idea of a being, nor the idea of a soul. Why? When at that time my body was dismembered, limb after limb, joint after joint, if I had the idea either of an ego, or of a person, or of a being, or a soul, the feeling of anger and ill-will would have been awakened in me. Subhuti, I remember, in my past five hundred births, I was a rishi called Kshanti, and during those times I had neither the idea of an ego, nor that of a person, nor that of a being, nor that of a soul.

"Therefore, Subhuti, you should, detaching yourself from all ideas, rouse the desire for the supreme enlightenment. You should cherish thoughts without dwelling on form, you should cherish thoughts without dwelling on sound, odour, taste, touch, or quality. Whatever thoughts you may have, they are not to dwell on anything. If a thought dwells on anything, this is said to be no-dwelling. Therefore, the

Buddha teaches that a Bodhisattva is not to practise charity by dwelling on form. Subhuti, the reason he practises charity is to benefit all beings.

"The Tathagata teaches that all ideas are no-ideas, and again that all beings are no-beings. Subhuti, the Tathagata is the one who speaks what is true, the one who speaks what is real, the one whose words are as they are, the one who does not speak falsehood, the one who does not speak equivocally.

"Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a Bodhisattva should practise charity, cherishing a thought which dwells on the Dharma he is like unto a person who enters the darkness, he sees nothing. If he should practise charity without cherishing a thought that dwells on the Dharma, he is like unto a person with eyes, he sees all kinds of forms illumined by the sunlight.

"Subhuti, if there are good men and good women in the time to come who hold and recite this sutra, they will be seen and recognized by the Tathagata with his Buddha-knowledge, and they will all mature immeasurable and innumerable merit.

15. "Subhuti, if there is a good man or a good woman who would in the first part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the middle part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the latter part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and keep up these sacrifices through hundred-thousands of myriads of kotis of kalpas; and if there were another who listening to this sutra would accept it with a believing heart, the merit the latter would acquire would far exceed that of the former. How much more the merit of one who would copy, hold, learn, and recite and expound it for others!

"Subhuti, to sum up, there is in this sutra a mass of merit, immeasurable, innumerable, and incomprehensible. The Tathagata has preached this for those who were awakened in the Mahayana (great vehicle), he has preached it for those who were awakened in the Sreshthayana (highest Vehicle). If there were beings who would hold and learn and expound it for others, they would all be known to the Tathagata and recognized by him, and acquire merit which is unmeasured, immeasurable, innumerable, and incomprehensible. Such

beings are known to be carrying the supreme enlightenment attained by the Tathagata. 'Why? Subhuti, those who desire inferior doctrines are attached to the idea of an ego, a person, a being, and a soul. They are unable to hear, hold, learn, recite, and for others expound this sutra. Subhuti, wherever this sutra is preserved, there all beings, including Devas and Asuras, will come and worship it. This place will have to be known as a chaitya, the object of worship and obeisance, where the devotees gather around, scatter flowers, and burn incense.

16. "Again, Subhuti, there are some good men and good women who will be despised for their holding and reciting this sutra. This is due to their previous evil karma for the reason of which they were to fall into the evil paths of existence; but because of their being despised in the present life, whatever evil karma they produced in their previous lives will be thereby destroyed, and they will be able to attain the supreme enlightenment.

"Subhuti, as I remember, in my past lives innumerable asamkhyeya kalpas ago I was with Dipankara Buddha, and at that time I saw Buddhas as many as eighty-four hundred. thousands of myriads of nayutas and made offerings to them and respectfully served them all, and not one of them was passed by me.

"If again in the last [five hundred] years, there have been people who hold and recite and learn this sutra, the merit they thus attain [would be beyond calculation], for when this is compared with the merit I have attained by serving all the Buddhas, the latter will not exceed one hundredth part of the former, no, not one hundred thousand ten millionth part. No, it is indeed beyond calculation, beyond analogy.

"Subhuti, if there have been good men and good women in the last five hundred years who hold, recite, and learn this sutra, the merit they attain thereby I cannot begin to enumerate in detail. If I did, those who listen to it would lose their minds, cherish grave doubts, and not believe at all how beyond comprehension is the significance of this sutra and how also beyond comprehension the rewards are." [1]

18. The Buddha said to Subhuti: "Of all beings in those innumerable lands, the Tathagata knows well all their mental traits. Why? Because the Tathagata teaches that all those mental traits are no-traits and therefore they are

[1. This finishes the first part of the Diamond Sutra as it is usually divided here and passes on to the second part. The text goes on in a similar strain through its remaining section. Indeed, there are some scholars who think that the second part is really a repetition of the first, or that they are merely different copies of one and the same original text, and that whatever variations there are in these two copies are the result of the glosses mixed into the text itself. While I cannot wholly subscribe to this view, the fact is that passages containing similar thoughts recur throughout the whole Prajnaparamita literature. In view of this I quote in the following only such ideas as have not fully been expressed in the first part.]

known to be mental traits. Subhuti, thoughts[1] of the past are beyond grasp, thoughts of the present are beyond grasp, and thoughts of the future are beyond grasp."

23. "Again, Subhuti, this Dharma is even and has neither elevation nor depression; and it is called supreme enlightenment. Because a man practises everything that is good, without cherishing the thought of an ego, a person, a being, and a soul, he attains the supreme enlightenment. Subhuti, what is called good is no-good, and therefore it is known as good."

26. "Subhuti, what do you think? Can a man see the Tathagata by the thirty-two marks [of a great man]?"

Subhuti said: "So it is, so it is. The Tathagata is seen by his thirty-two marks."

The Buddha said to Subhuti, "If the Tathagata is to be seen by his thirty-two marks, can the Cakravartin be a Tathagata?"

Subhuti said to the Buddha: "World-honoured One, as I understand the teaching of the Buddha, the Tathagata is not to be seen by the thirty-two marks."

Then the World-honoured One uttered this gatha: "If any one by form sees me, By voice seeks me, This one walks the false path, And cannot see the Tathagata."

29. "Subhuti, if a man should declare that the Tathagata is the one who comes, or goes, or sits, or lies, he does not understand the meaning of my teaching. Why? The Tathagata does not come from anywhere, and does not depart to anywhere; therefore he is called the Tathagata.

[1. *Citta* stands for both mind and thought. The idea expressed here is that there is no particularly determined entity in us which is psychologically designated as mind or thought. The moment we think we have taken hold of a thought, it is no more with us. So with the idea of a soul, or an ego, or a being, or a Person, there is no such particular entity objectively to be so distinguished, and which remains as such eternally separated from the subject who so thinks. This ungraspability of a mind or thought, which is tantamount to saying that there is no soul-substance as a solitary unrelated "thing" in the recesses of consciousness, is one of the basic doctrines of Buddhism, Mahayana and Hinayana.]

32. "How does a man expound it for others? When one is not attached to form, it is of Suchness remaining unmoved. Why?

"All composite things (*samskrita*)
Are like a dream, a phantasm, a bubble, and a shadow,
Are like a dew-drop and a flash of lightning;
They are thus to be regarded."

IV

THE LANKAVATARA SUTRA

This sutra is said to have been given by Bodhidharma to his chief disciple Hui-k'e as containing the essential teaching of Zen. Since then it has been studied chiefly by Zen philosophers. But being full of difficult technical terms in combination with a rugged style of writing, the text has not been so popular for study as other Mahayana sutras, for instance, the *Pundarika*, the *Vimalakirti*, or the *Vajracchedika*.

The chief interlocutor is a Bodhisattva called Mahamati, and varied subjects of philosophical speculation are discussed against a background of deep religious concern. The topic most interesting for the reader of this book is that of *svapratyatmagati*, i.e. self-realization of the highest truth.

Some of the terms may be explained here: "Birth and death" (*samsara* in Sanskrit) always stands contrasted to "Nirvana". Nirvana is the highest truth and the norm of existence while birth and death is a world of particulars governed by karma and causation. As long as we are subject to karma we go from one birth to another, and suffer all the ills necessarily attached to this kind of life, though it is a form of immortality. What Buddhists want is not this.

"Mind only" (*cittamatra*) is an uncouth term. It means absolute mind, to be distinguished from an empirical mind which is the subject of psychological study. When it begins with a capital letter, it is the ultimate reality on which the entire world of individual objects depends for its value. To realise this truth is the aim of the Buddhist life.

By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature", i.e. existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind, which being absolute knows no second. All that we see and hear and think of as objects of the vijñanas are what rise and disappear in and of the Mind-only.

This absolute Mind is also called in the *Lankavatara* the Dharma of Solitude (*vivikta-dharma*), because it stands by itself. It also signifies the Dharma's being absolutely quiescent.

There is no "discrimination" in this Dharma of Solitude, which means that discrimination belongs to this side of existence where multiplicities obtain and causation rules. Indeed, without this discrimination no world is possible.

Discrimination is born of "habit-energy" or "memory", which lies latently preserved in the "alayavijñana" or all-conserving consciousness. This consciousness alone has no power to act by itself. It is altogether passive, and remains inactive until a particularizing agency touches it. The appearance of this agency is a great mystery which is not to be solved by the intellect; it is something to be accepted simply as such. It is awakened "all of a sudden", according to Asvaghosha.

To understand what this suddenness means is the function of "noble wisdom" (*aryajñana*). But as a matter of experience, the sudden awakening of discrimination has no meaning behind it. The fact is

simply that it is awakened, and no more; it is not an expression pointing to something else.

When the Alayavijnana or the all-conserving consciousness is considered a store-house, or better, a creative matrix from which all the Tathagatas issue, it is called "Tathagata-garbha". The Garbha is the womb.

Ordinarily, all our cognitive apparatus is made to work outwardly in a world of relativity, and for this reason we become deeply involved in it so that we fail to realize the freedom we all intrinsically possess, and as a result we are annoyed on all sides. To turn away from all this, what may psychologically be called a "revulsion" or "revolution" must take place in our inmost consciousness. This is not however a mere empirical psychological fact to be explained in terms of consciousness. It takes place in the deepest recesses of our being. The original Sanskrit is *paravrittassaya*.

The following extracts are from my English translation (1932) of the original Sanskrit text edited by Bunyu Nanjo, 1923.

XVIII

Further, Mahamati, those who, afraid of sufferings arising from the discrimination of birth and death, seek for Nirvana, do not know that birth and death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the further annihilation of the senses and their fields. They are not aware, Mahamati, of the fact that Nirvana is the Alayavijnana where a revulsion takes place by self-realization. Therefore, Mahamati, those who are stupid talk of the trinity of vehicles and not of the state of Mind-only where there are no shadows. Therefore, Mahamati, those who do not understand the teachings of the Tathagatas of the past, present, and future, concerning the external world, which is of Mind itself, cling to the notion that there is a world outside what is seen of the Mind and, Mahamati, go on rolling themselves along the wheel of birth and death.

XIX

Further, Mahamati, according to the teaching of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have

no reality, being manifestations of Mind itself; and, Mahamati, as they are not born of being and non-being, they are unborn. Mahamati, all things are like the horns of the hare, horse, donkey, or camel, but the ignorant and simple-minded, who are given up to their false and erroneous imaginations, discriminate things where they are not; therefore, all things are unborn. That all things are in their self-nature unborn, Mahamati, belongs to the realm of self-realization attained by noble wisdom, and does not belong essentially to the realm of dualistic discrimination cherished by the ignorant and simple-minded.

The self-nature and the characteristic marks of body, property, and abode evolve when the Alayavijnana is conceived of by the ignorant as grasping and grasped; and then they fall into a dualistic view of existence where they recognize its rise, abiding, and disappearance, cherishing the idea that all things are born and subject to discrimination as to being and non-being. Therefore, Mahamati, you should discipline yourself therein [i.e. in self-realization].

XXIV

Further again, Mahamati, let the Bodhisattva-Mahasattva have a thorough understanding as to the nature of the twofold egolessness. Mahamati, what is this twofold egolessness? [It is the egolessness of persons and the egolessness of things. What is meant by egolessness of persons? It means that] in the collection of the Skandhas, Dhatus, and Ayatanas there is no ego-substance, nor anything belonging to it; the Vijnana is originated by ignorance, deed, and desire, and keeps up its function by grasping objects by means of the sense-organs, such as the eye, etc., and by clinging to them as real; while a world of objects and bodies is manifested owing to the discrimination that takes place in the world which is of Mind itself, that is, in the Alayavijnana.

By reason of the habit-energy stored up by false imagination since beginningless time, this world (*vishaya*) is subject to change and destruction from moment to moment; it is like a river, a seed, a lamp, wind, a cloud; [while the Vijnana itself is] like a monkey who is always restless, like a fly who is ever in search of unclean things and defiled places, like a fire which is never satisfied. Again, it is like a water-drawing wheel or a machine, it [i.e. the Vijnana] goes on rolling the wheel of transmigration, carrying varieties of bodies and forms, resuscitating the dead like the demon Vetala, causing the wooden figures to move about as a magician moves them. Mahamati, a

thorough understanding concerning these phenomena is called comprehending the egolessness of persons.

Now, Mahamati, what is meant by the egolessness of things? It is to realize that the Skandhas, Dhatus, and Ayatanas are characterized with the nature of false discrimination. Mahamati, since the Skandhas, Dhatus, and Ayatanas are destitute of an ego-substance, being no more than an aggregation of the Skandhas, and subject to the conditions of mutual origination which are causally bound up with the string of desire and deed; and since thus there is no creating agent in them, Mahamati, the Skandhas are even destitute of the marks of individuality and generality-, and the ignorant, owing to their erroneous discrimination, imagine here the multiplicity of phenomena; the wise, however, do not. Recognizing, Mahamati, that all things are devoid of the Citta, Manas, Manovijnana, the five Dharmas, and the [three] Svabhavas, the Bodhisattva-Mahasattva, will well understand what is meant by the egolessness of things.

Again, Mahamati, when the Bodhisattva-Mahasattva has a good understanding as regards the egolessness of things, before long he will attain the first stage [of the Bodhisattvahood], when he gets a definite cognition of the ageless. When a definite acquisition is obtained regarding aspect of the stages [of Bodhisattvahood], the Bodhisattva will experience joy, and, gradually and successively going the scale, will reach the ninth stage where his insight is perfected, and [finally the tenth stage known as] Great Dharma-megha.

Establishing himself here, he will be seated in the great Jewel palace known as "Great Lotus Throne" which is in the shape of a lotus and is adorned with various sorts of jewels and pearls; he will then acquire and complete a world of Maya-nature; surrounded by Bodhisattvas of the same character and anointed like the son of the Cakravarti by the hands of the Buddhas coming from all the Buddha-lands, he will go beyond the last stage of Bodhisattvahood, attain the noble truth of self-realization, and become a Tathagata endowed with the perfect freedom of the Dharmakaya, because of his insight into the egolessness of things. This, Mahamati, is what is meant by the egolessness of all things, and in this you and other Bodhisattva-Mahasattvas should well exercise yourselves.

XXVIII

At that time, Mahamati the Bodhisattva-Mahasattva said this to the Blessed One: Now the Blessed One makes mention of the Tathagata-garbha in the sutras, and verily it is described by you as by nature bright and pure, as primarily unspotted, endowed with the thirty-two marks of excellence, hidden in the body of every being like a gem of great value, which is enwrapped in a dirty garment, enveloped in the garment of the Skandhas, Dhatus, and Ayatanas, and soiled with the dirt of greed, anger, folly, and false imagination, while it is described by the Blessed One to be eternal, permanent, auspicious, and unchangeable. Is not this Tathagata-garbha taught by the Blessed One the same as the ego-substance taught by the philosophers? The ego as taught in the systems of the philosophers is an eternal creator, unqualified, omnipresent, and imperishable.

The Blessed One replied: No, Mahamati, my Tathagata-garbha is not the same as the ego taught by the philosophers; for what the Tathagatas teach is the Tathagata-garbha in the sense, Mahamati, that it is emptiness, reality-limit, Nirvana, being unborn, unqualified, and devoid of will-effort; the reason why the Tathagatas, who are Arhats and Fully-Enlightened Ones, teach the doctrine pointing to the Tathagata-garbha is to make the ignorant cast aside their fear when they listen to the teaching of egolessness and to have them realize the state of non-discrimination and imagelessness.

I also wish, Mahamati, that the Bodhisattva-Mahasattvas of the present and future would not attach themselves to the idea of an ego [imagining it to be a soul]. Mahamati, it is like a potter who manufactures various vessels out of a mass of clay of one sort by his own manual skill and labour combined with a rod, water, and thread, Mahamati, that the Tathagatas preach the egolessness of things which removes all the traces of discrimination by various skilful means issuing from their transcendental wisdom; that is, sometimes by the doctrine of the Tathagata-garbha, sometimes by that of egolessness, and like a potter, by means of various terms, expressions, and synonyms. For this reason, Mahamati, the philosophers' doctrine of an ego-substance is not the same as the teaching of the Tathagata-garbha.

Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment. Accordingly, Mahamati, the Tathagatas who are Arhats

and Fully-Enlightened Ones disclose the doctrine of the Tathagata-garbha, which is thus not to be known as identical with the philosopher's notion of an ego-substance.

Therefore, Mahamati, in order to abandon the misconception cherished by the philosophers, you must strive after the teaching of egolessness and the Tathagata-garbha.

XXXV

At that time, Mahamati the Bodhisattva-Mahasattva again said this to the Blessed One:

Pray tell me, Blessed One, about the attainment of self-realization by noble wisdom, which does not belong to the path and the usage of the philosophers;

Which is devoid of [all such predicates as] being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity;

Which has nothing to do with the false imagination, nor with individuality and generality; which manifests itself as the truth of highest reality;

Which, going up continuously by degrees the stages of purification, enters upon the stage of Tathagatahood;

Which, because of the original vows unattended by any striving, will perform its works in infinite worlds like a gem reflecting a variety of colours;

And which is manifested [when one perceives how] signs of individuation rise in all things as one realizes the course and realm of what is seen of Mind itself, and thereby I and other Bodhisattva-Mahasattvas are enabled to survey things from the point of view which is not hampered by marks of individuality and generality nor by anything of the false imagination, and may quickly attain supreme enlightenment and enable all beings to achieve the perfection of all their virtues.

Replied the Blessed One: Well done, well done, Mahamati! and again, well done, indeed, Mahamati! Because of your compassion for the world, for the benefit of many people, for the happiness of many people, for the welfare, benefit, happiness of many people, both of celestial beings and humankind, Mahamati, you present yourself before me and make this request. Therefore, Mahamati, listen well and truly, and reflect, for I will tell you.

Assuredly, said Mahamati the Bodhisattva-Mahasattva, and gave ear to the Blessed One.

The Blessed One said this to him: Mahamati, since the ignorant and the simple-minded, not knowing that the world is what is seen of Mind itself, cling to the multitudinousness of external objects, cling to the notions of being and nonbeing, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance (*svabhava*), which idea rises from discrimination based on habit-energy, they are addicted to false imaginings.

Mahamati, it is like a mirage in which the springs are seen as if they were real. They are imagined so by the animals who, thirsty from the heat of the season, would run after them. Not knowing that the springs are their own mental illusions, the animals do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time; with their minds burning with the fire of greed, anger, and folly; delighted in a world of multitudinous forms; with their thoughts saturated with the ideas of birth, destruction, and subsistence; not understanding well what is meant by existent and non-existent, by inner and outer, these ignorant and simple-minded fall into the way of grasping at oneness and otherness, being and non-being [as realities].

Mahamati, it is like the city of the Gandharvas which the unwitting take for a real city, though it is not so in fact. This city appears in essence owing to their attachment to the memory of a city preserved in seed from beginningless time. This city is thus neither existent nor non-existent. In the same way, Mahamati, clinging to the memory (*vasana*) of erroneous speculations and doctrines since beginningless time, they hold fast to ideas such as oneness and otherness, being and non-being, and their thoughts are not at all clear about what is seen of Mind-only.

Mahamati, it is like a man, who, dreaming in his sleep of a country variously filled with women, men, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers, and lakes, enters into its inner apartments and is awakened. While awakened thus, he recollects the city and its inner apartments. What do you think, Mahamati? Is this person to be regarded as wise, who is recollecting the various unrealities he has seen in his dream?

Said Mahamati: Indeed, he is not, Blessed One.

The Blessed One continued: In the same way the ignorant and simple-minded who are bitten by erroneous views and inclined towards the philosophers, do not recognize that things seen of the Mind itself are like a dream, and are held fast by the notions of oneness and otherness, of being and non-being.

Mahamati, it is like the painter's canvas on which there is neither depression nor elevation as imagined by the ignorant. In the same way, Mahamati, there may be in the future some people brought up in the habit-energy, mentality, and imagination based on the philosophers' erroneous views; clinging to the ideas of oneness and otherness, or bothness and not-bothness, they may bring themselves and others to ruin; they may declare those people nihilists who hold the doctrine of no-birth apart from the category of being and non-being. They [argue against] cause and effect, they are followers of the wicked views whereby they uproot meritorious causes of unstained purity. They are to be kept away by those whose desires are for things excellent. They are those whose thoughts are entangled in the error of self, other, and both, entangled in the error of imagining being and non-being, assertion and refutation; and hell will be their final resort.

Mahamati, it is like the dim-eyed ones who, seeing a hair-net, would exclaim to one another, saying: "It is wonderful! it is wonderful! Look, O honourable sirs!" And the said hair-net has never been brought into existence. It is in fact neither an entity nor a non-entity, because it is seen and not seen. In the same manner, Mahamati, those whose minds are addicted to discrimination of the erroneous views as cherished by the philosophers, and who are also given up to the realistic ideas of being and non-being, oneness and otherness, bothness and not-bothness, will contradict the good Dharma, ending in the destruction of themselves and others.

Mahamati, it is like a firebrand-wheel which is no real wheel but which is imagined to be of such character by the ignorant, but not by the wise. In the same manner, Mahamati, those whose minds have fallen into the erroneous views of the philosophers will falsely imagine in the rise of all beings [the reality of] oneness and otherness, bothness and not-bothness.

Mahamati, it is like those water-bubbles in a rainfall which have the appearance of crystal gems, and the ignorant taking them for real crystal gems run after them. Mahamati, they are no more than water-bubbles, they are not gems, nor are they not-gems, because of their being so comprehended [by one party] and being not so comprehended [by another] - In the same manner, Mahamati, those whose minds are impressed by the habit-energy of the philosophical views and discriminations will regard things born as non-existent and those destroyed by causation as existent.

XXXVII

Further, Mahamati, there are four kinds of Dhyanas. What are the four? They are: (1) The Dhyana practised by the ignorant, (2) the Dhyana devoted to the examination of meaning, (3) the Dhyana with Suchness for its object, and (4) the Dhyana of the Tathagatas.

What is meant by the Dhyana practised by the ignorant? It is the one resorted to by the Yogins exercising themselves the discipline of the Sravakas and Pratyekabuddhas, who perceiving that there is no ego-substance, that things are characterized with individuality and generality, that the body is a shadow and a skeleton which is transient, full of suffering, and is impure, persistently cling to these notions which are regarded as just so and not otherwise, and who starting from them successively advance until they reach the cessation where there are no thoughts. This is called the Dhyana practised by the ignorant.

Mahamati, what then is the Dhyana devoted to the examination of meaning? It is the one [practised by those who,] having gone beyond the egolessness of things, individuality and generality, the untenability of such ideas as self, other, and both, which are held by the philosophers, proceed to examine and follow up the meaning of the [various] aspects of the egolessness of things and the stages of Bodhisattvahood. This is the Dhyana devoted to the examination of meaning.

What, Mahamati, is the Dhyana with Tathata for its object? When [the Yogin recognizes that] the discrimination of the two forms of egolessness is mere imagination, and that where he establishes himself in the reality of suchness (*yathabhuta*) there is no rising of discrimination, I call it the Dhyana with Tathata for its object.

What, Mahamati, is the Dhyana of the Tathagata? When [the Yogin], entering upon the stage of Tathagatahood and abiding in the triple bliss which characterizes self-realization attained by noble wisdom, devotes himself, for the sake of all beings to the [accomplishment of] incomprehensible works, I call it the Dhyana of the Tathagatas. Therefore, it is said:

There are the Dhyana for the examination of meaning, the Dhyana practised by the ignorant, the Dhyana with Tathata for its object, and the pure Dhyana of the Tathagata.

The Yogin, while in the exercise, sees the form of the sun or the moon, or something looking like a lotus, or the underworld, or various forms like sky, fire, etc.

All these appearances lead him to the way of the philosophers; they throw him down into the state of Sravakahood, into the realm of the Pratyekabuddhas.

When all these are tossed aside and there is a state of imagelessness, then a condition in conformity with Tathata presents itself; and the Buddhas will come together from all their countries and with their shining hands will stroke the head of this benefactor.

LXVIII

At the time, Mahamati the Bodhisattva-Mahasattva asked the Blessed One to explain concerning the deep-seated attachment to the existence of all things and the way of emancipation, saying: Pray tell me, Blessed One, pray tell me Tathagata, Arhat, Fully-Enlightened One, concerning the characteristics of our deep attachment to existence and of our detachment from it.

When I and other Bodhisattva-Mahasattvas understand well the distinction between attachment and detachment, we shall know what is

the skilful means concerning them, and shall no more become attached to words according to which we grasp meaning.

When we understand well what is meant by attachment to the existence of all things and the detachment from them we shall destroy our discrimination of words and letters; and, by means of our wisdom (*buddhi*), enter into all the Buddha-lands and assemblies; be well stamped with the stamp of the powers, the self-control, the psychic faculties, and the Dharanis; and, well furnished with the wisdom (*buddhi*) in the ten inexhaustible vows, and shining with varieties of rays pertaining to the Transformation Body, behave ourselves with effortlessness like the moon, the sun, the jewel, and the elements; and hold such views at every stage as are free from all the signs of self-discrimination; and, seeing that all things are like a dream, like Maya, etc., [shall be able to] enter the stage and abode of Buddhahood, and deliver discourses on the Dharma in the world of all beings and in accordance with their needs, and free them from the dualistic notion of being and non-being in the contemplation of all things which are like a dream and Maya, and free them also from the false discrimination of birth and destruction; and, finally, [shall be able to] establish ourselves where there is a revulsion at the deepest recesses [of our consciousness], which is more than words [Can express].

Said the Blessed One: Well said, well said, Mahamati! Listen well to me then, Mahamati, and reflect well within yourself; I will tell you.

Mahamati the Bodhisattva-Mahasattva: said: Certainly, I will, Blessed One; and gave ear to the Blessed One.

The Blessed One said to him thus: Mahamati, immeasurable is our deep-seated attachment to the existence of all things the significance of which we try to understand with words. For instance, there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and no-birth, to the discrimination of cessation and no-cessation, to the discrimination of vehicle and no-vehicle, of Samskrita and Asamskrita, of the characteristics of the stages and no-stages. There is the attachment to discrimination itself, and to that arising from enlightenment the attachment to the discrimination of being and non-being on which the philosophers are so dependent, and the attachment to the triple vehicle and the one vehicle, which they discriminate.

These and others, Mahamati, are the deep-seated attachments to their discriminations cherished by the ignorant and simple-minded. Tenaciously attaching themselves to these, the ignorant and simple-minded go on ever discriminating like the silkworms, which, with their own thread of discrimination and attachment, enwrap not only themselves but others and are charmed with the thread; and thus they are ever tenaciously attached to the notions of existence and non-existence. [But really] Mahamati, there are no signs here of deep-seated attachment or detachment. All things are to be seen as abiding in Solitude where there is no evolving of discrimination. Mahamati, the Bodhisattva-Mahasattva should have his abode where he can see all things from the viewpoint of Solitude.

Further, Mahamati, when the existence and nonexistence of the external world are understood to be due to the seeing of the Mind itself in these signs, [the Bodhisattva] can enter upon the state of imagelessness where Mind-only is, and [there] see into the Solitude which underlies the discrimination of all things as being and non-being, and the deep-seated attachments resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of detachment. Here Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognize bondage and emancipation. Why? Because in all things neither being nor non-being is to be taken hold of.

Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger, and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached to this there takes place a succession of births in the [five] paths. Thus there are the five paths of existence for all beings who are found closely attached [to greed, anger, and folly]. When one is cut off from this attachment, no signs will be seen indicative of attachment or of non-attachment.

V

THE RYOGONKYO, OR SURANGAMA SUTRA[1]

There are in the Chinese Tripitaka two sutras bearing the title, "Surangama", but they are entirely different in contents. The first one was translated into Chinese by

[1. "Sutra of Heroic Deed".]

Kumarajiva between 402-412 and consists of two fascicles. The second one in ten fascicles was translated by Paramiti in 705, and this is the one used by the Zen and also by the Shingon. The reason why it is used by the Shingon is because it contains the description of a mandala and a mantram called "Sitatarapatala" (white umbrella), the recitation of which, while practising the Samadhi, is supposed to help the Yogin, as the Buddhas and gods will guard him from the intrusion of the evil spirits. But the general trend of thought as followed in this sutra is Zen rather than Shingon. It was quite natural that all the commentaries of it belong to the Zen school. The terms used here are somewhat unusual--especially those describing the Mind. The sutra is perhaps one of the later Mahayana works developed in India. It treats of highly abstruse subjects. Below is a synopsis of it.

1. The sutra opens with Ananda's adventure with an enchantress called Matanga who, by her magic charm, entices him to her abode. The Buddha, seeing this with his supernatural sight, sends Manjusri to save him and bring him back to the Buddha. Ananda is thoroughly penitent and wishes to be further instructed in the art of controlling the mind. The Buddha tells him that all spiritual discipline must grow out of a sincere heart and that much learning has no practical value in life, especially when one's religious experience is concerned. Ananda had enough learning, but no Samadhi to stand against the influence of a sorceress.

2. The reason why we go through the eternal cycle of birth and death and suffer ills incident to it is our ignorance as to the source of birth and death, that is, because Mind-essence is forgotten in the midst of causal nexus which governs this world of particular objects.

This Mind-essence is variously characterized as something original, mysterious, mysteriously bright, illumining, true, perfect, clear as a jewel, etc. It is not to be confused with our empirical mind, for it is not an object of intellectual discrimination.

Ananda is asked to locate this Mind-essence. But, as his mind moves along the line of our relative experience, he fails to give a satisfactory answer. He pursues objective events which are subject to birth and death; he never reflects within himself to try to find the Mind bright and illumining which makes all his experiences possible.

3. Even the Bodhisattva cannot pick up this mysteriously transparent Essence out of a world of individual things. He cannot demonstrate its reality by means of his discerning intelligence. It is not there. But that the Essence is there is evident from the fact that the eye sees, the ear hears, and the mind thinks. Only it is not discoverable as an individual object or idea, objective or subjective; for it has no existence in the way we talk of a tree or a sun, of a virtue or a thought. On the other hand, all these objects and thoughts are in

the Mind-essence, true and original and mysteriously bright. Our body and mind is possible only when thought of in connection with it.

4. Because since the beginningless past we are running after objects, not knowing where our Self is, we lose track of the Original Mind and are tormented all the time by the threatening objective world, regarding it as good or bad, true or false, agreeable or disagreeable. We are thus slaves of things and circumstances. The Buddha advises that our real position ought to be exactly the other way. Let things follow us and wait our commands. Let the true Self give directions in all our dealings with the world. Then we shall all be Tathagatas. Our body and mind will retain its original virtue bright and shining. While not moving away from this seat of enlightenment, we shall make all the worlds in the ten quarters reveal themselves even at the tip of a hair.

5. Manjusri is Manjusri; he is absolute as he is; he is neither to be asserted nor to be negated. All assertions and negations start from the truth of this absolute identity, and this is no other than the originally illuminating Mind-essence. Based on this Essence, all the conditions that make up this world of the senses are fulfilled: we see, we hear, we feel, we learn, and we think.

6. Causation belongs to a world of opposites. It cannot be applied to the originally bright and illumining Essence. Nor can one ascribe to it "spontaneous activity", for this also presupposes the existence of an individual concrete substance of which it is an attribute. If the Essence is anything of which we can make any statements either affirmative or negative, it is no more the Essence. It is independent of all forms and ideas, and yet we cannot speak of it as not dependent on them. It is absolute Emptiness, *sunyata*, and for this very reason all things are possible in it.

7. The world including the mind is divisible into five Skandha (aggregates), six Pravesha (entrances), twelve Ayatana (seats), and eighteen Dhatu (kingdoms). They all come into existence when conditions are matured, and disappear when they cease. All these existences and conditions take place illusively in the Tathagata-garbha which is another name for the Mind-essence. It is the latter alone that eternally abides as Suchness bright, illumining, all-pervading, and immovable. In this Essence of eternal truth there is indeed neither going nor coming, neither becoming confused nor being enlightened, neither dying nor being born; it is absolutely unattainable and unexplainable by the intellect, for it lies beyond all the categories of thought.

8. The Tathagata-garbha is in itself thoroughly pure and all-pervading, and in it this formula holds: form is emptiness and emptiness is form. *Rupam sunyata, sunyateva rupam*. This being so, the Essence which is the Tathagata-garbha reveals itself in accordance with thoughts and dispositions of all beings, in response to their infinitely-varied degrees of knowledge, and also to their karma. In spite of its being involved in the evolution of a world of multiplicities, the Essence in itself never loses its original purity, brilliance .or emptiness, all of which terms are synonymous.

9. The knowledge of an objective world does not come from objects, nor from the senses; nor is it mere accident; nor is it an illusion. A combination of the several conditions or factors is necessary to produce the knowledge. But mere combination is not enough. This combination must take place in the originally pure, bright, illuminating Essence, which is the source of knowledge.

When this is realized, all the worlds in the ten quarters including one's own existence are perceived as so many particles of dust, floating, rising, and disappearing like foam, in the vast emptiness of space which the one illuminative Mind-essence eternally pervades.

10. The question: When the Tathagata-garbha is in itself so pure and undefiled, how is it possible that we have this world of mountains, rivers, and all other composite forms which are subject to constant changes and transformations?

This doubt comes from not understanding the absolute nature of the purity of the Essence. For by purity is not meant relative purity, which is only possible by establishing a dualistic conception of reality. The

Essence is neither in the world nor of the world, nor is it outside the world. Therefore the question, which is based on a dualistic interpretation of reality, is altogether irrelevant when applied to the nature of the Essence and its relation to the world.

Hence this remarkable statement: The Tathagata-garbha, which is mysteriously bright and illuminating as the Mind-Essence, is neither to be identified nor not to be identified [with the world]; it is at once this and not-this.

11. Yajnadatta, a citizen of Sravasti, one morning looked into the mirror and found there a face with the most charming features. He thought his own head disappeared and thereby went crazy. This story is used to illustrate the stupidity of clinging to relative knowledge which rises from the opposition of subject and object. As we cling to it as having absolute value, a world of topsyturviness comes to extend before us. The original bright and charming face is possessed by every one of us only when we realize the fact by reflecting within ourselves, instead of running after unrealities.

12. Now Ananda wants to know how to get into the palatial mansion, which he is told to be his own. He is not in possession of the key wherewith he can open the entrance door. The Buddha teaches him in this way. There are two methods to effect the entrance, both of which being complementary must be practised conjointly. The one is Samatha and the other Vipasyana. Samatha means "tranquillization" and vipasyana "contemplation".

By Samatha the world of forms is shut out of one's consciousness so that an approach is prepared for the realization of the final stage of enlightenment. When one's mind is full of confusion and distraction, it is no fit organ for contemplation. By Vipasyana is meant that the Yogin is first to awaken the desire for enlightenment, to be firmly determined in living the life of Bodhisattvahood, and to have an illuminating idea as regards the source of the evil passions which are always ready to assert themselves in the Tathagata-garbha.

13. When this source is penetrated by means of Prajna, the entrance is effected to the inner sanctuary, where all the six senses are merged in one. Let the Prajna penetration enter through the auditory sense as was the case with Kwannon Bosatsu, and the distinctions of the six senses will thereby be effaced; that is to say, there will then take place an

experience called "perfect interfusion". The car not only hears but sees, smells, and feels. All the barriers between the Sensory functions are removed, and there is a perfect interfusion running between them; each Vijnana then functions for the others.

The Buddha tells Rahula to strike the bell and asks the assembly what they hear. They all say that they hear the bell. The bell is struck again, and they again say that there is a sound which they hear; and that when the bell ceases to ring there is no sound. This questioning and answering is repeated for a few times, and finally the Buddha declares that they are all wrong, for they are just pursuing what does not properly belong to them, forgetting altogether their inner Essence which functions through those objective mediums or conditions. The Essence is to be grasped and not the hearing, nor the sound. To take the latter for reality is the result of confused mentality. By the practice of Vipasyana this is to be wiped off so that the Mind-essence is always recognized in all the functions of an empirical mind as well as in all the phenomena of the so-called objective world. By thus taking hold of the Mind-essence, there is a "perfect interfusion" of all the six Vijnanas, which constitutes enlightenment.

14. The root of birth and death is in the six Vijnanas and what makes one come to the realization of perfect interfusion is also in the six Vijnanas. To seek enlightenment or emancipation or Nirvana is not to make it something separate from or independent of those particularizing agents called senses. If it is sought outside them, it nowhere exists, or rather it becomes one of particular objects and ceases to be what in itself it is. This is why the unattainability of Sunyata is so much talked about in all the Mahayana sutras.

In the true Essence there is neither *samskrita* (created) nor *asamskrita* (uncreated); they are like Maya or flowers born of hallucination. When you attempt to manifest what is true by means of what is erroneous, you make both untrue. When you endeavour to explain object by subject and subject by object, you create a world of an endless series of opposites, and nothing real is grasped. To experience perfect interfusion, let all the opposites, or knots as they are called, be dissolved and a release takes place. But when there is anywhere any clinging of any sort, and an ego-mind is asserted, the Essence is no more there, the mysterious Lotus fades.

15. The Buddha then makes some of the principal persons in the assembly relate their experience of perfect interfusion. That of Kwannon among them is regarded as most remarkable. His comes from the auditory sense as his name implies. It leads him up to the enlightened state of consciousness attained by all the Buddhas, and he is now Love incarnate. But at the same time he identifies himself with all beings in the six paths of existence whereby he knows all their inner feelings and aspirations reaching up towards the love of the Buddha. Kwannon is thus able to reveal himself anywhere his help is needed, or to any being who hears him. The whole content of the Kwannon sutra is here fully confirmed.

16. Learning is not of much avail in the study of Buddhism as is proved by the case of Amanda, who being enticed by the magical charm of a courtesan was about to commit one of the gravest offences. In the practice of Samadhi the control of mind is most needed., which is Sila (moral precept). Sila consists in doing away with the sexual impulse, the impulse to kill living beings, the impulse to take things not belonging to oneself, and the desire to eat meat. When these impulses are kept successfully under restraint, one can really practise meditation from which Prajna grows; and it is Prajna that leads one to the Essence when the perfect interfusion of all the six Vijnanas is experienced.

17. We here come to the esoteric part of the *Surangama Sutra* where the establishment of the mandala is described, together with the mantram. In this mandala the Samadhi is practised for three weeks or for one hundred days, at the end of which those richly endowed may be able to realize Srotapannahood.

18. Next follows the description of more than fifty stages of attainment leading to final enlightenment and Nirvana; then effects of various karma by which beings undergo several forms of torture in hell are explained; then the causes are given by which beings are transformed into varieties of evil spirits and of beast forms. They, however, come back to the human world when all their sins are expiated. There are beings who turn into ascetics or heavenly beings.

19. While disciplining himself in meditation the Yogin is liable to be visited by all kinds of evil beings whereby he is constantly assailed by hallucinations of various natures. These are all due to highly-accentuated nervous derangements, and the Yogin is advised to guard himself against them.

When the Yogin has all these mental disturbances well under control, his mind acquires a state of tranquillity in which his consciousness retains its identity through his waking and sleeping hours. The modern psychologist would say that he is no more troubled with ideas which are buried, deeply repressed, in his unconsciousness; in other words, he has no dreams. His mental life is thoroughly clear and calm like the blue sky where there are no threatening clouds. The world with its expansion of earth, its towering mountains, its surging waves, its meandering rivers, and with its infinitely variegated colours and forms is serenely reflected in the mind-mirror of the Yogin. The mirror accepts them all and yet there are no traces or stains left in it—just one Essence bright and illuminating. The source of birth and death is plainly revealed here. The Yogin knows where he is; he is emancipated.

20. But this is not yet all. The Yogin must be philosophically trained with all his experiences and intuitions to have a clear, logical, penetrating understanding of the Essence. When this is properly directed, he will have no more confused ideas introduced by misguided philosophers. Along with the training in Samatha, the cultivation of Vipasyana is to be greatly encouraged.

III. THE SUTRAS

The sutras most read in Zen are the *Shingyo* (*Prajnaparamitahridaya*), the *Kwannongyo* (*Samantamukha-parivarta*), and the *Kongokyo* (*Vajracchedika*). The *Shingyo* being the shortest is read on almost all occasions. The *Ryoga* (*Lankavatara*) is historically significant, but being difficult to understand is very little studied nowadays by followers of Zen. For further information see the author's works on the sutra. The *Ryogon* (*Suramgama*) is not so neglected as the *Ryoga*. It is full of deep thoughts, and was studied very much more in China than in Japan. There are some more sutras of the Mahayana school with which Zen students will do well to become better acquainted, for example, the *Kongosammaikyo* (*Vajrasamadhi*), the *Yengakukyo* (Sutra of Perfect Enlightenment), the *Yuimakyo* (*Vimalakirti-sutra*), and the *Hannyakyo* (*Prajnaparamita*). None of them have been translated into English, except the *Yuima* which is difficult to obtain now.

THE SUTRAS

I

ENGLISH TRANSLATION OF THE SHINGYO

When[1] the Bodhisattva Avalokitesvara was engaged in the practice of the deep Prajnaparamita, he perceived that there are the five Skandhas;[2] and these he saw in their self-nature to be empty.[3]

"O Sariputra, form is here emptiness,[4] emptiness is form; form is no other than emptiness, emptiness is no other than form; that which is form is emptiness, that which is emptiness is form. The same can be said of sensation, thought, confection, and consciousness.

"O Sariputra, all things here are characterized with emptiness: they are not born, they are not annihilated; they are not tainted, they are not immaculate; they do not increase, they do not decrease. Therefore, O Sariputra, in emptiness there is no form, no sensation, no thought, no confection, no consciousness; no eye,[5] ear, nose, tongue, body, mind; no form,[6] sound, colour, taste, touch, objects; no Dhatu of vision,[7] till we come to[8] no Dhatu of consciousness; there is no knowledge, no ignorance," till we come to there is no old age and death, no extinction of old age and death; there is no suffering,[10] no accumulation, no annihilation, no path; there is no knowledge, no attainment, [and] no realization,[*] because there is no attainment. In the mind of the Bodhisattva who dwells depending on the Prajnaparamita there are no obstacles;[+] and, going beyond the perverted views, he reaches final Nirvana. All the Buddhas of the past, present, and future, depending on the Prajnaparamita, attain to the highest perfect enlightenment.

"Therefore, one ought to know that the Prajnaparamita is the great Mantram, the Mantram of great wisdom, the highest Mantram, the peerless Mantram, which is capable of allaying all pain; it is truth because it is not falsehood: this is the Mantram proclaimed in the *Prajnaparamita*. It runs: '*Gate, gate, Paragate, parasamgate, bodhi, svaha!*' (O Bodhi, gone, gone, gone to the other shore, landed at the other shore , Svaha!)"

NOTES

1 There are two texts with the title of The Hridaya: the one is known as the Shorter and the other the Larger. The one printed above is the shorter sutra in general use in Japan and China.

The opening passage in the larger text in Sanskrit and Tibetan, which is missing in the shorter one, is as follows: [The Tibetan has this additional passage: "Adoration to the Prajnaparamita, which is beyond words, thought, and praise, whose

[* *Nabhisamayah* is missing in the Chinese translations as well as in the Horyuji MS.

+ For *varana* all the Chinese have "obstacle", and this is in full accord with the teaching of the Prajnaparamita. Max Muller's rendering, "envelop", is not good.]

self-nature is, like unto space, neither created nor destroyed, which is a state of wisdom and morality evident to our inner consciousness, and which is the mother of all Excellent Ones of the past, present, and future".] "Thus I heard. At one time World-honoured One dwelt at Rajagriha, on the Mount of the Vulture, together with a large number of Bhikshus and a large number of Bodhisattvas. At that time the World-honoured One was absorbed in a Samadhi (Meditation) known as Deep Enlightenment. And at the same moment the Great Bodhisattva Aryavalokitesvara was practising himself in the deep Prajnaparamita."

The concluding passage, which is also missing in the shorter text, runs as follows:

"O Sariputra, thus should the Bodhisattva practise himself in the deep Prajnaparamita. At that moment, the World-honoured One rose from the Samadhi and gave approval to the Great Bodhisattva Aryavalokitesvara, saying: Well done, well done, noble son! so it is! so should the practice of the deep Prajnaparamita be carried on. As it has been preached by you, it is applauded by Tathagatas and Arhats. Thus spoke the World-honoured One with joyful heart. The venerable Sariputra and the Great Bodhisattva Aryavalokitesvara together with the whole assemblage, and the world of Gods, Men, Asuras, and Gandharvas, all praised the speech of the World-honoured One."

2. From the modern scientific point of view, the conception of Skandha seems to be too vague and indefinite. But we must remember that the Buddhist principle of analysis is not derived from mere scientific interest; it aims at saving us from the idea of an ultimate individual reality which is imagined to exist as such for all the time to come. For when this idea is adhered to as final, the error of attachment is

committed, and it is this attachment that forever enslaves us to the tyranny of external things. The five Skandhas ("aggregates" or "elements") are form (*rupam*), sensation or sense-perception (*vedana*), thought (*samjna*), confection or conformation (*samskara*), and consciousness (*vijnana*). The first Skandha is the material world or the materiality of things, while the remaining four Skandhas belong to the mind. Vedana is what we get through our senses; samjna corresponds to thought in its broadest sense, or that which mind elaborates; samskara is a very difficult term and there is no exact English equivalent; it means something that gives form, formative principle; *vijnana* is consciousness or mentation. There are six forms of mentation, distinguishable as seeing, hearing, smelling, tasting, touching, and thinking.

3. Hsuan-chuang's translation has this added: "He was delivered from all suffering and misery."

4. "Empty" (*sunya*) or "emptiness" (*sunyata*) is one of the most important notions in Mahayana philosophy and at the same time the most puzzling for non-Buddhist readers to comprehend. Emptiness does not mean "relativity", or "phenomenality", or "nothingness", but rather means the Absolute, or something of transcendental nature, although this rendering is also misleading as we shall see later. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; on the contrary an ultimate reality is hinted at, which cannot be subsumed under the categories of logic. With them, to proclaim the conditionality of things is to point to the existence of something altogether unconditioned and transcendent of all determination. Sunyata may thus often be most appropriately rendered by the Absolute. When the sutra says that the five Skandhas have the character of emptiness, or that in emptiness there is neither creation nor destruction, neither defilement nor immaculacy, etc., the sense is: no limiting qualities are to be attributed to the Absolute; while it is immanent in all concrete and particular objects, it is not in itself definable. Universal negation, therefore, in the philosophy of Prajna is an inevitable outcome.

5. No eye, no ear, etc., refer to the six senses. In Buddhist philosophy, mind (*manovijnana*) is the special sense-organ for the apprehension of *dharma*, or objects of thought.

6. No form, no sound, etc., are the six qualities of the external world, which become objects of the six senses.

7. "Dhatu of vision etc." refer to the eighteen Dhatus or elements of existence, which include the six senses (*indriya*), the six qualities (*vishaya*), and the six consciousnesses (*vijnana*).

8. "Till we come to" (*yavat* in Sanskrit, and *nai chih* in Chinese) is quite frequently met with in Buddhist literature to avoid repetition of well-known subjects. These classifications may seem somewhat confusing and overlapping.

9. "There is no knowledge, no ignorance, etc." is the wholesale denial of the Twelfefold Chain of Causation (*pratityasamutpada*), which are ignorance (*avidya*), deed (*samskara*), consciousness (*vijnana*), name and form (*namarupa*), six sense-organs (*sadayatana*), contact (*sparsa*), sense-perception (*vedana*), desire (*trishna*), attachment (*upadana*), being (*bhava*), birth (*jati*), and old age and death (*jaramarana*). This Chain of Twelve has been a subject of much discussion among Buddhist scholars.

10. The allusion is of course to the Fourfold Noble Truth (*satya*): 1. Life is suffering (*duhkha*); 2. Because of the accumulation (*samudaya*) of evil karma; 3. The cause of suffering can be annihilated (*nirodha*); 4. And for this there is the path (*marga*).

II

THE KWANNON SUTRA[1]

At that time Mujinni[2] Bosatsu rose from his seat, and, baring his right shoulder, turned, with his hands folded, towards the Buddha, and said this: World-honoured One, for what reason is Kwanzeon Bosatsu so named?

The Buddha said to Mujinni Bosatsu: Good man, when those innumerable numbers of beings--hundred-thousands of myriads of kotis of them--who are suffering all kinds of annoyances, hearing of this Kwanzeon Bosatsu, will utter his name with singleness of mind, they will instantly hear his voice and be released.

Even when people fall into a great fire, if they hold the name of Kwanzeon Bosatsu, the fire will not scorch them because of the spiritual power of this Bosatsu. When they are

[1. Generally known as *Kwannon-gyo* in Japanese and *Kuan-yin Ching* in Chinese. It forms the Twenty-fifth Chapter in Kumarajiva's translation of the *Saddharma-pundarika*, "the Lotus of the Good Law". Its Sanskrit title is *Samantamukha Parivarta*. It is one of the most popular sutras in Japan, especially among followers of the Holy Path, including Zen, Tendai, Shingon, Nichiren, etc.

The Sanskrit for *Kwannon* seems, according to some Japanese authorities, originally to have been *Avalokitasvara*, and not *Avalokitesvara*. If so, *Kwannon* is a more literal rendering than *Kwanzeon* (*Kuan-shih-yin*) or *Kwanjizai* (*Kuan-tzu-tsaï*). The Bodhisattva Avalokitasvara is "the owner of voice which is viewed or heard". From him issues a voice which is variously heard and interpreted by all beings, and it is by this hearing that the latter are emancipated from whatever troubles they are in.

The present translation is from Kumarajiva's Chinese. In the reading of the proper names, the Japanese way of pronunciation has been retained.

2. Bodhisattva Akshayamati in Sanskrit, that is, Bodhisattva of Inexhaustible Intelligence.]

tossed up and down in the surging waves, if they pronounce his name they will get into a shallower place.

When hundred-thousands of myriads of kotis of people go out into the great ocean in order to seek such treasures as gold, silver, lapis lazuli, conch shells, cornelian, coral, amber, pearls, and other precious stones, their boats may be wrecked by black storms, and they may find themselves thrown up into the island of the Rakshasas; if among them there is even a single person who will utter the name of Kwanzeon Bosatsu all the people will be released from the disaster [which is likely to befall them at the hand] of the Rakshasas. For this reason the Bosatsu is called Kwanzeon.

When, again, a man is about to suffer an injury, if he will utter the name of Kwanzeon Bosatsu, the sword or the stick that is held [by the executioner] will be at once broken to pieces and the man be released.

When all the Yakshas and Rakshasas filling the three thousand chiliocosms come and annoy a man, they may hear him utter the name of Kwanzeon Bosatsu, and no wicked spirits will dare look at him with their evil eyes, much less inflict injuries on him.

When again a man, whether guilty or innocent, finds himself bound in chains or held with manacles, he uttering the name of Kwanzeon Bosatsu will see all these broken to pieces and be released.

When all the lands in the three thousand chiliocosms are filled with enemies, a merchant and his caravan loaded with precious treasures may travel through the dangerous passes. One of the company will say to the others: "O good men, have no fear; only with singleness of thought utter the name of Kwanzeon Bosatsu. As this Bosatsu gives us fearlessness, utter his name and you will be delivered from your enemies." Hearing this, all the company join in the recitation, saying, "Kwanzeon Bosatsu be adored!" Because of this uttering the name of the Bosatsu they will be released. O Mujinni, such is the awe-inspiring spiritual power of Kwanzeon Bosatsu Makasatsu.

When people are possessed of excessive lust, let them always reverentially think of Kwanzeon Bosatsu and they will be freed from it. If they are possessed of excessive anger, let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. When they are possessed of excessive folly let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. O Mujinni, of such magnitude is his spiritual power which is full of blessings. Therefore, let all beings always think of him.

If a woman desire a male child, let her worship and make offerings to Kwanzeon Bosatsu, and she will have a male child fully endowed with bliss and wisdom. If she desire a female child, she will have one graceful in features and in possession of all the characteristics (of noble womanhood], and because of her having planted the root of merit the child will be loved and respected by all beings. O Mujinni, such is the power of Kwanzeon Bosatsu.

If all beings worship and make offerings to Kwanzeon Bosatsu, they will derive benefits unfailingly from this. Therefore, let all beings hold the name of Kwanzeon Bosatsu. O Mujinni, if there is a man who holds the names of all the Bodhisattvas equal in number to sixty-two billion times as many as the sands of the Ganga, and till the end of his life

makes them offerings of food and drink, clothing and bedding and medicine, what do you think? Is not the merit accumulated by such a man very great?

Mujinni said: Very great, indeed, World-honoured One!

The Buddha said: Here is another man; if he should hold the name of Kwanzeon Bosatsu even for a while and make offerings to the Bosatsu, the merit so attained by this one is fully equal to that [of the previous one], and will not be exhausted even to the end of hundred-thousands of myriads of kotis of kalpas. Those who hold the name of Kwanzeon Bosatsu gain such immeasurable and innumerable masses of blissful merit.

Mujinni Bosatsu said to the Buddha: "World-honoured One, how does Kwanzeon Bosatsu visit this Saha world?[1]

[1. That is, *sahaloka*, world of patience.]

How does he preach the Dharma to all beings? What is the extent of his skilful means?

The Buddha said to Mujinni Bosatsu: O good man, if there are beings in any country who are to be saved by his assuming a Buddha-form, Kwanzeon Bosatsu will manifest himself in the form of a Buddha and preach them the Dharma.

If beings are to be saved by his assuming a Pratyekabuddha-form, the Bosatsu will manifest himself in the form of a Pratyekabuddha and preach them the Dharma.

If beings are to be saved by his assuming a Sravaka-form, the Bosatsu will manifest himself in the form of a Sravaka and preach them the Dharma.

If beings are to be saved by his assuming a Brahma-form, the Bosatsu will manifest himself in the form of a Brahma and preach them the Dharma.

If beings are to be saved by his assuming a Sakrendra-form, the Bosatsu will manifest himself in the form of a Sakrendra and preach them the Dharma.

If beings are to be saved by his assuming an Isvara-form, the Bosatsu will manifest himself in the form of an Isvara and preach them the Dharma.

If beings are to be saved by his assuming a Mahesvara-form, he will manifest himself in the form of a Mahesvara and preach them the Dharma.

If beings are to be saved by his assuming a Chakravartin-form, the Bosatsu will manifest himself in the form of a Chakravartin and preach them the Dharma.

If beings are to be saved by his assuming a Vaisravana-form, the Bosatsu will manifest himself in the form of a Vaisravana and preach them the Dharma.

If beings are to be saved by his assuming the form of a Provincial chief, the Bosatsu will manifest himself in the form of a provincial chief and preach them the Dharma.

If beings are to be saved by his assuming a householder's form, the Bosatsu will manifest himself in the form of a householder and preach them the Dharma.

If beings are to be saved by his assuming a lay-disciple's form, the Bosatsu will manifest himself in the form of a lay-disciple and preach them the Dharma.

If beings are to be saved by his assuming a state-officer's form, the Bosatsu will manifest himself in the form of a state-officer and preach them the Dharma.

If beings are to be saved by his assuming a Brahman-form, the Bosatsu will manifest himself to them in the form of a Brahman and preach them the Dharma.

If beings are to be saved by his assuming a Bhikshu-form, or a Bhikshuni-, or an Upasaka-, or an Upasika-form, the Bosatsu will manifest himself in the form of a Bhikshu, or a Bhikshuni, or an Upasaka, or an Upasika, and preach them the Dharma.

If beings are to be saved by his assuming a female form of the family of a householder, or a lay-disciple, or a state-officer, or a Brahman, the Bosatsu will manifest himself in the form of such a female and preach them the Dharma.

If beings are to be saved by his assuming a youth- or a maiden-form, the Bosatsu will manifest himself in the form of a youth or a maiden and preach them the Dharma.

If beings are to be saved by his assuming a Deva-, Naga-, Yaksha-, Gandharva-, Asura-, Garuda-, Kinnara-, Mahoraga-, Manushya-, or Amanushya-form, the Bosatsu will manifest himself in any of these forms and preach them the Dharma.

If beings are to be saved by his assuming a Vajrapani-form, the Bosatsu will manifest himself in the form of Vajrapani and preach them the Dharma.

O Mujinni, this Kwanzeon Bosatsu performs such meritorious deeds by assuming varieties of forms, and by visiting different lands saves and releases beings. Therefore, you will make offerings with singleness of thought to Kwanzeon Bosatsu. In the midst of fears, perils, and disasters, it is he who gives us fearlessness,[1] and for this reason he is called in this Saha world the one who gives fearlessness.

Mu inni Bosatsu said to the Buddha: I wish now to make j

[1. "Safety", or better "faith".]

offering to Kwanzeon Bosatsu. So saying, he took off his necklace strung with all kinds of precious gems worth hundreds of thousands of gold pieces, and presented it to Kwanzeon Bosatsu with this word: Venerable Sir, accept this necklace of precious gems as a Dharma offering.

Kwanzeon Bosatsu refused to accept it, whereupon Mujinni said to him: Venerable Sir, Pray accept this out of compassion for us all.

Then the Buddha said to Kwanzeon Bosatsu: Out of compassion for Mujinni Bosatsu and all the four classes of beings, and also for the Devas, Nagas, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, Manushyas, Amanushyas and others, accept, O Kwanzeon Bosatsu, this necklace of his.

Then because of his compassion for all the four classes of beings and for Devas, Nagas, Manushyas, Amanushyas and others, Kwanzeon Bosatsu accepted the necklace, and dividing it into two parts he presented the one to Shakamunibutsu (Sakyamuni Buddha) and the other to the shrine of Tahobutsu (Prabhutaratna Buddha).

O Mujinni, Kwanzeon Bosatsu who is the possessor of such a miraculous spiritual power, visits in this wise this Saha world.

At that time Mujinni Bosatsu asked in verse, saying:

O World-honoured One who is in possession of exquisite features, I now again ask him: For what reason is the son of the Buddha called Kwanzeon?

The Honoured One in possession of exquisite features answered Mujinni in verse: just listen to the life of Kwanzeon! He is always ready to respond to calls from all quarters. His universal vows are as deep as the ocean. For ages beyond conception, he has served myriads of Buddhas and made great vows of purity.

I will briefly tell you about them. When people hear his name and see his body and think of him in their minds not vainly, they will see every form of ill effaced in all the worlds.

If an enemy wishing to harm a man pushes him down to a pit of great fire, let his thought dwell on the power of Kwannon and the fiery pit will be transformed into a pond.

Or if drifting in the vast ocean a man is about to be swallowed up by the Nagas, fishes, or evil beings, let his thought dwell on the power of Kwannon, and the waves will not drown him.

Or if from the top of Mount Sumeru a man is hurled down by an enemy, let his thought dwell on the power of Kwannon, and he will stay in the air like the sun.

Or if pursued by wicked persons a man falls on the Vajra mountain, let his thought dwell on the power of Kwannon, and not a hair on him will be injured.

Or if surrounded by an army of enemies a man is threatened by them, each of whom with a sword in hand is about to injure him, let his thought dwell on the power of Kwannon, and the enemies will cherish a compassionate heart.

Or if persecuted by a tyrant a man is about to end his life at the place of execution, let his thought dwell on the power of Kwannon, and the executioner's sword will at once be broken to pieces.

Or if a man should find himself imprisoned and enchained with his hands and feet manacled and fettered, let his thought dwell on the power of Kwannon, and he will be released from the shackles.

If harm is going to be done to a man by means of magic or poisonous herbs, let his thought dwell on the power of Kwannon, and the curse will revert to the people from whom it started.

Or if a man should encounter a party of Rakshasas, or Nagas exhaling poison, or evil spirits, let his thought dwell on the power of Kwannon, and no harm will ever be done to him.

If a man is surrounded by wild beasts whose sharp teeth and claws are to be dreaded, let his thought dwell on the power of Kwannon, and they will quickly run away in all directions.

If a man is attacked by venomous snakes and scorpions breathing poisonous gas ready to scorch him, let his thought dwell on the power of Kwannon, and they will all turn away from him shrieking.

When thunder-clouds burst with flashes of lightning, a storm of hailstones or pouring rain in torrents, thought dwell on the power of Kwannon and the storm will in no time clear away.

If a calamity falls on beings and they are tortured with interminable pain, [let them resort to] Kwannon who, being endowed with the mysterious power of wisdom, will save them from all troubles in the world.

Kwannon is the possessor of miraculous powers, widely disciplined in knowledge and skilful means, and in all the lands of the ten quarters there is not a place where he does not manifest himself.

The various evil paths of existence such as hells, evil spirits, beastly creatures, etc., and the pains arising from birth, old age, disease, and death--they will all by degrees be annihilated.

[Kwannon is] the one who views the world in truth, free from defilement, with knowledge extending far, and full of love and compassion; he is to be always prayed to and always adored.

He is a pure, spotless light and, like the sun, dispels all darkness with wisdom, and also subverts the disastrous effects of wind and fire; his all-illuminating light fills the world.

His body of love he keeps under control like thunder that shakes the world; his thought of compassion resembles a great mass of cloud from which a rain of the Dharma comes down like nectar, destroying the flames of evil passions.

If a man is held at court with a case against him, or if he is intimidated at a military camp, let his thought dwell on the power of Kwannon, and all his enemies will beat retreat.

[His is] a most exquisite voice, a voice that surveys the World, the voice of Brahma, the voice of the ocean-one that excels all the voices of the world. For this reason let our thought always dwell on him.

Let us never cherish thoughts of doubt about Kwanzeon who is thoroughly pure and holy and is really a refuge and protector in trouble, grief, death, and disaster.

He is in possession of all merits, regards all things with an eye of compassion, and like the ocean holds in himself an inestimable mass of virtues. For this reason he is to be adored.

At that time Jiji Bosatsu[1] rose from his seat, and standing before the Buddha said: World-honoured One, they are truly furnished with no small amount of merit who listen to his Chapter on Kwanzeon Bosatsu, in which his life of perfect activities is described--the life of one who endowed with miraculous powers, manifests himself in all directions.

When the Buddha finished preaching this Chapter on the All-sided One all the people in the assembly, amounting to 84,000 in number, cherished the desire for the supreme enlightenment with which there is nothing to compare.

III

THE KONGOKYO OR DIAMOND SUTRA[2]

1. Thus I have heard.

At one time the Buddha stayed at Anathapindaka's Garden in the grove of Jeta in the kingdom of Sravasti; he was together with 1,250 great Bhikshus. When the meal time came the World-honoured One put on his cloak and, holding his bowl, entered the great city of Sravasti, where he begged for food. Having finished his begging from door to door, he came back to his own place, and took his meal.

[1. Dharanindhara in Sanskrit, "the supporter of the earth".

2 Kongokyo in Japanese. The full title in Sanskrit is Vajracchedika-prajna-paramita-sutra. It belongs to the Prajna class of Mahayana literature. Those who are not accustomed to this kind of reasoning may wonder what is the ultimate signification of all these negations. The Prajna dialectic means to lead us to a higher affirmation by contradicting a simple direct statement. It differs from the Hegelian in its directness and intuitiveness.

The present English translation is from Kumarajiva's Chinese version made between 402-412 C.E.]

When this was done, he put away his cloak and bowl, washed his feet, spread his seat, and sat down.

2. Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus:

"It is wonderful, World-honoured One, that the Tathagata thinks so much of all the Bodhisattvas and instructs them so well. World-honoured One, in case good men and good women ever raise the desire for the Supreme Enlightenment, how would they abide in it? how would they keep their thoughts under control?"

The Buddha said: "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the Bodhisattvas, and so instructs them well. But now listen attentively and I will tell you. In case good men and good women raise the desire for the Supreme Enlightenment, they should thus abide in it, they should thus keep their thoughts under control."

"So be it, World-honoured One, I wish to listen to You."

3. The Buddha said to Subhuti: "All the Bodhisattva-Mahasattvas should thus keep their thoughts under control. All kinds of beings such as the egg-born, the womb-born, the moisture-born, the miraculously-born, those with form, those without form, those with consciousness, those without consciousness, those with no-consciousness, and those without no-consciousness--they are all led by me to enter Nirvana that leaves nothing behind and to attain final emancipation. Though thus beings immeasurable, innumerable, and unlimited are emancipated, there are in reality no beings that are ever emancipated. Why, Subhuti? If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva.

4. "Again, Subhuti, when a Bodhisattva practises charity he should not be cherishing any idea, that is to say, he is not to cherish the idea of a form when practising charity, nor is he to cherish the idea of a sound, an odour, a touch, or a quality.[1] Subhuti, a Bodhisattva should thus practise charity without cherishing any idea of form. Why? When a Bodhisattva practises charity without cherishing any idea of form, his merit will be beyond conception. Subhuti, what do you think? Can you have the conception of space extending eastward?"

"No, World-honoured One ' I cannot."

"Subhuti, can you have the conception of space extending towards the south, or west, or north, or above, or below?"

"No, World-honoured One, I cannot."

"Subhuti, so it is with the merit of a Bodhisattva who practises charity without cherishing any idea of form; it is beyond conception. Subhuti, a Bodhisattva should cherish only that which is taught to him.

5. "Subhuti, what do you think? Is the Tathagata to be recognized after a body-form?"

"No, World-honoured One, he is not to be recognized after a body-form. Why? According to the Tathagata, a body-form is not a body-form."

The Buddha said to Subhuti, "All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized."

6. Subhuti said to the Buddha: "World-honoured One, if beings hear such words and statements, would they have a true faith in them?"

The Buddha said to Subhuti: "Do not talk that way. In the last five hundred years after the passing of the Tathagata, there may be beings who, having practised rules of morality and, being thus possessed of merit, happen to hear of these statements and rouse a true faith in them. Such beings, you must know, are those who have planted their root of merit not only under one, two, three, four, or five Buddhas, but already under thousands of myriads of *asamkhyeyas* of Buddhas have they planted their root of merit of all kinds. Those who hearing these statements rouse even one thought

[1. Dharma, that is, the object of *manovijnana*, thought, as form (*rupa*) is the object of the visual sense, sound that of the auditory sense, odour that of the olfactory sense, and so forth.]

of pure faith, Subhuti, are all known to the Tathagata, and recognized by him as having acquired such an immeasurable amount of merit. Why? Because all these beings are free from the idea of an ego, a person, a being, or a soul; they are free from the idea of a dharma as well as from that of a no-dharma. Why? Because if they cherish in their minds

the idea of a form, they are attached to an ego, a person, a being, or a soul. If they cherish the idea of a dharma, they are attached to an ego, a person, a being, or a soul. Why? If they cherish the idea of a no-dharma, they are attached to an ego, a person, a being, or a soul. Therefore, do not cherish the idea of a dharma, nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you Bhikshus, know that my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a no-dharma.'

7. "Subhuti, what do you think? Has the Tathagata attained the supreme enlightenment? Has he something about which he would preach?"

Subhuti said: "World-honoured One, as I understand the teaching of the Buddha, there is no fixed doctrine about which the Tathagata would preach. Why? Because the doctrine he preaches is not to be adhered to, nor is it to be preached about; it is neither a dharma nor a no-dharma. 'How is it so? Because all wise men belong to the category known as non-doing (*asamskara*), and yet they are distinct from one another.

8. "Subhuti, what do you think? If a man should fill the three thousand chiliocosms with the seven precious treasures and give them all away for charity, would not the merit he thus obtains be great?"

Subhuti said: "Very great, indeed, World-honoured One."

"Why? Because their merit is characterized with the quality of not being a merit. Therefore, the Tathagata speaks of the merit as being great. If again there is a man who, holding even the four lines in this sutra, preaches about it to Others, his merit will be superior to the one just mentioned. Because, Subhuti, all the Buddhas and their supreme enlightenment issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

9. "Subhuti, what do you think? Does a Srotapanna think in this wise: 'I have obtained the fruit of Srotapatti'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Srotapanna means 'entering the stream' there is no entering here. He is called a Srotapanna who does not enter [a world of] form, sound, odour, taste, touch, and quality.

"Subhuti, what do you think? Does a Sakridagamin think in this wise, 'I have obtained the fruit of a Sakridagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Sakridagamin means 'going-and-coming for once', there is really no going-and-coming here, and he is then called a Sakridagamin."

"Subhuti, what do you think? Does an Anagamin think in this wise: 'I have obtained the fruit of an Anagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Anagamin means 'not-coming' there is really no not-coming and therefore he is called an Anagamin."

"Subhuti, what do you think? Does an Arhat think in this wise: 'I have obtained Arhatship'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because there is no dharma to be called Arhat. If, World-honoured One, an Arhat thinks in this wise: 'I have obtained Arhatship,' this means that he is attached to an ego, a person, a being, or a soul. Although the Buddha says that I am the foremost of those who have attained Aranasamadhi,[1] that I am the foremost of those Arhats who are liberated from evil desires, World-honoured One, I cherish no such thought that I have attained Arhatship. World-honoured One, [if I did,] you would not tell me: 'O Subhuti,

[1. That is, Samadhi of non-resistance. *Arana* also means a forest where the Yogin retires to practise his meditation.]

are one who enjoys the life of non-resistance.' Just because Subhuti is not at all attached to this life, he is said to be the one who enjoys the life of non-resistance."

10. The Buddha said to Subhuti: "What do you think?

When the Tathagata was anciently with Dipankara Buddha did he have an attainment in the Dharma?"

"No, World-honoured One, he did not. The Tathagata while with Dipankara Buddha had no attainment whatever the Dharma."

"Subhuti, what do you think? Does a Bodhisattva set any Buddha-land in array?"

"No, World-honoured One, he does not."

"Why? Because to set a Buddha-land in array is not to set it in array, and therefore it is known as setting it in array. Therefore, Subhuti, all the Bodhisattva-Mahasattvas should thus rouse a pure thought. They should not cherish any thought dwelling on form; they should not cherish any thought dwelling on sound, odour, taste, touch, and quality; they should cherish thoughts dwelling on nothing whatever. Subhuti, it is like unto a human body equal in size to Mount Sumeru; what do you think? Is not this body large?"

Subhuti said: "Very large indeed, World-honoured One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

11. "Subhuti, regarding the sands of the Ganga, suppose there are as many Ganga rivers as those sands, what do you think? Are not the sands of all those Ganga rivers many?"

Subhuti said: "Very many, indeed, World-honoured one."

"Considering such Gangas alone, they must be said to be numberless; how much more the sands of all those Ganga rivers! Subhuti, I will truly ask you now. If there is a good man or a good woman who, filling all the worlds in the three thousand chiliocosms--all the worlds as many as the sands of these Ganga rivers--with the seven precious treasures, Uses them all for charity, would not this merit be very large?"

Subhuti said: "Very large indeed, World-honoured One."

Buddha said to Subhuti: "If a good man or a good woman holding even four lines from this sutra preach it to others, this merit is much larger than the preceding one."

12. "Again, Subhuti, wherever this sutra or even four lines of it are preached, this place will be respected by all beings including Devas, Asuras, etc., as if it were the Buddha's own shrine or chaitya; how much more a person who can hold and recite this sutra! Subhuti, you should

know that such a person achieves the highest, foremost, and most wonderful deed. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present."

13. At that time, Subhuti said to the Buddha: "World-honoured One, what will this sutra be called? How should we hold it?"

The Buddha said to Subhuti: "This sutra will be called the *Vajra-prajna-paramita*, and by this title you will hold it. The reason is, Subhuti, that, according to the teaching of the Buddha, Prajnaparamita is not Prajnaparamita and therefore it is called Prajnaparamita. Subhuti, what do you think? Is there anything about which the Tathagata preaches?"

Subhuti said to the Buddha: "World-honoured One, there is nothing about which the Tathagata preaches."

"Subhuti, what do you think? Are there many particles of dust in the three thousand chiliocosms?"

Subhuti said: "Indeed, there are many, World-honoured One."

"Subhuti, the Tathagata teaches that all these many particles of dust are no-particles of dust and therefore that they are called particles of dust; he teaches that the world is no-world and therefore that the world is called the world.

"Subhuti, what do you think? Is the Tathagata to be recognized by the thirty-two marks [of a great man]?"

"No, World-honoured One, he is not."

"The Tathagata is not to be recognized by the thirty-two marks, because what are said to be the thirty-two marks are told by the Tathagata to be no-marks and therefore to the thirty-two marks. Subhuti, if there be a good man or a good woman who gives away his or her lives as many as the sands of the Ganga, his or her merit thus gained does not exceed that of one who, holding even one gatha of four lines from this sutra, preaches them for others."

14. At that time Subhuti, listening to this sutra, had a deep understanding of its signification, and, filled with tears of gratitude,

said this to the Buddha: "Wonderful, indeed, World-honoured One, that the Buddha teaches us this sutra full of deep sense. Such a sutra has never been heard by me even with an eye of wisdom acquired in my past lives. World-honoured One, if there be a man who listening to this sutra acquires a pure believing heart he will then have a true idea of things. This one is to be known as having achieved a most wonderful virtue. World-honoured One, what is known as a true idea is no-idea, and for this reason it is called a true idea.

"World-honoured One, it is not difficult for me to believe, to understand, and to hold this sutra to which I have now listened; but in the ages to come, in the next five hundred years, if there are beings who listening to this sutra are able to believe, to understand, and to hold it, they will indeed be most wonderful beings. Why? Because they will have no idea of an ego, of a person, of a being, or of a soul. For what reason? The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]. For what reason? They are Buddhas who are free from all kinds of ideas."

The Buddha said to Subhuti, "It is just as you say. If there be a man who, listening to this sutra, is neither frightened nor alarmed nor disturbed, you should know him as a wonderful person. Why? Subhuti, it is taught by the Tathagata that the first Paramita is no-first-Paramita and therefore it is called the first Paramita. Subhuti, the Paramita of humility (patience) is said by the Tathagata to be no-Paramita of humility, and therefore it is the Paramita of humility. Why? Subhuti, anciently, when my body was cut to pieces by the King of Kalinga, I had neither the idea of an ego, nor the idea of a person, nor the idea of a being, nor the idea of a soul. Why? When at that time my body was dismembered, limb after limb, joint after joint, if I had the idea either of an ego, or of a person, or of a being, or a soul, the feeling of anger and ill-will would have been awakened in me. Subhuti, I remember, in my past five hundred births, I was a rishi called Kshanti, and during those times I had neither the idea of an ego, nor that of a person, nor that of a being, nor that of a soul.

"Therefore, Subhuti, you should, detaching yourself from all ideas, rouse the desire for the supreme enlightenment. You should cherish thoughts without dwelling on form, you should cherish thoughts without dwelling on sound, odour, taste, touch, or quality. Whatever thoughts you may have, they are not to dwell on anything. If a thought dwells on anything, this is said to be no-dwelling. Therefore, the

Buddha teaches that a Bodhisattva is not to practise charity by dwelling on form. Subhuti, the reason he practises charity is to benefit all beings.

"The Tathagata teaches that all ideas are no-ideas, and again that all beings are no-beings. Subhuti, the Tathagata is the one who speaks what is true, the one who speaks what is real, the one whose words are as they are, the one who does not speak falsehood, the one who does not speak equivocally.

"Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a Bodhisattva should practise charity, cherishing a thought which dwells on the Dharma he is like unto a person who enters the darkness, he sees nothing. If he should practise charity without cherishing a thought that dwells on the Dharma, he is like unto a person with eyes, he sees all kinds of forms illumined by the sunlight.

"Subhuti, if there are good men and good women in the time to come who hold and recite this sutra, they will be seen and recognized by the Tathagata with his Buddha-knowledge, and they will all mature immeasurable and innumerable merit.

15. "Subhuti, if there is a good man or a good woman who would in the first part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the middle part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the latter part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and keep up these sacrifices through hundred-thousands of myriads of kotis of kalpas; and if there were another who listening to this sutra would accept it with a believing heart, the merit the latter would acquire would far exceed that of the former. How much more the merit of one who would copy, hold, learn, and recite and expound it for others!

"Subhuti, to sum up, there is in this sutra a mass of merit, immeasurable, innumerable, and incomprehensible. The Tathagata has preached this for those who were awakened in the Mahayana (great vehicle), he has preached it for those who were awakened in the Sreshthayana (highest Vehicle). If there were beings who would hold and learn and expound it for others, they would all be known to the Tathagata and recognized by him, and acquire merit which is unmeasured, immeasurable, innumerable, and incomprehensible. Such

beings are known to be carrying the supreme enlightenment attained by the Tathagata. 'Why? Subhuti, those who desire inferior doctrines are attached to the idea of an ego, a person, a being, and a soul. They are unable to hear, hold, learn, recite, and for others expound this sutra. Subhuti, wherever this sutra is preserved, there all beings, including Devas and Asuras, will come and worship it. This place will have to be known as a chaitya, the object of worship and obeisance, where the devotees gather around, scatter flowers, and burn incense.

16. "Again, Subhuti, there are some good men and good women who will be despised for their holding and reciting this sutra. This is due to their previous evil karma for the reason of which they were to fall into the evil paths of existence; but because of their being despised in the present life, whatever evil karma they produced in their previous lives will be thereby destroyed, and they will be able to attain the supreme enlightenment.

"Subhuti, as I remember, in my past lives innumerable asamkhyeya kalpas ago I was with Dipankara Buddha, and at that time I saw Buddhas as many as eighty-four hundred. thousands of myriads of nayutas and made offerings to them and respectfully served them all, and not one of them was passed by me.

"If again in the last [five hundred] years, there have been people who hold and recite and learn this sutra, the merit they thus attain [would be beyond calculation], for when this is compared with the merit I have attained by serving all the Buddhas, the latter will not exceed one hundredth part of the former, no, not one hundred thousand ten millionth part. No, it is indeed beyond calculation, beyond analogy.

"Subhuti, if there have been good men and good women in the last five hundred years who hold, recite, and learn this sutra, the merit they attain thereby I cannot begin to enumerate in detail. If I did, those who listen to it would lose their minds, cherish grave doubts, and not believe at all how beyond comprehension is the significance of this sutra and how also beyond comprehension the rewards are." [1]

18. The Buddha said to Subhuti: "Of all beings in those innumerable lands, the Tathagata knows well all their mental traits. Why? Because the Tathagata teaches that all those mental traits are no-traits and therefore they are

[1. This finishes the first part of the Diamond Sutra as it is usually divided here and passes on to the second part. The text goes on in a similar strain through its remaining section. Indeed, there are some scholars who think that the second part is really a repetition of the first, or that they are merely different copies of one and the same original text, and that whatever variations there are in these two copies are the result of the glosses mixed into the text itself. While I cannot wholly subscribe to this view, the fact is that passages containing similar thoughts recur throughout the whole Prajnaparamita literature. In view of this I quote in the following only such ideas as have not fully been expressed in the first part.]

known to be mental traits. Subhuti, thoughts[1] of the past are beyond grasp, thoughts of the present are beyond grasp, and thoughts of the future are beyond grasp."

23. "Again, Subhuti, this Dharma is even and has neither elevation nor depression; and it is called supreme enlightenment. Because a man practises everything that is good, without cherishing the thought of an ego, a person, a being, and a soul, he attains the supreme enlightenment. Subhuti, what is called good is no-good, and therefore it is known as good."

26. "Subhuti, what do you think? Can a man see the Tathagata by the thirty-two marks [of a great man]?"

Subhuti said: "So it is, so it is. The Tathagata is seen by his thirty-two marks."

The Buddha said to Subhuti, "If the Tathagata is to be seen by his thirty-two marks, can the Cakravartin be a Tathagata?"

Subhuti said to the Buddha: "World-honoured One, as I understand the teaching of the Buddha, the Tathagata is not to be seen by the thirty-two marks."

Then the World-honoured One uttered this gatha: "If any one by form sees me, By voice seeks me, This one walks the false path, And cannot see the Tathagata."

29. "Subhuti, if a man should declare that the Tathagata is the one who comes, or goes, or sits, or lies, he does not understand the meaning of my teaching. Why? The Tathagata does not come from anywhere, and does not depart to anywhere; therefore he is called the Tathagata.

[1. *Citta* stands for both mind and thought. The idea expressed here is that there is no particularly determined entity in us which is psychologically designated as mind or thought. The moment we think we have taken hold of a thought, it is no more with us. So with the idea of a soul, or an ego, or a being, or a Person, there is no such particular entity objectively to be so distinguished, and which remains as such eternally separated from the subject who so thinks. This ungraspability of a mind or thought, which is tantamount to saying that there is no soul-substance as a solitary unrelated "thing" in the recesses of consciousness, is one of the basic doctrines of Buddhism, Mahayana and Hinayana.]

32. "How does a man expound it for others? When one is not attached to form, it is of Suchness remaining unmoved. Why?

"All composite things (*samskrita*)
Are like a dream, a phantasm, a bubble, and a shadow,
Are like a dew-drop and a flash of lightning;
They are thus to be regarded."

IV

THE LANKAVATARA SUTRA

This sutra is said to have been given by Bodhidharma to his chief disciple Hui-k'e as containing the essential teaching of Zen. Since then it has been studied chiefly by Zen philosophers. But being full of difficult technical terms in combination with a rugged style of writing, the text has not been so popular for study as other Mahayana sutras, for instance, the *Pundarika*, the *Vimalakirti*, or the *Vajracchedika*.

The chief interlocutor is a Bodhisattva called Mahamati, and varied subjects of philosophical speculation are discussed against a background of deep religious concern. The topic most interesting for the reader of this book is that of *svapratyatmagati*, i.e. self-realization of the highest truth.

Some of the terms may be explained here: "Birth and death" (*samsara* in Sanskrit) always stands contrasted to "Nirvana". Nirvana is the highest truth and the norm of existence while birth and death is a world of particulars governed by karma and causation. As long as we are subject to karma we go from one birth to another, and suffer all the ills necessarily attached to this kind of life, though it is a form of immortality. What Buddhists want is not this.

"Mind only" (*cittamatra*) is an uncouth term. It means absolute mind, to be distinguished from an empirical mind which is the subject of psychological study. When it begins with a capital letter, it is the ultimate reality on which the entire world of individual objects depends for its value. To realise this truth is the aim of the Buddhist life.

By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature", i.e. existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind, which being absolute knows no second. All that we see and hear and think of as objects of the vijñanas are what rise and disappear in and of the Mind-only.

This absolute Mind is also called in the *Lankavatara* the Dharma of Solitude (*vivikta-dharma*), because it stands by itself. It also signifies the Dharma's being absolutely quiescent.

There is no "discrimination" in this Dharma of Solitude, which means that discrimination belongs to this side of existence where multiplicities obtain and causation rules. Indeed, without this discrimination no world is possible.

Discrimination is born of "habit-energy" or "memory", which lies latently preserved in the "alayavijñana" or all-conserving consciousness. This consciousness alone has no power to act by itself. It is altogether passive, and remains inactive until a particularizing agency touches it. The appearance of this agency is a great mystery which is not to be solved by the intellect; it is something to be accepted simply as such. It is awakened "all of a sudden", according to Asvaghosha.

To understand what this suddenness means is the function of "noble wisdom" (*aryajñana*). But as a matter of experience, the sudden awakening of discrimination has no meaning behind it. The fact is

simply that it is awakened, and no more; it is not an expression pointing to something else.

When the Alayavijnana or the all-conserving consciousness is considered a store-house, or better, a creative matrix from which all the Tathagatas issue, it is called "Tathagata-garbha". The Garbha is the womb.

Ordinarily, all our cognitive apparatus is made to work outwardly in a world of relativity, and for this reason we become deeply involved in it so that we fail to realize the freedom we all intrinsically possess, and as a result we are annoyed on all sides. To turn away from all this, what may psychologically be called a "revulsion" or "revolution" must take place in our inmost consciousness. This is not however a mere empirical psychological fact to be explained in terms of consciousness. It takes place in the deepest recesses of our being. The original Sanskrit is *paravrittassaya*.

The following extracts are from my English translation (1932) of the original Sanskrit text edited by Bunyu Nanjo, 1923.

XVIII

Further, Mahamati, those who, afraid of sufferings arising from the discrimination of birth and death, seek for Nirvana, do not know that birth and death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the further annihilation of the senses and their fields. They are not aware, Mahamati, of the fact that Nirvana is the Alayavijnana where a revulsion takes place by self-realization. Therefore, Mahamati, those who are stupid talk of the trinity of vehicles and not of the state of Mind-only where there are no shadows. Therefore, Mahamati, those who do not understand the teachings of the Tathagatas of the past, present, and future, concerning the external world, which is of Mind itself, cling to the notion that there is a world outside what is seen of the Mind and, Mahamati, go on rolling themselves along the wheel of birth and death.

XIX

Further, Mahamati, according to the teaching of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have

no reality, being manifestations of Mind itself; and, Mahamati, as they are not born of being and non-being, they are unborn. Mahamati, all things are like the horns of the hare, horse, donkey, or camel, but the ignorant and simple-minded, who are given up to their false and erroneous imaginations, discriminate things where they are not; therefore, all things are unborn. That all things are in their self-nature unborn, Mahamati, belongs to the realm of self-realization attained by noble wisdom, and does not belong essentially to the realm of dualistic discrimination cherished by the ignorant and simple-minded.

The self-nature and the characteristic marks of body, property, and abode evolve when the Alayavijnana is conceived of by the ignorant as grasping and grasped; and then they fall into a dualistic view of existence where they recognize its rise, abiding, and disappearance, cherishing the idea that all things are born and subject to discrimination as to being and non-being. Therefore, Mahamati, you should discipline yourself therein [i.e. in self-realization].

XXIV

Further again, Mahamati, let the Bodhisattva-Mahasattva have a thorough understanding as to the nature of the twofold egolessness. Mahamati, what is this twofold egolessness? [It is the egolessness of persons and the egolessness of things. What is meant by egolessness of persons? It means that] in the collection of the Skandhas, Dhatus, and Ayatanas there is no ego-substance, nor anything belonging to it; the Vijnana is originated by ignorance, deed, and desire, and keeps up its function by grasping objects by means of the sense-organs, such as the eye, etc., and by clinging to them as real; while a world of objects and bodies is manifested owing to the discrimination that takes place in the world which is of Mind itself, that is, in the Alayavijnana.

By reason of the habit-energy stored up by false imagination since beginningless time, this world (*vishaya*) is subject to change and destruction from moment to moment; it is like a river, a seed, a lamp, wind, a cloud; [while the Vijnana itself is] like a monkey who is always restless, like a fly who is ever in search of unclean things and defiled places, like a fire which is never satisfied. Again, it is like a water-drawing wheel or a machine, it [i.e. the Vijnana] goes on rolling the wheel of transmigration, carrying varieties of bodies and forms, resuscitating the dead like the demon Vetala, causing the wooden figures to move about as a magician moves them. Mahamati, a

thorough understanding concerning these phenomena is called comprehending the egolessness of persons.

Now, Mahamati, what is meant by the egolessness of things? It is to realize that the Skandhas, Dhatus, and Ayatanas are characterized with the nature of false discrimination. Mahamati, since the Skandhas, Dhatus, and Ayatanas are destitute of an ego-substance, being no more than an aggregation of the Skandhas, and subject to the conditions of mutual origination which are causally bound up with the string of desire and deed; and since thus there is no creating agent in them, Mahamati, the Skandhas are even destitute of the marks of individuality and generality-, and the ignorant, owing to their erroneous discrimination, imagine here the multiplicity of phenomena; the wise, however, do not. Recognizing, Mahamati, that all things are devoid of the Citta, Manas, Manovijnana, the five Dharmas, and the [three] Svabhavas, the Bodhisattva-Mahasattva, will well understand what is meant by the egolessness of things.

Again, Mahamati, when the Bodhisattva-Mahasattva has a good understanding as regards the egolessness of things, before long he will attain the first stage [of the Bodhisattvahood], when he gets a definite cognition of the ageless. When a definite acquisition is obtained regarding aspect of the stages [of Bodhisattvahood], the Bodhisattva will experience joy, and, gradually and successively going the scale, will reach the ninth stage where his insight is perfected, and [finally the tenth stage known as] Great Dharma-megha.

Establishing himself here, he will be seated in the great Jewel palace known as "Great Lotus Throne" which is in the shape of a lotus and is adorned with various sorts of jewels and pearls; he will then acquire and complete a world of Maya-nature; surrounded by Bodhisattvas of the same character and anointed like the son of the Cakravarti by the hands of the Buddhas coming from all the Buddha-lands, he will go beyond the last stage of Bodhisattvahood, attain the noble truth of self-realization, and become a Tathagata endowed with the perfect freedom of the Dharmakaya, because of his insight into the egolessness of things. This, Mahamati, is what is meant by the egolessness of all things, and in this you and other Bodhisattva-Mahasattvas should well exercise yourselves.

At that time, Mahamati the Bodhisattva-Mahasattva said this to the Blessed One: Now the Blessed One makes mention of the Tathagata-garbha in the sutras, and verily it is described by you as by nature bright and pure, as primarily unspotted, endowed with the thirty-two marks of excellence, hidden in the body of every being like a gem of great value, which is enwrapped in a dirty garment, enveloped in the garment of the Skandhas, Dhatus, and Ayatanas, and soiled with the dirt of greed, anger, folly, and false imagination, while it is described by the Blessed One to be eternal, permanent, auspicious, and unchangeable. Is not this Tathagata-garbha taught by the Blessed One the same as the ego-substance taught by the philosophers? The ego as taught in the systems of the philosophers is an eternal creator, unqualified, omnipresent, and imperishable.

The Blessed One replied: No, Mahamati, my Tathagata-garbha is not the same as the ego taught by the philosophers; for what the Tathagatas teach is the Tathagata-garbha in the sense, Mahamati, that it is emptiness, reality-limit, Nirvana, being unborn, unqualified, and devoid of will-effort; the reason why the Tathagatas, who are Arhats and Fully-Enlightened Ones, teach the doctrine pointing to the Tathagata-garbha is to make the ignorant cast aside their fear when they listen to the teaching of egolessness and to have them realize the state of non-discrimination and imagelessness.

I also wish, Mahamati, that the Bodhisattva-Mahasattvas of the present and future would not attach themselves to the idea of an ego [imagining it to be a soul]. Mahamati, it is like a potter who manufactures various vessels out of a mass of clay of one sort by his own manual skill and labour combined with a rod, water, and thread, Mahamati, that the Tathagatas preach the egolessness of things which removes all the traces of discrimination by various skilful means issuing from their transcendental wisdom; that is, sometimes by the doctrine of the Tathagata-garbha, sometimes by that of egolessness, and like a potter, by means of various terms, expressions, and synonyms. For this reason, Mahamati, the philosophers' doctrine of an ego-substance is not the same as the teaching of the Tathagata-garbha.

Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment. Accordingly, Mahamati, the Tathagatas who are Arhats

and Fully-Enlightened Ones disclose the doctrine of the Tathagata-garbha, which is thus not to be known as identical with the philosopher's notion of an ego-substance.

Therefore, Mahamati, in order to abandon the misconception cherished by the philosophers, you must strive after the teaching of egolessness and the Tathagata-garbha.

XXXV

At that time, Mahamati the Bodhisattva-Mahasattva again said this to the Blessed One:

Pray tell me, Blessed One, about the attainment of self-realization by noble wisdom, which does not belong to the path and the usage of the philosophers;

Which is devoid of [all such predicates as] being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity;

Which has nothing to do with the false imagination, nor with individuality and generality; which manifests itself as the truth of highest reality;

Which, going up continuously by degrees the stages of purification, enters upon the stage of Tathagatahood;

Which, because of the original vows unattended by any striving, will perform its works in infinite worlds like a gem reflecting a variety of colours;

And which is manifested [when one perceives how] signs of individuation rise in all things as one realizes the course and realm of what is seen of Mind itself, and thereby I and other Bodhisattva-Mahasattvas are enabled to survey things from the point of view which is not hampered by marks of individuality and generality nor by anything of the false imagination, and may quickly attain supreme enlightenment and enable all beings to achieve the perfection of all their virtues.

Replied the Blessed One: Well done, well done, Mahamati! and again, well done, indeed, Mahamati! Because of your compassion for the world, for the benefit of many people, for the happiness of many people, for the welfare, benefit, happiness of many people, both of celestial beings and humankind, Mahamati, you present yourself before me and make this request. Therefore, Mahamati, listen well and truly, and reflect, for I will tell you.

Assuredly, said Mahamati the Bodhisattva-Mahasattva, and gave ear to the Blessed One.

The Blessed One said this to him: Mahamati, since the ignorant and the simple-minded, not knowing that the world is what is seen of Mind itself, cling to the multitudinousness of external objects, cling to the notions of being and nonbeing, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance (*svabhava*), which idea rises from discrimination based on habit-energy, they are addicted to false imaginings.

Mahamati, it is like a mirage in which the springs are seen as if they were real. They are imagined so by the animals who, thirsty from the heat of the season, would run after them. Not knowing that the springs are their own mental illusions, the animals do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time; with their minds burning with the fire of greed, anger, and folly; delighted in a world of multitudinous forms; with their thoughts saturated with the ideas of birth, destruction, and subsistence; not understanding well what is meant by existent and non-existent, by inner and outer, these ignorant and simple-minded fall into the way of grasping at oneness and otherness, being and non-being [as realities].

Mahamati, it is like the city of the Gandharvas which the unwitting take for a real city, though it is not so in fact. This city appears in essence owing to their attachment to the memory of a city preserved in seed from beginningless time. This city is thus neither existent nor non-existent. In the same way, Mahamati, clinging to the memory (*vasana*) of erroneous speculations and doctrines since beginningless time, they hold fast to ideas such as oneness and otherness, being and non-being, and their thoughts are not at all clear about what is seen of Mind-only.

Mahamati, it is like a man, who, dreaming in his sleep of a country variously filled with women, men, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers, and lakes, enters into its inner apartments and is awakened. While awakened thus, he recollects the city and its inner apartments. What do you think, Mahamati? Is this person to be regarded as wise, who is recollecting the various unrealities he has seen in his dream?

Said Mahamati: Indeed, he is not, Blessed One.

The Blessed One continued: In the same way the ignorant and simple-minded who are bitten by erroneous views and inclined towards the philosophers, do not recognize that things seen of the Mind itself are like a dream, and are held fast by the notions of oneness and otherness, of being and non-being.

Mahamati, it is like the painter's canvas on which there is neither depression nor elevation as imagined by the ignorant. In the same way, Mahamati, there may be in the future some people brought up in the habit-energy, mentality, and imagination based on the philosophers' erroneous views; clinging to the ideas of oneness and otherness, or bothness and not-bothness, they may bring themselves and others to ruin; they may declare those people nihilists who hold the doctrine of no-birth apart from the category of being and non-being. They [argue against] cause and effect, they are followers of the wicked views whereby they uproot meritorious causes of unstained purity. They are to be kept away by those whose desires are for things excellent. They are those whose thoughts are entangled in the error of self, other, and both, entangled in the error of imagining being and non-being, assertion and refutation; and hell will be their final resort.

Mahamati, it is like the dim-eyed ones who, seeing a hair-net, would exclaim to one another, saying: "It is wonderful! it is wonderful! Look, O honourable sirs!" And the said hair-net has never been brought into existence. It is in fact neither an entity nor a non-entity, because it is seen and not seen. In the same manner, Mahamati, those whose minds are addicted to discrimination of the erroneous views as cherished by the philosophers, and who are also given up to the realistic ideas of being and non-being, oneness and otherness, bothness and not-bothness, will contradict the good Dharma, ending in the destruction of themselves and others.

Mahamati, it is like a firebrand-wheel which is no real wheel but which is imagined to be of such character by the ignorant, but not by the wise. In the same manner, Mahamati, those whose minds have fallen into the erroneous views of the philosophers will falsely imagine in the rise of all beings [the reality of] oneness and otherness, bothness and not-bothness.

Mahamati, it is like those water-bubbles in a rainfall which have the appearance of crystal gems, and the ignorant taking them for real crystal gems run after them. Mahamati, they are no more than water-bubbles, they are not gems, nor are they not-gems, because of their being so comprehended [by one party] and being not so comprehended [by another] - In the same manner, Mahamati, those whose minds are impressed by the habit-energy of the philosophical views and discriminations will regard things born as non-existent and those destroyed by causation as existent.

XXXVII

Further, Mahamati, there are four kinds of Dhyanas. What are the four? They are: (1) The Dhyana practised by the ignorant, (2) the Dhyana devoted to the examination of meaning, (3) the Dhyana with Suchness for its object, and (4) the Dhyana of the Tathagatas.

What is meant by the Dhyana practised by the ignorant? It is the one resorted to by the Yogins exercising themselves the discipline of the Sravakas and Pratyekabuddhas, who perceiving that there is no ego-substance, that things are characterized with individuality and generality, that the body is a shadow and a skeleton which is transient, full of suffering, and is impure, persistently cling to these notions which are regarded as just so and not otherwise, and who starting from them successively advance until they reach the cessation where there are no thoughts. This is called the Dhyana practised by the ignorant.

Mahamati, what then is the Dhyana devoted to the examination of meaning? It is the one [practised by those who,] having gone beyond the egolessness of things, individuality and generality, the untenability of such ideas as self, other, and both, which are held by the philosophers, proceed to examine and follow up the meaning of the [various] aspects of the egolessness of things and the stages of Bodhisattvahood. This is the Dhyana devoted to the examination of meaning.

What, Mahamati, is the Dhyana with Tathata for its object? When [the Yogin recognizes that] the discrimination of the two forms of egolessness is mere imagination, and that where he establishes himself in the reality of suchness (*yathabhuta*) there is no rising of discrimination, I call it the Dhyana with Tathata for its object.

What, Mahamati, is the Dhyana of the Tathagata? When [the Yogin], entering upon the stage of Tathagatahood and abiding in the triple bliss which characterizes self-realization attained by noble wisdom, devotes himself, for the sake of all beings to the [accomplishment of] incomprehensible works, I call it the Dhyana of the Tathagatas. Therefore, it is said:

There are the Dhyana for the examination of meaning, the Dhyana practised by the ignorant, the Dhyana with Tathata for its object, and the pure Dhyana of the Tathagata.

The Yogin, while in the exercise, sees the form of the sun or the moon, or something looking like a lotus, or the underworld, or various forms like sky, fire, etc.

All these appearances lead him to the way of the philosophers; they throw him down into the state of Sravakahood, into the realm of the Pratyekabuddhas.

When all these are tossed aside and there is a state of imagelessness, then a condition in conformity with Tathata presents itself; and the Buddhas will come together from all their countries and with their shining hands will stroke the head of this benefactor.

LXVIII

At the time, Mahamati the Bodhisattva-Mahasattva asked the Blessed One to explain concerning the deep-seated attachment to the existence of all things and the way of emancipation, saying: Pray tell me, Blessed One, pray tell me Tathagata, Arhat, Fully-Enlightened One, concerning the characteristics of our deep attachment to existence and of our detachment from it.

When I and other Bodhisattva-Mahasattvas understand well the distinction between attachment and detachment, we shall know what is

the skilful means concerning them, and shall no more become attached to words according to which we grasp meaning.

When we understand well what is meant by attachment to the existence of all things and the detachment from them we shall destroy our discrimination of words and letters; and, by means of our wisdom (*buddhi*), enter into all the Buddha-lands and assemblies; be well stamped with the stamp of the powers, the self-control, the psychic faculties, and the Dharanis; and, well furnished with the wisdom (*buddhi*) in the ten inexhaustible vows, and shining with varieties of rays pertaining to the Transformation Body, behave ourselves with effortlessness like the moon, the sun, the jewel, and the elements; and hold such views at every stage as are free from all the signs of self-discrimination; and, seeing that all things are like a dream, like Maya, etc., [shall be able to] enter the stage and abode of Buddhahood, and deliver discourses on the Dharma in the world of all beings and in accordance with their needs, and free them from the dualistic notion of being and non-being in the contemplation of all things which are like a dream and Maya, and free them also from the false discrimination of birth and destruction; and, finally, [shall be able to] establish ourselves where there is a revulsion at the deepest recesses [of our consciousness], which is more than words [Can express].

Said the Blessed One: Well said, well said, Mahamati! Listen well to me then, Mahamati, and reflect well within yourself; I will tell you.

Mahamati the Bodhisattva-Mahasattva: said: Certainly, I will, Blessed One; and gave ear to the Blessed One.

The Blessed One said to him thus: Mahamati, immeasurable is our deep-seated attachment to the existence of all things the significance of which we try to understand with words. For instance, there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and no-birth, to the discrimination of cessation and no-cessation, to the discrimination of vehicle and no-vehicle, of Samskrita and Asamskrita, of the characteristics of the stages and no-stages. There is the attachment to discrimination itself, and to that arising from enlightenment the attachment to the discrimination of being and non-being on which the philosophers are so dependent, and the attachment to the triple vehicle and the one vehicle, which they discriminate.

These and others, Mahamati, are the deep-seated attachments to their discriminations cherished by the ignorant and simple-minded. Tenaciously attaching themselves to these, the ignorant and simple-minded go on ever discriminating like the silkworms, which, with their own thread of discrimination and attachment, enwrap not only themselves but others and are charmed with the thread; and thus they are ever tenaciously attached to the notions of existence and non-existence. [But really] Mahamati, there are no signs here of deep-seated attachment or detachment. All things are to be seen as abiding in Solitude where there is no evolving of discrimination. Mahamati, the Bodhisattva-Mahasattva should have his abode where he can see all things from the viewpoint of Solitude.

Further, Mahamati, when the existence and nonexistence of the external world are understood to be due to the seeing of the Mind itself in these signs, [the Bodhisattva] can enter upon the state of imagelessness where Mind-only is, and [there] see into the Solitude which underlies the discrimination of all things as being and non-being, and the deep-seated attachments resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of detachment. Here Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognize bondage and emancipation. Why? Because in all things neither being nor non-being is to be taken hold of.

Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger, and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached to this there takes place a succession of births in the [five] paths. Thus there are the five paths of existence for all beings who are found closely attached [to greed, anger, and folly]. When one is cut off from this attachment, no signs will be seen indicative of attachment or of non-attachment.

V

THE RYOGONKYO, OR SURANGAMA SUTRA[1]

There are in the Chinese Tripitaka two sutras bearing the title, "Surangama", but they are entirely different in contents. The first one was translated into Chinese by Kumarajiva between 402-412 and consists of two fascicles.

[1. "Sutra of Heroic Deed".]

The second one in ten fascicles was translated by Paramiti in 705, and this is the one used by the Zen and also by the Shingon. The reason why it is used by the Shingon is because it contains the description of a mandala and a mantram called "Sitatarapatala" (white umbrella), the recitation of which, while practising the Samadhi, is supposed to help the Yogin, as the Buddhas and gods will guard him from the intrusion of the evil spirits. But the general trend of thought as followed in this sutra is Zen rather than Shingon. It was quite natural that all the commentaries of it belong to the Zen school. The terms used here are somewhat unusual--especially those describing the Mind. The sutra is perhaps one of the later Mahayana works developed in India. It treats of highly abstruse subjects. Below is a synopsis of it.

1. The sutra opens with Ananda's adventure with an enchantress called Matanga who, by her magic charm, entices him to her abode. The Buddha, seeing this with his supernatural sight, sends Manjusri to save him and bring him back to the Buddha. Ananda is thoroughly penitent and wishes to be further instructed in the art of controlling the mind. The Buddha tells him that all spiritual discipline must grow out of a sincere heart and that much learning has no practical value in life, especially when one's religious experience is concerned. Ananda had enough learning, but no Samadhi to stand against the influence of a sorceress.

2. The reason why we go through the eternal cycle of birth and death and suffer ills incident to it is our ignorance as to the source of birth and death, that is, because Mind-essence is forgotten in the midst of causal nexus which governs this world of particular objects.

This Mind-essence is variously characterized as something original, mysterious, mysteriously bright, illumining, true, perfect, clear as a jewel, etc. It is not to be confused with our empirical mind, for it is not an object of intellectual discrimination.

Ananda is asked to locate this Mind-essence. But, as his mind moves along the line of our relative experience, he fails to give a satisfactory answer. He pursues objective events which are subject to birth and death; he never reflects within himself to try to find the Mind bright and illumining which makes all his experiences possible.

3. Even the Bodhisattva cannot pick up this mysteriously transparent Essence out of a world of individual things. He cannot demonstrate its reality by means of his discerning intelligence. It is not there. But that the Essence is there is evident from the fact that the eye sees, the ear hears, and the mind thinks. Only it is not discoverable as an individual object or idea, objective or subjective; for it has no existence in the way we talk of a tree or a sun, of a virtue or a thought. On the other hand, all these objects and thoughts are in

the Mind-essence, true and original and mysteriously bright. Our body and mind is possible only when thought of in connection with it.

4. Because since the beginningless past we are running after objects, not knowing where our Self is, we lose track of the Original Mind and are tormented all the time by the threatening objective world, regarding it as good or bad, true or false, agreeable or disagreeable. We are thus slaves of things and circumstances. The Buddha advises that our real position ought to be exactly the other way. Let things follow us and wait our commands. Let the true Self give directions in all our dealings with the world. Then we shall all be Tathagatas. Our body and mind will retain its original virtue bright and shining. While not moving away from this seat of enlightenment, we shall make all the worlds in the ten quarters reveal themselves even at the tip of a hair.

5. Manjusri is Manjusri; he is absolute as he is; he is neither to be asserted nor to be negated. All assertions and negations start from the truth of this absolute identity, and this is no other than the originally illuminating Mind-essence. Based on this Essence, all the conditions that make up this world of the senses are fulfilled: we see, we hear, we feel, we learn, and we think.

6. Causation belongs to a world of opposites. It cannot be applied to the originally bright and illumining Essence. Nor can one ascribe to it "spontaneous activity", for this also presupposes the existence of an individual concrete substance of which it is an attribute. If the Essence is anything of which we can make any statements either affirmative or negative, it is no more the Essence. It is independent of all forms and ideas, and yet we cannot speak of it as not dependent on them. It is absolute Emptiness, *sunyata*, and for this very reason all things are possible in it.

7. The world including the mind is divisible into five Skandha (aggregates), six Pravesha (entrances), twelve Ayatana (seats), and eighteen Dhatu (kingdoms). They all come into existence when conditions are matured, and disappear when they cease. All these existences and conditions take place illusively in the Tathagata-garbha which is another name for the Mind-essence. It is the latter alone that eternally abides as Suchness bright, illumining, all-pervading, and immovable. In this Essence of eternal truth there is indeed neither going nor coming, neither becoming confused nor being enlightened, neither dying nor being born; it is absolutely unattainable and unexplainable by the intellect, for it lies beyond all the categories of thought.

8. The Tathagata-garbha is in itself thoroughly pure and all-pervading, and in it this formula holds: form is emptiness and emptiness is form. *Rupam sunyata, sunyateva rupam*. This being so, the Essence which is the Tathagata-garbha reveals itself in accordance with thoughts and dispositions of all beings, in response to their infinitely-varied degrees of knowledge, and also to their karma. In spite of its being involved in the evolution of a world of multiplicities, the Essence in itself never loses its original purity, brilliance .or emptiness, all of which terms are synonymous.

9. The knowledge of an objective world does not come from objects, nor from the senses; nor is it mere accident; nor is it an illusion. A combination of the several conditions or factors is necessary to produce the knowledge. But mere combination is not enough. This combination must take place in the originally pure, bright, illuminating Essence, which is the source of knowledge.

When this is realized, all the worlds in the ten quarters including one's own existence are perceived as so many particles of dust, floating, rising, and disappearing like foam, in the vast emptiness of space which the one illuminative Mind-essence eternally pervades.

10. The question: When the Tathagata-garbha is in itself so pure and undefiled, how is it possible that we have this world of mountains, rivers, and all other composite forms which are subject to constant changes and transformations?

This doubt comes from not understanding the absolute nature of the purity of the Essence. For by purity is not meant relative purity, which is only possible by establishing a dualistic conception of reality. The

Essence is neither in the world nor of the world, nor is it outside the world. Therefore the question, which is based on a dualistic interpretation of reality, is altogether irrelevant when applied to the nature of the Essence and its relation to the world.

Hence this remarkable statement: The Tathagata-garbha, which is mysteriously bright and illuminating as the Mind-Essence, is neither to be identified nor not to be identified [with the world]; it is at once this and not-this.

11. Yajnadatta, a citizen of Sravasti, one morning looked into the mirror and found there a face with the most charming features. He thought his own head disappeared and thereby went crazy. This story is used to illustrate the stupidity of clinging to relative knowledge which rises from the opposition of subject and object. As we cling to it as having absolute value, a world of topsyturviness comes to extend before us. The original bright and charming face is possessed by every one of us only when we realize the fact by reflecting within ourselves, instead of running after unrealities.

12. Now Ananda wants to know how to get into the palatial mansion, which he is told to be his own. He is not in possession of the key wherewith he can open the entrance door. The Buddha teaches him in this way. There are two methods to effect the entrance, both of which being complementary must be practised conjointly. The one is Samatha and the other Vipasyana. Samatha means "tranquillization" and vipasyana "contemplation".

By Samatha the world of forms is shut out of one's consciousness so that an approach is prepared for the realization of the final stage of enlightenment. When one's mind is full of confusion and distraction, it is no fit organ for contemplation. By Vipasyana is meant that the Yogin is first to awaken the desire for enlightenment, to be firmly determined in living the life of Bodhisattvahood, and to have an illuminating idea as regards the source of the evil passions which are always ready to assert themselves in the Tathagata-garbha.

13. When this source is penetrated by means of Prajna, the entrance is effected to the inner sanctuary, where all the six senses are merged in one. Let the Prajna penetration enter through the auditory sense as was the case with Kwannon Bosatsu, and the distinctions of the six senses will thereby be effaced; that is to say, there will then take place an

experience called "perfect interfusion". The car not only hears but sees, smells, and feels. All the barriers between the Sensory functions are removed, and there is a perfect interfusion running between them; each Vijnana then functions for the others.

The Buddha tells Rahula to strike the bell and asks the assembly what they hear. They all say that they hear the bell. The bell is struck again, and they again say that there is a sound which they hear; and that when the bell ceases to ring there is no sound. This questioning and answering is repeated for a few times, and finally the Buddha declares that they are all wrong, for they are just pursuing what does not properly belong to them, forgetting altogether their inner Essence which functions through those objective mediums or conditions. The Essence is to be grasped and not the hearing, nor the sound. To take the latter for reality is the result of confused mentality. By the practice of Vipasyana this is to be wiped off so that the Mind-essence is always recognized in all the functions of an empirical mind as well as in all the phenomena of the so-called objective world. By thus taking hold of the Mind-essence, there is a "perfect interfusion" of all the six Vijnanas, which constitutes enlightenment.

14. The root of birth and death is in the six Vijnanas and what makes one come to the realization of perfect interfusion is also in the six Vijnanas. To seek enlightenment or emancipation or Nirvana is not to make it something separate from or independent of those particularizing agents called senses. If it is sought outside them, it nowhere exists, or rather it becomes one of particular objects and ceases to be what in itself it is. This is why the unattainability of Sunyata is so much talked about in all the Mahayana sutras.

In the true Essence there is neither *samskrita* (created) nor *asamskrita* (uncreated); they are like Maya or flowers born of hallucination. When you attempt to manifest what is true by means of what is erroneous, you make both untrue. When you endeavour to explain object by subject and subject by object, you create a world of an endless series of opposites, and nothing real is grasped. To experience perfect interfusion, let all the opposites, or knots as they are called, be dissolved and a release takes place. But when there is anywhere any clinging of any sort, and an ego-mind is asserted, the Essence is no more there, the mysterious Lotus fades.

15. The Buddha then makes some of the principal persons in the assembly relate their experience of perfect interfusion. That of Kwannon among them is regarded as most remarkable. His comes from the auditory sense as his name implies. It leads him up to the enlightened state of consciousness attained by all the Buddhas, and he is now Love incarnate. But at the same time he identifies himself with all beings in the six paths of existence whereby he knows all their inner feelings and aspirations reaching up towards the love of the Buddha. Kwannon is thus able to reveal himself anywhere his help is needed, or to any being who hears him. The whole content of the Kwannon sutra is here fully confirmed.

16. Learning is not of much avail in the study of Buddhism as is proved by the case of Amanda, who being enticed by the magical charm of a courtesan was about to commit one of the gravest offences. In the practice of Samadhi the control of mind is most needed., which is Sila (moral precept). Sila consists in doing away with the sexual impulse, the impulse to kill living beings, the impulse to take things not belonging to oneself, and the desire to eat meat. When these impulses are kept successfully under restraint, one can really practise meditation from which Prajna grows; and it is Prajna that leads one to the Essence when the perfect interfusion of all the six Vijnanas is experienced.

17. We here come to the esoteric part of the *Surangama Sutra* where the establishment of the mandala is described, together with the mantram. In this mandala the Samadhi is practised for three weeks or for one hundred days, at the end of which those richly endowed may be able to realize Srotapannahood.

18. Next follows the description of more than fifty stages of attainment leading to final enlightenment and Nirvana; then effects of various karma by which beings undergo several forms of torture in hell are explained; then the causes are given by which beings are transformed into varieties of evil spirits and of beast forms. They, however, come back to the human world when all their sins are expiated. There are beings who turn into ascetics or heavenly beings.

19. While disciplining himself in meditation the Yogin is liable to be visited by all kinds of evil beings whereby he is constantly assailed by hallucinations of various natures. These are all due to highly-accentuated nervous derangements, and the Yogin is advised to guard himself against them.

When the Yogin has all these mental disturbances well under control, his mind acquires a state of tranquillity in which his consciousness retains its identity through his waking and sleeping hours. The modern psychologist would say that he is no more troubled with ideas which are buried, deeply repressed, in his unconsciousness; in other words, he has no dreams. His mental life is thoroughly clear and calm like the blue sky where there are no threatening clouds. The world with its expansion of earth, its towering mountains, its surging waves, its meandering rivers, and with its infinitely variegated colours and forms is serenely reflected in the mind-mirror of the Yogin. The mirror accepts them all and yet there are no traces or stains left in it—just one Essence bright and illuminating. The source of birth and death is plainly revealed here. The Yogin knows where he is; he is emancipated.

20. But this is not yet all. The Yogin must be philosophically trained with all his experiences and intuitions to have a clear, logical, penetrating understanding of the Essence. When this is properly directed, he will have no more confused ideas introduced by misguided philosophers. Along with the training in Samatha, the cultivation of Vipasyana is to be greatly encouraged.

III. THE SUTRAS

The sutras most read in Zen are the *Shingyo* (*Prajnaparamitahridaya*), the *Kwannongyo* (*Samantamukha-parivarta*), and the *Kongokyo* (*Vajracchedika*). The *Shingyo* being the shortest is read on almost all occasions. The *Ryoga* (*Lankavatara*) is historically significant, but being difficult to understand is very little studied nowadays by followers of Zen. For further information see the author's works on the sutra. The *Ryogon* (*Suramgama*) is not so neglected as the *Ryoga*. It is full of deep thoughts, and was studied very much more in China than in Japan. There are some more sutras of the Mahayana school with which Zen students will do well to become better acquainted, for example, the *Kongosammaikyo* (*Vajrasamadhi*), the *Yengakukyo* (Sutra of Perfect Enlightenment), the *Yuimakyo* (*Vimalakirti-sutra*), and the *Hannyakyo* (*Prajnaparamita*). None of them have been translated into English, except the *Yuima* which is difficult to obtain now.

THE SUTRAS

I

ENGLISH TRANSLATION OF THE SHINGYO

When[1] the Bodhisattva Avalokitesvara was engaged in the practice of the deep Prajnaparamita, he perceived that there are the five Skandhas;[2] and these he saw in their self-nature to be empty.[3]

"O Sariputra, form is here emptiness,[4] emptiness is form; form is no other than emptiness, emptiness is no other than form; that which is form is emptiness, that which is emptiness is form. The same can be said of sensation, thought, confection, and consciousness.

"O Sariputra, all things here are characterized with emptiness: they are not born, they are not annihilated; they are not tainted, they are not immaculate; they do not increase, they do not decrease. Therefore, O Sariputra, in emptiness there is no form, no sensation, no thought, no confection, no consciousness; no eye,[5] ear, nose, tongue, body, mind; no form,[6] sound, colour, taste, touch, objects; no Dhatu of vision,[7] till we come to[8] no Dhatu of consciousness; there is no knowledge, no ignorance," till we come to there is no old age and death, no extinction of old age and death; there is no suffering,[10] no accumulation, no annihilation, no path; there is no knowledge, no attainment, [and] no realization,[*] because there is no attainment. In the mind of the Bodhisattva who dwells depending on the Prajnaparamita there are no obstacles;[+] and, going beyond the perverted views, he reaches final Nirvana. All the Buddhas of the past, present, and future, depending on the Prajnaparamita, attain to the highest perfect enlightenment.

"Therefore, one ought to know that the Prajnaparamita is the great Mantram, the Mantram of great wisdom, the highest Mantram, the peerless Mantram, which is capable of allaying all pain; it is truth because it is not falsehood: this is the Mantram proclaimed in the *Prajnaparamita*. It runs: '*Gate, gate, Paragate, parasamgate, bodhi, svaha!*' (O Bodhi, gone, gone, gone to the other shore, landed at the other shore , Svaha!)"

NOTES

1 There are two texts with the title of The Hridaya: the one is known as the Shorter and the other the Larger. The one printed above is the shorter sutra in general use in Japan and China.

The opening passage in the larger text in Sanskrit and Tibetan, which is missing in the shorter one, is as follows: [The Tibetan has this additional passage: "Adoration to the Prajnaparamita, which is beyond words, thought, and praise, whose

[* *Nabhisamayah* is missing in the Chinese translations as well as in the Horyuji MS.

+ For *varana* all the Chinese have "obstacle", and this is in full accord with the teaching of the Prajnaparamita. Max Muller's rendering, "envelop", is not good.]

self-nature is, like unto space, neither created nor destroyed, which is a state of wisdom and morality evident to our inner consciousness, and which is the mother of all Excellent Ones of the past, present, and future".] "Thus I heard. At one time World-honoured One dwelt at Rajagriha, on the Mount of the Vulture, together with a large number of Bhikshus and a large number of Bodhisattvas. At that time the World-honoured One was absorbed in a Samadhi (Meditation) known as Deep Enlightenment. And at the same moment the Great Bodhisattva Aryavalokitesvara was practising himself in the deep Prajnaparamita."

The concluding passage, which is also missing in the shorter text, runs as follows:

"O Sariputra, thus should the Bodhisattva practise himself in the deep Prajnaparamita. At that moment, the World-honoured One rose from the Samadhi and gave approval to the Great Bodhisattva Aryavalokitesvara, saying: Well done, well done, noble son! so it is! so should the practice of the deep Prajnaparamita be carried on. As it has been preached by you, it is applauded by Tathagatas and Arhats. Thus spoke the World-honoured One with joyful heart. The venerable Sariputra and the Great Bodhisattva Aryavalokitesvara together with the whole assemblage, and the world of Gods, Men, Asuras, and Gandharvas, all praised the speech of the World-honoured One."

2. From the modern scientific point of view, the conception of Skandha seems to be too vague and indefinite. But we must remember that the Buddhist principle of analysis is not derived from mere scientific interest; it aims at saving us from the idea of an ultimate individual reality which is imagined to exist as such for all the time to come. For when this idea is adhered to as final, the error of attachment is

committed, and it is this attachment that forever enslaves us to the tyranny of external things. The five Skandhas ("aggregates" or "elements") are form (*rupam*), sensation or sense-perception (*vedana*), thought (*samjna*), confection or conformation (*samskara*), and consciousness (*vijnana*). The first Skandha is the material world or the materiality of things, while the remaining four Skandhas belong to the mind. Vedana is what we get through our senses; samjna corresponds to thought in its broadest sense, or that which mind elaborates; samskara is a very difficult term and there is no exact English equivalent; it means something that gives form, formative principle; *vijnana* is consciousness or mentation. There are six forms of mentation, distinguishable as seeing, hearing, smelling, tasting, touching, and thinking.

3. Hsuan-chuang's translation has this added: "He was delivered from all suffering and misery."

4. "Empty" (*sunya*) or "emptiness" (*sunyata*) is one of the most important notions in Mahayana philosophy and at the same time the most puzzling for non-Buddhist readers to comprehend. Emptiness does not mean "relativity", or "phenomenality", or "nothingness", but rather means the Absolute, or something of transcendental nature, although this rendering is also misleading as we shall see later. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; on the contrary an ultimate reality is hinted at, which cannot be subsumed under the categories of logic. With them, to proclaim the conditionality of things is to point to the existence of something altogether unconditioned and transcendent of all determination. Sunyata may thus often be most appropriately rendered by the Absolute. When the sutra says that the five Skandhas have the character of emptiness, or that in emptiness there is neither creation nor destruction, neither defilement nor immaculacy, etc., the sense is: no limiting qualities are to be attributed to the Absolute; while it is immanent in all concrete and particular objects, it is not in itself definable. Universal negation, therefore, in the philosophy of Prajna is an inevitable outcome.

5. No eye, no ear, etc., refer to the six senses. In Buddhist philosophy, mind (*manovijnana*) is the special sense-organ for the apprehension of *dharma*, or objects of thought.

6. No form, no sound, etc., are the six qualities of the external world, which become objects of the six senses.

7. "Dhatu of vision etc." refer to the eighteen Dhatus or elements of existence, which include the six senses (*indriya*), the six qualities (*vishaya*), and the six consciousnesses (*vijnana*).

8. "Till we come to" (*yavat* in Sanskrit, and *nai chih* in Chinese) is quite frequently met with in Buddhist literature to avoid repetition of well-known subjects. These classifications may seem somewhat confusing and overlapping.

9. "There is no knowledge, no ignorance, etc." is the wholesale denial of the Twelfefold Chain of Causation (*pratityasamutpada*), which are ignorance (*avidya*), deed (*samskara*), consciousness (*vijnana*), name and form (*namarupa*), six sense-organs (*sadayatana*), contact (*sparsa*), sense-perception (*vedana*), desire (*trishna*), attachment (*upadana*), being (*bhava*), birth (*jati*), and old age and death (*jaramarana*). This Chain of Twelve has been a subject of much discussion among Buddhist scholars.

10. The allusion is of course to the Fourfold Noble Truth (*satya*): 1. Life is suffering (*duhkha*); 2. Because of the accumulation (*samudaya*) of evil karma; 3. The cause of suffering can be annihilated (*nirodha*); 4. And for this there is the path (*marga*).

II

THE KWANNON SUTRA[1]

At that time Mujinni[2] Bosatsu rose from his seat, and, baring his right shoulder, turned, with his hands folded, towards the Buddha, and said this: World-honoured One, for what reason is Kwanzeon Bosatsu so named?

The Buddha said to Mujinni Bosatsu: Good man, when those innumerable numbers of beings--hundred-thousands of myriads of kotis of them--who are suffering all kinds of annoyances, hearing of this Kwanzeon Bosatsu, will utter his name with singleness of mind, they will instantly hear his voice and be released.

Even when people fall into a great fire, if they hold the name of Kwanzeon Bosatsu, the fire will not scorch them because of the spiritual power of this Bosatsu. When they are

[1. Generally known as *Kwannon-gyo* in Japanese and *Kuan-yin Ching* in Chinese. It forms the Twenty-fifth Chapter in Kumarajiva's translation of the *Saddharma-pundarika*, "the Lotus of the Good Law". Its Sanskrit title is *Samantamukha Parivarta*. It is one of the most popular sutras in Japan, especially among followers of the Holy Path, including Zen, Tendai, Shingon, Nichiren, etc.

The Sanskrit for *Kwannon* seems, according to some Japanese authorities, originally to have been *Avalokitasvara*, and not *Avalokitesvara*. If so, *Kwannon* is a more literal rendering than *Kwanzeon* (*Kuan-shih-yin*) or *Kwanjizai* (*Kuan-tzu-tsaï*). The Bodhisattva Avalokitasvara is "the owner of voice which is viewed or heard". From him issues a voice which is variously heard and interpreted by all beings, and it is by this hearing that the latter are emancipated from whatever troubles they are in.

The present translation is from Kumarajiva's Chinese. In the reading of the proper names, the Japanese way of pronunciation has been retained.

2. Bodhisattva Akshayamati in Sanskrit, that is, Bodhisattva of Inexhaustible Intelligence.]

tossed up and down in the surging waves, if they pronounce his name they will get into a shallower place.

When hundred-thousands of myriads of kotis of people go out into the great ocean in order to seek such treasures as gold, silver, lapis lazuli, conch shells, cornelian, coral, amber, pearls, and other precious stones, their boats may be wrecked by black storms, and they may find themselves thrown up into the island of the Rakshasas; if among them there is even a single person who will utter the name of Kwanzeon Bosatsu all the people will be released from the disaster [which is likely to befall them at the hand] of the Rakshasas. For this reason the Bosatsu is called Kwanzeon.

When, again, a man is about to suffer an injury, if he will utter the name of Kwanzeon Bosatsu, the sword or the stick that is held [by the executioner] will be at once broken to pieces and the man be released.

When all the Yakshas and Rakshasas filling the three thousand chiliocosms come and annoy a man, they may hear him utter the name of Kwanzeon Bosatsu, and no wicked spirits will dare look at him with their evil eyes, much less inflict injuries on him.

When again a man, whether guilty or innocent, finds himself bound in chains or held with manacles, he uttering the name of Kwanzeon Bosatsu will see all these broken to pieces and be released.

When all the lands in the three thousand chiliocosms are filled with enemies, a merchant and his caravan loaded with precious treasures may travel through the dangerous passes. One of the company will say to the others: "O good men, have no fear; only with singleness of thought utter the name of Kwanzeon Bosatsu. As this Bosatsu gives us fearlessness, utter his name and you will be delivered from your enemies." Hearing this, all the company join in the recitation, saying, "Kwanzeon Bosatsu be adored!" Because of this uttering the name of the Bosatsu they will be released. O Mujinni, such is the awe-inspiring spiritual power of Kwanzeon Bosatsu Makasatsu.

When people are possessed of excessive lust, let them always reverentially think of Kwanzeon Bosatsu and they will be freed from it. If they are possessed of excessive anger, let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. When they are possessed of excessive folly let them always reverentially think of Kwanzeon Bosatsu, and they will be freed from it. O Mujinni, of such magnitude is his spiritual power which is full of blessings. Therefore, let all beings always think of him.

If a woman desire a male child, let her worship and make offerings to Kwanzeon Bosatsu, and she will have a male child fully endowed with bliss and wisdom. If she desire a female child, she will have one graceful in features and in possession of all the characteristics (of noble womanhood], and because of her having planted the root of merit the child will be loved and respected by all beings. O Mujinni, such is the power of Kwanzeon Bosatsu.

If all beings worship and make offerings to Kwanzeon Bosatsu, they will derive benefits unfailingly from this. Therefore, let all beings hold the name of Kwanzeon Bosatsu. O Mujinni, if there is a man who holds the names of all the Bodhisattvas equal in number to sixty-two billion times as many as the sands of the Ganga, and till the end of his life

makes them offerings of food and drink, clothing and bedding and medicine, what do you think? Is not the merit accumulated by such a man very great?

Mujinni said: Very great, indeed, World-honoured One!

The Buddha said: Here is another man; if he should hold the name of Kwanzeon Bosatsu even for a while and make offerings to the Bosatsu, the merit so attained by this one is fully equal to that [of the previous one], and will not be exhausted even to the end of hundred-thousands of myriads of kotis of kalpas. Those who hold the name of Kwanzeon Bosatsu gain such immeasurable and innumerable masses of blissful merit.

Mujinni Bosatsu said to the Buddha: "World-honoured One, how does Kwanzeon Bosatsu visit this Saha world?[1]

[1. That is, *sahaloka*, world of patience.]

How does he preach the Dharma to all beings? What is the extent of his skilful means?

The Buddha said to Mujinni Bosatsu: O good man, if there are beings in any country who are to be saved by his assuming a Buddha-form, Kwanzeon Bosatsu will manifest himself in the form of a Buddha and preach them the Dharma.

If beings are to be saved by his assuming a Pratyekabuddha-form, the Bosatsu will manifest himself in the form of a Pratyekabuddha and preach them the Dharma.

If beings are to be saved by his assuming a Sravaka-form, the Bosatsu will manifest himself in the form of a Sravaka and preach them the Dharma.

If beings are to be saved by his assuming a Brahma-form, the Bosatsu will manifest himself in the form of a Brahma and preach them the Dharma.

If beings are to be saved by his assuming a Sakrendra-form, the Bosatsu will manifest himself in the form of a Sakrendra and preach them the Dharma.

If beings are to be saved by his assuming an Isvara-form, the Bosatsu will manifest himself in the form of an Isvara and preach them the Dharma.

If beings are to be saved by his assuming a Mahesvara-form, he will manifest himself in the form of a Mahesvara and preach them the Dharma.

If beings are to be saved by his assuming a Chakravartin-form, the Bosatsu will manifest himself in the form of a Chakravartin and preach them the Dharma.

If beings are to be saved by his assuming a Vaisravana-form, the Bosatsu will manifest himself in the form of a Vaisravana and preach them the Dharma.

If beings are to be saved by his assuming the form of a Provincial chief, the Bosatsu will manifest himself in the form of a provincial chief and preach them the Dharma.

If beings are to be saved by his assuming a householder's form, the Bosatsu will manifest himself in the form of a householder and preach them the Dharma.

If beings are to be saved by his assuming a lay-disciple's form, the Bosatsu will manifest himself in the form of a lay-disciple and preach them the Dharma.

If beings are to be saved by his assuming a state-officer's form, the Bosatsu will manifest himself in the form of a state-officer and preach them the Dharma.

If beings are to be saved by his assuming a Brahman-form, the Bosatsu will manifest himself to them in the form of a Brahman and preach them the Dharma.

If beings are to be saved by his assuming a Bhikshu-form, or a Bhikshuni-, or an Upasaka-, or an Upasika-form, the Bosatsu will manifest himself in the form of a Bhikshu, or a Bhikshuni, or an Upasaka, or an Upasika, and preach them the Dharma.

If beings are to be saved by his assuming a female form of the family of a householder, or a lay-disciple, or a state-officer, or a Brahman, the Bosatsu will manifest himself in the form of such a female and preach them the Dharma.

If beings are to be saved by his assuming a youth- or a maiden-form, the Bosatsu will manifest himself in the form of a youth or a maiden and preach them the Dharma.

If beings are to be saved by his assuming a Deva-, Naga-, Yaksha-, Gandharva-, Asura-, Garuda-, Kinnara-, Mahoraga-, Manushya-, or Amanushya-form, the Bosatsu will manifest himself in any of these forms and preach them the Dharma.

If beings are to be saved by his assuming a Vajrapani-form, the Bosatsu will manifest himself in the form of Vajrapani and preach them the Dharma.

O Mujinni, this Kwanzeon Bosatsu performs such meritorious deeds by assuming varieties of forms, and by visiting different lands saves and releases beings. Therefore, you will make offerings with singleness of thought to Kwanzeon Bosatsu. In the midst of fears, perils, and disasters, it is he who gives us fearlessness,[1] and for this reason he is called in this Saha world the one who gives fearlessness.

Mu inni Bosatsu said to the Buddha: I wish now to make j

[1. "Safety", or better "faith".]

offering to Kwanzeon Bosatsu. So saying, he took off his necklace strung with all kinds of precious gems worth hundreds of thousands of gold pieces, and presented it to Kwanzeon Bosatsu with this word: Venerable Sir, accept this necklace of precious gems as a Dharma offering.

Kwanzeon Bosatsu refused to accept it, whereupon Mujinni said to him: Venerable Sir, Pray accept this out of compassion for us all.

Then the Buddha said to Kwanzeon Bosatsu: Out of compassion for Mujinni Bosatsu and all the four classes of beings, and also for the Devas, Nagas, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, Manushyas, Amanushyas and others, accept, O Kwanzeon Bosatsu, this necklace of his.

Then because of his compassion for all the four classes of beings and for Devas, Nagas, Manushyas, Amanushyas and others, Kwanzeon Bosatsu accepted the necklace, and dividing it into two parts he presented the one to Shakamunibutsu (Sakyamuni Buddha) and the other to the shrine of Tahobutsu (Prabhutaratna Buddha).

O Mujinni, Kwanzeon Bosatsu who is the possessor of such a miraculous spiritual power, visits in this wise this Saha world.

At that time Mujinni Bosatsu asked in verse, saying:

O World-honoured One who is in possession of exquisite features, I now again ask him: For what reason is the son of the Buddha called Kwanzeon?

The Honoured One in possession of exquisite features answered Mujinni in verse: just listen to the life of Kwanzeon! He is always ready to respond to calls from all quarters. His universal vows are as deep as the ocean. For ages beyond conception, he has served myriads of Buddhas and made great vows of purity.

I will briefly tell you about them. When people hear his name and see his body and think of him in their minds not vainly, they will see every form of ill effaced in all the worlds.

If an enemy wishing to harm a man pushes him down to a pit of great fire, let his thought dwell on the power of Kwannon and the fiery pit will be transformed into a pond.

Or if drifting in the vast ocean a man is about to be swallowed up by the Nagas, fishes, or evil beings, let his thought dwell on the power of Kwannon, and the waves will not drown him.

Or if from the top of Mount Sumeru a man is hurled down by an enemy, let his thought dwell on the power of Kwannon, and he will stay in the air like the sun.

Or if pursued by wicked persons a man falls on the Vajra mountain, let his thought dwell on the power of Kwannon, and not a hair on him will be injured.

Or if surrounded by an army of enemies a man is threatened by them, each of whom with a sword in hand is about to injure him, let his thought dwell on the power of Kwannon, and the enemies will cherish a compassionate heart.

Or if persecuted by a tyrant a man is about to end his life at the place of execution, let his thought dwell on the power of Kwannon, and the executioner's sword will at once be broken to pieces.

Or if a man should find himself imprisoned and enchained with his hands and feet manacled and fettered, let his thought dwell on the power of Kwannon, and he will be released from the shackles.

If harm is going to be done to a man by means of magic or poisonous herbs, let his thought dwell on the power of Kwannon, and the curse will revert to the people from whom it started.

Or if a man should encounter a party of Rakshasas, or Nagas exhaling poison, or evil spirits, let his thought dwell on the power of Kwannon, and no harm will ever be done to him.

If a man is surrounded by wild beasts whose sharp teeth and claws are to be dreaded, let his thought dwell on the power of Kwannon, and they will quickly run away in all directions.

If a man is attacked by venomous snakes and scorpions breathing poisonous gas ready to scorch him, let his thought dwell on the power of Kwannon, and they will all turn away from him shrieking.

When thunder-clouds burst with flashes of lightning, a storm of hailstones or pouring rain in torrents, thought dwell on the power of Kwannon and the storm will in no time clear away.

If a calamity falls on beings and they are tortured with interminable pain, [let them resort to] Kwannon who, being endowed with the mysterious power of wisdom, will save them from all troubles in the world.

Kwannon is the possessor of miraculous powers, widely disciplined in knowledge and skilful means, and in all the lands of the ten quarters there is not a place where he does not manifest himself.

The various evil paths of existence such as hells, evil spirits, beastly creatures, etc., and the pains arising from birth, old age, disease, and death--they will all by degrees be annihilated.

[Kwannon is] the one who views the world in truth, free from defilement, with knowledge extending far, and full of love and compassion; he is to be always prayed to and always adored.

He is a pure, spotless light and, like the sun, dispels all darkness with wisdom, and also subverts the disastrous effects of wind and fire; his all-illuminating light fills the world.

His body of love he keeps under control like thunder that shakes the world; his thought of compassion resembles a great mass of cloud from which a rain of the Dharma comes down like nectar, destroying the flames of evil passions.

If a man is held at court with a case against him, or if he is intimidated at a military camp, let his thought dwell on the power of Kwannon, and all his enemies will beat retreat.

[His is] a most exquisite voice, a voice that surveys the World, the voice of Brahma, the voice of the ocean-one that excels all the voices of the world. For this reason let our thought always dwell on him.

Let us never cherish thoughts of doubt about Kwanzeon who is thoroughly pure and holy and is really a refuge and protector in trouble, grief, death, and disaster.

He is in possession of all merits, regards all things with an eye of compassion, and like the ocean holds in himself an inestimable mass of virtues. For this reason he is to be adored.

At that time Jiji Bosatsu[1] rose from his seat, and standing before the Buddha said: World-honoured One, they are truly furnished with no small amount of merit who listen to his Chapter on Kwanzeon Bosatsu, in which his life of perfect activities is described--the life of one who endowed with miraculous powers, manifests himself in all directions.

When the Buddha finished preaching this Chapter on the All-sided One all the people in the assembly, amounting to 84,000 in number, cherished the desire for the supreme enlightenment with which there is nothing to compare.

III

THE KONGOKYO OR DIAMOND SUTRA[2]

1. Thus I have heard.

At one time the Buddha stayed at Anathapindaka's Garden in the grove of Jeta in the kingdom of Sravasti; he was together with 1,250 great Bhikshus. When the meal time came the World-honoured One put on his cloak and, holding his bowl, entered the great city of Sravasti, where he begged for food. Having finished his begging from door to door, he came back to his own place, and took his meal.

[1. Dharanindhara in Sanskrit, "the supporter of the earth".

2 Kongokyo in Japanese. The full title in Sanskrit is Vajracchedika-prajna-paramita-sutra. It belongs to the Prajna class of Mahayana literature. Those who are not accustomed to this kind of reasoning may wonder what is the ultimate signification of all these negations. The Prajna dialectic means to lead us to a higher affirmation by contradicting a simple direct statement. It differs from the Hegelian in its directness and intuitiveness.

The present English translation is from Kumarajiva's Chinese version made between 402-412 C.E.]

When this was done, he put away his cloak and bowl, washed his feet, spread his seat, and sat down.

2. Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus:

"It is wonderful, World-honoured One, that the Tathagata thinks so much of all the Bodhisattvas and instructs them so well. World-honoured One, in case good men and good women ever raise the desire for the Supreme Enlightenment, how would they abide in it? how would they keep their thoughts under control?"

The Buddha said: "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the Bodhisattvas, and so instructs them well. But now listen attentively and I will tell you. In case good men and good women raise the desire for the Supreme Enlightenment, they should thus abide in it, they should thus keep their thoughts under control."

"So be it, World-honoured One, I wish to listen to You."

3. The Buddha said to Subhuti: "All the Bodhisattva-Mahasattvas should thus keep their thoughts under control. All kinds of beings such as the egg-born, the womb-born, the moisture-born, the miraculously-born, those with form, those without form, those with consciousness, those without consciousness, those with no-consciousness, and those without no-consciousness--they are all led by me to enter Nirvana that leaves nothing behind and to attain final emancipation. Though thus beings immeasurable, innumerable, and unlimited are emancipated, there are in reality no beings that are ever emancipated. Why, Subhuti? If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva.

4. "Again, Subhuti, when a Bodhisattva practises charity he should not be cherishing any idea, that is to say, he is not to cherish the idea of a form when practising charity, nor is he to cherish the idea of a sound, an odour, a touch, or a quality.[1] Subhuti, a Bodhisattva should thus practise charity without cherishing any idea of form. Why? When a Bodhisattva practises charity without cherishing any idea of form, his merit will be beyond conception. Subhuti, what do you think? Can you have the conception of space extending eastward?"

"No, World-honoured One ' I cannot."

"Subhuti, can you have the conception of space extending towards the south, or west, or north, or above, or below?"

"No, World-honoured One, I cannot."

"Subhuti, so it is with the merit of a Bodhisattva who practises charity without cherishing any idea of form; it is beyond conception. Subhuti, a Bodhisattva should cherish only that which is taught to him.

5. "Subhuti, what do you think? Is the Tathagata to be recognized after a body-form?"

"No, World-honoured One, he is not to be recognized after a body-form. Why? According to the Tathagata, a body-form is not a body-form."

The Buddha said to Subhuti, "All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized."

6. Subhuti said to the Buddha: "World-honoured One, if beings hear such words and statements, would they have a true faith in them?"

The Buddha said to Subhuti: "Do not talk that way. In the last five hundred years after the passing of the Tathagata, there may be beings who, having practised rules of morality and, being thus possessed of merit, happen to hear of these statements and rouse a true faith in them. Such beings, you must know, are those who have planted their root of merit not only under one, two, three, four, or five Buddhas, but already under thousands of myriads of *asamkhyeyas* of Buddhas have they planted their root of merit of all kinds. Those who hearing these statements rouse even one thought

[1. Dharma, that is, the object of *manovijnana*, thought, as form (*rupa*) is the object of the visual sense, sound that of the auditory sense, odour that of the olfactory sense, and so forth.]

of pure faith, Subhuti, are all known to the Tathagata, and recognized by him as having acquired such an immeasurable amount of merit. Why? Because all these beings are free from the idea of an ego, a person, a being, or a soul; they are free from the idea of a dharma as well as from that of a no-dharma. Why? Because if they cherish in their minds

the idea of a form, they are attached to an ego, a person, a being, or a soul. If they cherish the idea of a dharma, they are attached to an ego, a person, a being, or a soul. Why? If they cherish the idea of a no-dharma, they are attached to an ego, a person, a being, or a soul. Therefore, do not cherish the idea of a dharma, nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you Bhikshus, know that my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a no-dharma.'

7. "Subhuti, what do you think? Has the Tathagata attained the supreme enlightenment? Has he something about which he would preach?"

Subhuti said: "World-honoured One, as I understand the teaching of the Buddha, there is no fixed doctrine about which the Tathagata would preach. Why? Because the doctrine he preaches is not to be adhered to, nor is it to be preached about; it is neither a dharma nor a no-dharma. 'How is it so? Because all wise men belong to the category known as non-doing (*asamskara*), and yet they are distinct from one another.

8. "Subhuti, what do you think? If a man should fill the three thousand chiliocosms with the seven precious treasures and give them all away for charity, would not the merit he thus obtains be great?"

Subhuti said: "Very great, indeed, World-honoured One."

"Why? Because their merit is characterized with the quality of not being a merit. Therefore, the Tathagata speaks of the merit as being great. If again there is a man who, holding even the four lines in this sutra, preaches about it to Others, his merit will be superior to the one just mentioned. Because, Subhuti, all the Buddhas and their supreme enlightenment issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

9. "Subhuti, what do you think? Does a Srotapanna think in this wise: 'I have obtained the fruit of Srotapatti'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Srotapanna means 'entering the stream' there is no entering here. He is called a Srotapanna who does not enter [a world of] form, sound, odour, taste, touch, and quality.

"Subhuti, what do you think? Does a Sakridagamin think in this wise, 'I have obtained the fruit of a Sakridagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Sakridagamin means 'going-and-coming for once', there is really no going-and-coming here, and he is then called a Sakridagamin."

"Subhuti, what do you think? Does an Anagamin think in this wise: 'I have obtained the fruit of an Anagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Anagamin means 'not-coming' there is really no not-coming and therefore he is called an Anagamin."

"Subhuti, what do you think? Does an Arhat think in this wise: 'I have obtained Arhatship'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because there is no dharma to be called Arhat. If, World-honoured One, an Arhat thinks in this wise: 'I have obtained Arhatship,' this means that he is attached to an ego, a person, a being, or a soul. Although the Buddha says that I am the foremost of those who have attained Aranasamadhi,[1] that I am the foremost of those Arhats who are liberated from evil desires, World-honoured One, I cherish no such thought that I have attained Arhatship. World-honoured One, [if I did,] you would not tell me: 'O Subhuti,

[1. That is, Samadhi of non-resistance. *Arana* also means a forest where the Yogin retires to practise his meditation.]

are one who enjoys the life of non-resistance.' Just because Subhuti is not at all attached to this life, he is said to be the one who enjoys the life of non-resistance."

10. The Buddha said to Subhuti: "What do you think?

When the Tathagata was anciently with Dipankara Buddha did he have an attainment in the Dharma?"

"No, World-honoured One, he did not. The Tathagata while with Dipankara Buddha had no attainment whatever the Dharma."

"Subhuti, what do you think? Does a Bodhisattva set any Buddha-land in array?"

"No, World-honoured One, he does not."

"Why? Because to set a Buddha-land in array is not to set it in array, and therefore it is known as setting it in array. Therefore, Subhuti, all the Bodhisattva-Mahasattvas should thus rouse a pure thought. They should not cherish any thought dwelling on form; they should not cherish any thought dwelling on sound, odour, taste, touch, and quality; they should cherish thoughts dwelling on nothing whatever. Subhuti, it is like unto a human body equal in size to Mount Sumeru; what do you think? Is not this body large?"

Subhuti said: "Very large indeed, World-honoured One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

11. "Subhuti, regarding the sands of the Ganga, suppose there are as many Ganga rivers as those sands, what do you think? Are not the sands of all those Ganga rivers many?"

Subhuti said: "Very many, indeed, World-honoured one."

"Considering such Gangas alone, they must be said to be numberless; how much more the sands of all those Ganga rivers! Subhuti, I will truly ask you now. If there is a good man or a good woman who, filling all the worlds in the three thousand chiliocosms--all the worlds as many as the sands of these Ganga rivers--with the seven precious treasures, Uses them all for charity, would not this merit be very large?"

Subhuti said: "Very large indeed, World-honoured One."

Buddha said to Subhuti: "If a good man or a good woman holding even four lines from this sutra preach it to others, this merit is much larger than the preceding one."

12. "Again, Subhuti, wherever this sutra or even four lines of it are preached, this place will be respected by all beings including Devas, Asuras, etc., as if it were the Buddha's own shrine or chaitya; how much more a person who can hold and recite this sutra! Subhuti, you should

know that such a person achieves the highest, foremost, and most wonderful deed. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present."

13. At that time, Subhuti said to the Buddha: "World-honoured One, what will this sutra be called? How should we hold it?"

The Buddha said to Subhuti: "This sutra will be called the *Vajra-prajna-paramita*, and by this title you will hold it. The reason is, Subhuti, that, according to the teaching of the Buddha, Prajnaparamita is not Prajnaparamita and therefore it is called Prajnaparamita. Subhuti, what do you think? Is there anything about which the Tathagata preaches?"

Subhuti said to the Buddha: "World-honoured One, there is nothing about which the Tathagata preaches."

"Subhuti, what do you think? Are there many particles of dust in the three thousand chiliocosms?"

Subhuti said: "Indeed, there are many, World-honoured One."

"Subhuti, the Tathagata teaches that all these many particles of dust are no-particles of dust and therefore that they are called particles of dust; he teaches that the world is no-world and therefore that the world is called the world.

"Subhuti, what do you think? Is the Tathagata to be recognized by the thirty-two marks [of a great man]?"

"No, World-honoured One, he is not."

"The Tathagata is not to be recognized by the thirty-two marks, because what are said to be the thirty-two marks are told by the Tathagata to be no-marks and therefore to the thirty-two marks. Subhuti, if there be a good man or a good woman who gives away his or her lives as many as the sands of the Ganga, his or her merit thus gained does not exceed that of one who, holding even one gatha of four lines from this sutra, preaches them for others."

14. At that time Subhuti, listening to this sutra, had a deep understanding of its signification, and, filled with tears of gratitude,

said this to the Buddha: "Wonderful, indeed, World-honoured One, that the Buddha teaches us this sutra full of deep sense. Such a sutra has never been heard by me even with an eye of wisdom acquired in my past lives. World-honoured One, if there be a man who listening to this sutra acquires a pure believing heart he will then have a true idea of things. This one is to be known as having achieved a most wonderful virtue. World-honoured One, what is known as a true idea is no-idea, and for this reason it is called a true idea.

"World-honoured One, it is not difficult for me to believe, to understand, and to hold this sutra to which I have now listened; but in the ages to come, in the next five hundred years, if there are beings who listening to this sutra are able to believe, to understand, and to hold it, they will indeed be most wonderful beings. Why? Because they will have no idea of an ego, of a person, of a being, or of a soul. For what reason? The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]. For what reason? They are Buddhas who are free from all kinds of ideas."

The Buddha said to Subhuti, "It is just as you say. If there be a man who, listening to this sutra, is neither frightened nor alarmed nor disturbed, you should know him as a wonderful person. Why? Subhuti, it is taught by the Tathagata that the first Paramita is no-first-Paramita and therefore it is called the first Paramita. Subhuti, the Paramita of humility (patience) is said by the Tathagata to be no-Paramita of humility, and therefore it is the Paramita of humility. Why? Subhuti, anciently, when my body was cut to pieces by the King of Kalinga, I had neither the idea of an ego, nor the idea of a person, nor the idea of a being, nor the idea of a soul. Why? When at that time my body was dismembered, limb after limb, joint after joint, if I had the idea either of an ego, or of a person, or of a being, or a soul, the feeling of anger and ill-will would have been awakened in me. Subhuti, I remember, in my past five hundred births, I was a rishi called Kshanti, and during those times I had neither the idea of an ego, nor that of a person, nor that of a being, nor that of a soul.

"Therefore, Subhuti, you should, detaching yourself from all ideas, rouse the desire for the supreme enlightenment. You should cherish thoughts without dwelling on form, you should cherish thoughts without dwelling on sound, odour, taste, touch, or quality. Whatever thoughts you may have, they are not to dwell on anything. If a thought dwells on anything, this is said to be no-dwelling. Therefore, the

Buddha teaches that a Bodhisattva is not to practise charity by dwelling on form. Subhuti, the reason he practises charity is to benefit all beings.

"The Tathagata teaches that all ideas are no-ideas, and again that all beings are no-beings. Subhuti, the Tathagata is the one who speaks what is true, the one who speaks what is real, the one whose words are as they are, the one who does not speak falsehood, the one who does not speak equivocally.

"Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a Bodhisattva should practise charity, cherishing a thought which dwells on the Dharma he is like unto a person who enters the darkness, he sees nothing. If he should practise charity without cherishing a thought that dwells on the Dharma, he is like unto a person with eyes, he sees all kinds of forms illumined by the sunlight.

"Subhuti, if there are good men and good women in the time to come who hold and recite this sutra, they will be seen and recognized by the Tathagata with his Buddha-knowledge, and they will all mature immeasurable and innumerable merit.

15. "Subhuti, if there is a good man or a good woman who would in the first part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the middle part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the latter part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and keep up these sacrifices through hundred-thousands of myriads of kotis of kalpas; and if there were another who listening to this sutra would accept it with a believing heart, the merit the latter would acquire would far exceed that of the former. How much more the merit of one who would copy, hold, learn, and recite and expound it for others!

"Subhuti, to sum up, there is in this sutra a mass of merit, immeasurable, innumerable, and incomprehensible. The Tathagata has preached this for those who were awakened in the Mahayana (great vehicle), he has preached it for those who were awakened in the Sreshthayana (highest Vehicle). If there were beings who would hold and learn and expound it for others, they would all be known to the Tathagata and recognized by him, and acquire merit which is unmeasured, immeasurable, innumerable, and incomprehensible. Such

beings are known to be carrying the supreme enlightenment attained by the Tathagata. 'Why? Subhuti, those who desire inferior doctrines are attached to the idea of an ego, a person, a being, and a soul. They are unable to hear, hold, learn, recite, and for others expound this sutra. Subhuti, wherever this sutra is preserved, there all beings, including Devas and Asuras, will come and worship it. This place will have to be known as a chaitya, the object of worship and obeisance, where the devotees gather around, scatter flowers, and burn incense.

16. "Again, Subhuti, there are some good men and good women who will be despised for their holding and reciting this sutra. This is due to their previous evil karma for the reason of which they were to fall into the evil paths of existence; but because of their being despised in the present life, whatever evil karma they produced in their previous lives will be thereby destroyed, and they will be able to attain the supreme enlightenment.

"Subhuti, as I remember, in my past lives innumerable asamkhyeya kalpas ago I was with Dipankara Buddha, and at that time I saw Buddhas as many as eighty-four hundred. thousands of myriads of nayutas and made offerings to them and respectfully served them all, and not one of them was passed by me.

"If again in the last [five hundred] years, there have been people who hold and recite and learn this sutra, the merit they thus attain [would be beyond calculation], for when this is compared with the merit I have attained by serving all the Buddhas, the latter will not exceed one hundredth part of the former, no, not one hundred thousand ten millionth part. No, it is indeed beyond calculation, beyond analogy.

"Subhuti, if there have been good men and good women in the last five hundred years who hold, recite, and learn this sutra, the merit they attain thereby I cannot begin to enumerate in detail. If I did, those who listen to it would lose their minds, cherish grave doubts, and not believe at all how beyond comprehension is the significance of this sutra and how also beyond comprehension the rewards are." [1]

18. The Buddha said to Subhuti: "Of all beings in those innumerable lands, the Tathagata knows well all their mental traits. Why? Because the Tathagata teaches that all those mental traits are no-traits and therefore they are

[1. This finishes the first part of the Diamond Sutra as it is usually divided here and passes on to the second part. The text goes on in a similar strain through its remaining section. Indeed, there are some scholars who think that the second part is really a repetition of the first, or that they are merely different copies of one and the same original text, and that whatever variations there are in these two copies are the result of the glosses mixed into the text itself. While I cannot wholly subscribe to this view, the fact is that passages containing similar thoughts recur throughout the whole Prajnaparamita literature. In view of this I quote in the following only such ideas as have not fully been expressed in the first part.]

known to be mental traits. Subhuti, thoughts[1] of the past are beyond grasp, thoughts of the present are beyond grasp, and thoughts of the future are beyond grasp."

23. "Again, Subhuti, this Dharma is even and has neither elevation nor depression; and it is called supreme enlightenment. Because a man practises everything that is good, without cherishing the thought of an ego, a person, a being, and a soul, he attains the supreme enlightenment. Subhuti, what is called good is no-good, and therefore it is known as good."

26. "Subhuti, what do you think? Can a man see the Tathagata by the thirty-two marks [of a great man]?"

Subhuti said: "So it is, so it is. The Tathagata is seen by his thirty-two marks."

The Buddha said to Subhuti, "If the Tathagata is to be seen by his thirty-two marks, can the Cakravartin be a Tathagata?"

Subhuti said to the Buddha: "World-honoured One, as I understand the teaching of the Buddha, the Tathagata is not to be seen by the thirty-two marks."

Then the World-honoured One uttered this gatha: "If any one by form sees me, By voice seeks me, This one walks the false path, And cannot see the Tathagata."

29. "Subhuti, if a man should declare that the Tathagata is the one who comes, or goes, or sits, or lies, he does not understand the meaning of my teaching. Why? The Tathagata does not come from anywhere, and does not depart to anywhere; therefore he is called the Tathagata.

[1. *Citta* stands for both mind and thought. The idea expressed here is that there is no particularly determined entity in us which is psychologically designated as mind or thought. The moment we think we have taken hold of a thought, it is no more with us. So with the idea of a soul, or an ego, or a being, or a Person, there is no such particular entity objectively to be so distinguished, and which remains as such eternally separated from the subject who so thinks. This ungraspability of a mind or thought, which is tantamount to saying that there is no soul-substance as a solitary unrelated "thing" in the recesses of consciousness, is one of the basic doctrines of Buddhism, Mahayana and Hinayana.]

32. "How does a man expound it for others? When one is not attached to form, it is of Suchness remaining unmoved. Why?

"All composite things (*samskrita*)
Are like a dream, a phantasm, a bubble, and a shadow,
Are like a dew-drop and a flash of lightning;
They are thus to be regarded."

IV

THE LANKAVATARA SUTRA

This sutra is said to have been given by Bodhidharma to his chief disciple Hui-k'e as containing the essential teaching of Zen. Since then it has been studied chiefly by Zen philosophers. But being full of difficult technical terms in combination with a rugged style of writing, the text has not been so popular for study as other Mahayana sutras, for instance, the *Pundarika*, the *Vimalakirti*, or the *Vajracchedika*.

The chief interlocutor is a Bodhisattva called Mahamati, and varied subjects of philosophical speculation are discussed against a background of deep religious concern. The topic most interesting for the reader of this book is that of *svapratyatmagati*, i.e. self-realization of the highest truth.

Some of the terms may be explained here: "Birth and death" (*samsara* in Sanskrit) always stands contrasted to "Nirvana". Nirvana is the highest truth and the norm of existence while birth and death is a world of particulars governed by karma and causation. As long as we are subject to karma we go from one birth to another, and suffer all the ills necessarily attached to this kind of life, though it is a form of immortality. What Buddhists want is not this.

"Mind only" (*cittamatra*) is an uncouth term. It means absolute mind, to be distinguished from an empirical mind which is the subject of psychological study. When it begins with a capital letter, it is the ultimate reality on which the entire world of individual objects depends for its value. To realise this truth is the aim of the Buddhist life.

By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature", i.e. existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind, which being absolute knows no second. All that we see and hear and think of as objects of the vijñanas are what rise and disappear in and of the Mind-only.

This absolute Mind is also called in the *Lankavatara* the Dharma of Solitude (*vivikta-dharma*), because it stands by itself. It also signifies the Dharma's being absolutely quiescent.

There is no "discrimination" in this Dharma of Solitude, which means that discrimination belongs to this side of existence where multiplicities obtain and causation rules. Indeed, without this discrimination no world is possible.

Discrimination is born of "habit-energy" or "memory", which lies latently preserved in the "alayavijñana" or all-conserving consciousness. This consciousness alone has no power to act by itself. It is altogether passive, and remains inactive until a particularizing agency touches it. The appearance of this agency is a great mystery which is not to be solved by the intellect; it is something to be accepted simply as such. It is awakened "all of a sudden", according to Asvaghosha.

To understand what this suddenness means is the function of "noble wisdom" (*aryajñana*). But as a matter of experience, the sudden awakening of discrimination has no meaning behind it. The fact is

simply that it is awakened, and no more; it is not an expression pointing to something else.

When the Alayavijnana or the all-conserving consciousness is considered a store-house, or better, a creative matrix from which all the Tathagatas issue, it is called "Tathagata-garbha". The Garbha is the womb.

Ordinarily, all our cognitive apparatus is made to work outwardly in a world of relativity, and for this reason we become deeply involved in it so that we fail to realize the freedom we all intrinsically possess, and as a result we are annoyed on all sides. To turn away from all this, what may psychologically be called a "revulsion" or "revolution" must take place in our inmost consciousness. This is not however a mere empirical psychological fact to be explained in terms of consciousness. It takes place in the deepest recesses of our being. The original Sanskrit is *paravrittassaya*.

The following extracts are from my English translation (1932) of the original Sanskrit text edited by Bunyu Nanjo, 1923.

XVIII

Further, Mahamati, those who, afraid of sufferings arising from the discrimination of birth and death, seek for Nirvana, do not know that birth and death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the further annihilation of the senses and their fields. They are not aware, Mahamati, of the fact that Nirvana is the Alayavijnana where a revulsion takes place by self-realization. Therefore, Mahamati, those who are stupid talk of the trinity of vehicles and not of the state of Mind-only where there are no shadows. Therefore, Mahamati, those who do not understand the teachings of the Tathagatas of the past, present, and future, concerning the external world, which is of Mind itself, cling to the notion that there is a world outside what is seen of the Mind and, Mahamati, go on rolling themselves along the wheel of birth and death.

XIX

Further, Mahamati, according to the teaching of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have

no reality, being manifestations of Mind itself; and, Mahamati, as they are not born of being and non-being, they are unborn. Mahamati, all things are like the horns of the hare, horse, donkey, or camel, but the ignorant and simple-minded, who are given up to their false and erroneous imaginations, discriminate things where they are not; therefore, all things are unborn. That all things are in their self-nature unborn, Mahamati, belongs to the realm of self-realization attained by noble wisdom, and does not belong essentially to the realm of dualistic discrimination cherished by the ignorant and simple-minded.

The self-nature and the characteristic marks of body, property, and abode evolve when the Alayavijnana is conceived of by the ignorant as grasping and grasped; and then they fall into a dualistic view of existence where they recognize its rise, abiding, and disappearance, cherishing the idea that all things are born and subject to discrimination as to being and non-being. Therefore, Mahamati, you should discipline yourself therein [i.e. in self-realization].

XXIV

Further again, Mahamati, let the Bodhisattva-Mahasattva have a thorough understanding as to the nature of the twofold egolessness. Mahamati, what is this twofold egolessness? [It is the egolessness of persons and the egolessness of things. What is meant by egolessness of persons? It means that] in the collection of the Skandhas, Dhatus, and Ayatanas there is no ego-substance, nor anything belonging to it; the Vijnana is originated by ignorance, deed, and desire, and keeps up its function by grasping objects by means of the sense-organs, such as the eye, etc., and by clinging to them as real; while a world of objects and bodies is manifested owing to the discrimination that takes place in the world which is of Mind itself, that is, in the Alayavijnana.

By reason of the habit-energy stored up by false imagination since beginningless time, this world (*vishaya*) is subject to change and destruction from moment to moment; it is like a river, a seed, a lamp, wind, a cloud; [while the Vijnana itself is] like a monkey who is always restless, like a fly who is ever in search of unclean things and defiled places, like a fire which is never satisfied. Again, it is like a water-drawing wheel or a machine, it [i.e. the Vijnana] goes on rolling the wheel of transmigration, carrying varieties of bodies and forms, resuscitating the dead like the demon Vetala, causing the wooden figures to move about as a magician moves them. Mahamati, a

thorough understanding concerning these phenomena is called comprehending the egolessness of persons.

Now, Mahamati, what is meant by the egolessness of things? It is to realize that the Skandhas, Dhatus, and Ayatanas are characterized with the nature of false discrimination. Mahamati, since the Skandhas, Dhatus, and Ayatanas are destitute of an ego-substance, being no more than an aggregation of the Skandhas, and subject to the conditions of mutual origination which are causally bound up with the string of desire and deed; and since thus there is no creating agent in them, Mahamati, the Skandhas are even destitute of the marks of individuality and generality-, and the ignorant, owing to their erroneous discrimination, imagine here the multiplicity of phenomena; the wise, however, do not. Recognizing, Mahamati, that all things are devoid of the Citta, Manas, Manovijnana, the five Dharmas, and the [three] Svabhavas, the Bodhisattva-Mahasattva, will well understand what is meant by the egolessness of things.

Again, Mahamati, when the Bodhisattva-Mahasattva has a good understanding as regards the egolessness of things, before long he will attain the first stage [of the Bodhisattvahood], when he gets a definite cognition of the ageless. When a definite acquisition is obtained regarding aspect of the stages [of Bodhisattvahood], the Bodhisattva will experience joy, and, gradually and successively going the scale, will reach the ninth stage where his insight is perfected, and [finally the tenth stage known as] Great Dharma-megha.

Establishing himself here, he will be seated in the great Jewel palace known as "Great Lotus Throne" which is in the shape of a lotus and is adorned with various sorts of jewels and pearls; he will then acquire and complete a world of Maya-nature; surrounded by Bodhisattvas of the same character and anointed like the son of the Cakravarti by the hands of the Buddhas coming from all the Buddha-lands, he will go beyond the last stage of Bodhisattvahood, attain the noble truth of self-realization, and become a Tathagata endowed with the perfect freedom of the Dharmakaya, because of his insight into the egolessness of things. This, Mahamati, is what is meant by the egolessness of all things, and in this you and other Bodhisattva-Mahasattvas should well exercise yourselves.

At that time, Mahamati the Bodhisattva-Mahasattva said this to the Blessed One: Now the Blessed One makes mention of the Tathagata-garbha in the sutras, and verily it is described by you as by nature bright and pure, as primarily unspotted, endowed with the thirty-two marks of excellence, hidden in the body of every being like a gem of great value, which is enwrapped in a dirty garment, enveloped in the garment of the Skandhas, Dhatus, and Ayatanas, and soiled with the dirt of greed, anger, folly, and false imagination, while it is described by the Blessed One to be eternal, permanent, auspicious, and unchangeable. Is not this Tathagata-garbha taught by the Blessed One the same as the ego-substance taught by the philosophers? The ego as taught in the systems of the philosophers is an eternal creator, unqualified, omnipresent, and imperishable.

The Blessed One replied: No, Mahamati, my Tathagata-garbha is not the same as the ego taught by the philosophers; for what the Tathagatas teach is the Tathagata-garbha in the sense, Mahamati, that it is emptiness, reality-limit, Nirvana, being unborn, unqualified, and devoid of will-effort; the reason why the Tathagatas, who are Arhats and Fully-Enlightened Ones, teach the doctrine pointing to the Tathagata-garbha is to make the ignorant cast aside their fear when they listen to the teaching of egolessness and to have them realize the state of non-discrimination and imagelessness.

I also wish, Mahamati, that the Bodhisattva-Mahasattvas of the present and future would not attach themselves to the idea of an ego [imagining it to be a soul]. Mahamati, it is like a potter who manufactures various vessels out of a mass of clay of one sort by his own manual skill and labour combined with a rod, water, and thread, Mahamati, that the Tathagatas preach the egolessness of things which removes all the traces of discrimination by various skilful means issuing from their transcendental wisdom; that is, sometimes by the doctrine of the Tathagata-garbha, sometimes by that of egolessness, and like a potter, by means of various terms, expressions, and synonyms. For this reason, Mahamati, the philosophers' doctrine of an ego-substance is not the same as the teaching of the Tathagata-garbha.

Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment. Accordingly, Mahamati, the Tathagatas who are Arhats

and Fully-Enlightened Ones disclose the doctrine of the Tathagata-garbha, which is thus not to be known as identical with the philosopher's notion of an ego-substance.

Therefore, Mahamati, in order to abandon the misconception cherished by the philosophers, you must strive after the teaching of egolessness and the Tathagata-garbha.

XXXV

At that time, Mahamati the Bodhisattva-Mahasattva again said this to the Blessed One:

Pray tell me, Blessed One, about the attainment of self-realization by noble wisdom, which does not belong to the path and the usage of the philosophers;

Which is devoid of [all such predicates as] being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity;

Which has nothing to do with the false imagination, nor with individuality and generality; which manifests itself as the truth of highest reality;

Which, going up continuously by degrees the stages of purification, enters upon the stage of Tathagatahood;

Which, because of the original vows unattended by any striving, will perform its works in infinite worlds like a gem reflecting a variety of colours;

And which is manifested [when one perceives how] signs of individuation rise in all things as one realizes the course and realm of what is seen of Mind itself, and thereby I and other Bodhisattva-Mahasattvas are enabled to survey things from the point of view which is not hampered by marks of individuality and generality nor by anything of the false imagination, and may quickly attain supreme enlightenment and enable all beings to achieve the perfection of all their virtues.

Replied the Blessed One: Well done, well done, Mahamati! and again, well done, indeed, Mahamati! Because of your compassion for the world, for the benefit of many people, for the happiness of many people, for the welfare, benefit, happiness of many people, both of celestial beings and humankind, Mahamati, you present yourself before me and make this request. Therefore, Mahamati, listen well and truly, and reflect, for I will tell you.

Assuredly, said Mahamati the Bodhisattva-Mahasattva, and gave ear to the Blessed One.

The Blessed One said this to him: Mahamati, since the ignorant and the simple-minded, not knowing that the world is what is seen of Mind itself, cling to the multitudinousness of external objects, cling to the notions of being and nonbeing, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance (*svabhava*), which idea rises from discrimination based on habit-energy, they are addicted to false imaginings.

Mahamati, it is like a mirage in which the springs are seen as if they were real. They are imagined so by the animals who, thirsty from the heat of the season, would run after them. Not knowing that the springs are their own mental illusions, the animals do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time; with their minds burning with the fire of greed, anger, and folly; delighted in a world of multitudinous forms; with their thoughts saturated with the ideas of birth, destruction, and subsistence; not understanding well what is meant by existent and non-existent, by inner and outer, these ignorant and simple-minded fall into the way of grasping at oneness and otherness, being and non-being [as realities].

Mahamati, it is like the city of the Gandharvas which the unwitting take for a real city, though it is not so in fact. This city appears in essence owing to their attachment to the memory of a city preserved in seed from beginningless time. This city is thus neither existent nor non-existent. In the same way, Mahamati, clinging to the memory (*vasana*) of erroneous speculations and doctrines since beginningless time, they hold fast to ideas such as oneness and otherness, being and non-being, and their thoughts are not at all clear about what is seen of Mind-only.

Mahamati, it is like a man, who, dreaming in his sleep of a country variously filled with women, men, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers, and lakes, enters into its inner apartments and is awakened. While awakened thus, he recollects the city and its inner apartments. What do you think, Mahamati? Is this person to be regarded as wise, who is recollecting the various unrealities he has seen in his dream?

Said Mahamati: Indeed, he is not, Blessed One.

The Blessed One continued: In the same way the ignorant and simple-minded who are bitten by erroneous views and inclined towards the philosophers, do not recognize that things seen of the Mind itself are like a dream, and are held fast by the notions of oneness and otherness, of being and non-being.

Mahamati, it is like the painter's canvas on which there is neither depression nor elevation as imagined by the ignorant. In the same way, Mahamati, there may be in the future some people brought up in the habit-energy, mentality, and imagination based on the philosophers' erroneous views; clinging to the ideas of oneness and otherness, or bothness and not-bothness, they may bring themselves and others to ruin; they may declare those people nihilists who hold the doctrine of no-birth apart from the category of being and non-being. They [argue against] cause and effect, they are followers of the wicked views whereby they uproot meritorious causes of unstained purity. They are to be kept away by those whose desires are for things excellent. They are those whose thoughts are entangled in the error of self, other, and both, entangled in the error of imagining being and non-being, assertion and refutation; and hell will be their final resort.

Mahamati, it is like the dim-eyed ones who, seeing a hair-net, would exclaim to one another, saying: "It is wonderful! it is wonderful! Look, O honourable sirs!" And the said hair-net has never been brought into existence. It is in fact neither an entity nor a non-entity, because it is seen and not seen. In the same manner, Mahamati, those whose minds are addicted to discrimination of the erroneous views as cherished by the philosophers, and who are also given up to the realistic ideas of being and non-being, oneness and otherness, bothness and not-bothness, will contradict the good Dharma, ending in the destruction of themselves and others.

Mahamati, it is like a firebrand-wheel which is no real wheel but which is imagined to be of such character by the ignorant, but not by the wise. In the same manner, Mahamati, those whose minds have fallen into the erroneous views of the philosophers will falsely imagine in the rise of all beings [the reality of] oneness and otherness, bothness and not-bothness.

Mahamati, it is like those water-bubbles in a rainfall which have the appearance of crystal gems, and the ignorant taking them for real crystal gems run after them. Mahamati, they are no more than water-bubbles, they are not gems, nor are they not-gems, because of their being so comprehended [by one party] and being not so comprehended [by another] - In the same manner, Mahamati, those whose minds are impressed by the habit-energy of the philosophical views and discriminations will regard things born as non-existent and those destroyed by causation as existent.

XXXVII

Further, Mahamati, there are four kinds of Dhyanas. What are the four? They are: (1) The Dhyana practised by the ignorant, (2) the Dhyana devoted to the examination of meaning, (3) the Dhyana with Suchness for its object, and (4) the Dhyana of the Tathagatas.

What is meant by the Dhyana practised by the ignorant? It is the one resorted to by the Yogins exercising themselves the discipline of the Sravakas and Pratyekabuddhas, who perceiving that there is no ego-substance, that things are characterized with individuality and generality, that the body is a shadow and a skeleton which is transient, full of suffering, and is impure, persistently cling to these notions which are regarded as just so and not otherwise, and who starting from them successively advance until they reach the cessation where there are no thoughts. This is called the Dhyana practised by the ignorant.

Mahamati, what then is the Dhyana devoted to the examination of meaning? It is the one [practised by those who,] having gone beyond the egolessness of things, individuality and generality, the untenability of such ideas as self, other, and both, which are held by the philosophers, proceed to examine and follow up the meaning of the [various] aspects of the egolessness of things and the stages of Bodhisattvahood. This is the Dhyana devoted to the examination of meaning.

What, Mahamati, is the Dhyana with Tathata for its object? When [the Yogin recognizes that] the discrimination of the two forms of egolessness is mere imagination, and that where he establishes himself in the reality of suchness (*yathabhuta*) there is no rising of discrimination, I call it the Dhyana with Tathata for its object.

What, Mahamati, is the Dhyana of the Tathagata? When [the Yogin], entering upon the stage of Tathagatahood and abiding in the triple bliss which characterizes self-realization attained by noble wisdom, devotes himself, for the sake of all beings to the [accomplishment of] incomprehensible works, I call it the Dhyana of the Tathagatas. Therefore, it is said:

There are the Dhyana for the examination of meaning, the Dhyana practised by the ignorant, the Dhyana with Tathata for its object, and the pure Dhyana of the Tathagata.

The Yogin, while in the exercise, sees the form of the sun or the moon, or something looking like a lotus, or the underworld, or various forms like sky, fire, etc.

All these appearances lead him to the way of the philosophers; they throw him down into the state of Sravakahood, into the realm of the Pratyekabuddhas.

When all these are tossed aside and there is a state of imagelessness, then a condition in conformity with Tathata presents itself; and the Buddhas will come together from all their countries and with their shining hands will stroke the head of this benefactor.

LXVIII

At the time, Mahamati the Bodhisattva-Mahasattva asked the Blessed One to explain concerning the deep-seated attachment to the existence of all things and the way of emancipation, saying: Pray tell me, Blessed One, pray tell me Tathagata, Arhat, Fully-Enlightened One, concerning the characteristics of our deep attachment to existence and of our detachment from it.

When I and other Bodhisattva-Mahasattvas understand well the distinction between attachment and detachment, we shall know what is

the skilful means concerning them, and shall no more become attached to words according to which we grasp meaning.

When we understand well what is meant by attachment to the existence of all things and the detachment from them we shall destroy our discrimination of words and letters; and, by means of our wisdom (*buddhi*), enter into all the Buddha-lands and assemblies; be well stamped with the stamp of the powers, the self-control, the psychic faculties, and the Dharanis; and, well furnished with the wisdom (*buddhi*) in the ten inexhaustible vows, and shining with varieties of rays pertaining to the Transformation Body, behave ourselves with effortlessness like the moon, the sun, the jewel, and the elements; and hold such views at every stage as are free from all the signs of self-discrimination; and, seeing that all things are like a dream, like Maya, etc., [shall be able to] enter the stage and abode of Buddhahood, and deliver discourses on the Dharma in the world of all beings and in accordance with their needs, and free them from the dualistic notion of being and non-being in the contemplation of all things which are like a dream and Maya, and free them also from the false discrimination of birth and destruction; and, finally, [shall be able to] establish ourselves where there is a revulsion at the deepest recesses [of our consciousness], which is more than words [Can express].

Said the Blessed One: Well said, well said, Mahamati! Listen well to me then, Mahamati, and reflect well within yourself; I will tell you.

Mahamati the Bodhisattva-Mahasattva: said: Certainly, I will, Blessed One; and gave ear to the Blessed One.

The Blessed One said to him thus: Mahamati, immeasurable is our deep-seated attachment to the existence of all things the significance of which we try to understand with words. For instance, there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and no-birth, to the discrimination of cessation and no-cessation, to the discrimination of vehicle and no-vehicle, of Samskrita and Asamskrita, of the characteristics of the stages and no-stages. There is the attachment to discrimination itself, and to that arising from enlightenment the attachment to the discrimination of being and non-being on which the philosophers are so dependent, and the attachment to the triple vehicle and the one vehicle, which they discriminate.

These and others, Mahamati, are the deep-seated attachments to their discriminations cherished by the ignorant and simple-minded. Tenaciously attaching themselves to these, the ignorant and simple-minded go on ever discriminating like the silkworms, which, with their own thread of discrimination and attachment, enwrap not only themselves but others and are charmed with the thread; and thus they are ever tenaciously attached to the notions of existence and non-existence. [But really] Mahamati, there are no signs here of deep-seated attachment or detachment. All things are to be seen as abiding in Solitude where there is no evolving of discrimination. Mahamati, the Bodhisattva-Mahasattva should have his abode where he can see all things from the viewpoint of Solitude.

Further, Mahamati, when the existence and nonexistence of the external world are understood to be due to the seeing of the Mind itself in these signs, [the Bodhisattva] can enter upon the state of imagelessness where Mind-only is, and [there] see into the Solitude which underlies the discrimination of all things as being and non-being, and the deep-seated attachments resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of detachment. Here Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognize bondage and emancipation. Why? Because in all things neither being nor non-being is to be taken hold of.

Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger, and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached to this there takes place a succession of births in the [five] paths. Thus there are the five paths of existence for all beings who are found closely attached [to greed, anger, and folly]. When one is cut off from this attachment, no signs will be seen indicative of attachment or of non-attachment.

V

THE RYOGONKYO, OR SURANGAMA SUTRA[1]

There are in the Chinese Tripitaka two sutras bearing the title, "Surangama", but they are entirely different in contents. The first one was translated into Chinese by

[1. "Sutra of Heroic Deed".]

Kumarajiva between 402-412 and consists of two fascicles. The second one in ten fascicles was translated by Paramiti in 705, and this is the one used by the Zen and also by the Shingon. The reason why it is used by the Shingon is because it contains the description of a mandala and a mantram called "Sitatarapatala" (white umbrella), the recitation of which, while practising the Samadhi, is supposed to help the Yogin, as the Buddhas and gods will guard him from the intrusion of the evil spirits. But the general trend of thought as followed in this sutra is Zen rather than Shingon. It was quite natural that all the commentaries of it belong to the Zen school. The terms used here are somewhat unusual--especially those describing the Mind. The sutra is perhaps one of the later Mahayana works developed in India. It treats of highly abstruse subjects. Below is a synopsis of it.

1. The sutra opens with Ananda's adventure with an enchantress called Matanga who, by her magic charm, entices him to her abode. The Buddha, seeing this with his supernatural sight, sends Manjusri to save him and bring him back to the Buddha. Ananda is thoroughly penitent and wishes to be further instructed in the art of controlling the mind. The Buddha tells him that all spiritual discipline must grow out of a sincere heart and that much learning has no practical value in life, especially when one's religious experience is concerned. Ananda had enough learning, but no Samadhi to stand against the influence of a sorceress.

2. The reason why we go through the eternal cycle of birth and death and suffer ills incident to it is our ignorance as to the source of birth and death, that is, because Mind-essence is forgotten in the midst of causal nexus which governs this world of particular objects.

This Mind-essence is variously characterized as something original, mysterious, mysteriously bright, illumining, true, perfect, clear as a jewel, etc. It is not to be confused with our empirical mind, for it is not an object of intellectual discrimination.

Ananda is asked to locate this Mind-essence. But, as his mind moves along the line of our relative experience, he fails to give a satisfactory answer. He pursues objective events which are subject to birth and death; he never reflects within himself to try to find the Mind bright and illumining which makes all his experiences possible.

3. Even the Bodhisattva cannot pick up this mysteriously transparent Essence out of a world of individual things. He cannot demonstrate its reality by means of his discerning intelligence. It is not there. But that the Essence is there is evident from the fact that the eye sees, the ear hears, and the mind thinks. Only it is not discoverable as an individual object or idea, objective or subjective; for it has no existence in the way we talk of a tree or a sun, of a virtue or a thought. On the other hand, all these objects and thoughts are in

t^h the Mind-essence, true and original and mysteriously bright. Our body and mind is possible only when thought of in connection with it.

4. Because since the beginningless past we are running after objects, not knowing where our Self is, we lose track of the Original Mind and are tormented all the time by the threatening objective world, regarding it as good or bad, true or false, agreeable or disagreeable. We are thus slaves of things and circumstances. The Buddha advises that our real position ought to be exactly the other way. Let things follow us and wait our commands. Let the true Self give directions in all our dealings with the world. Then we shall all be Tathagatas. Our body and mind will retain its original virtue bright and shining. While not moving away from this seat of enlightenment, we shall make all the worlds in the ten quarters reveal themselves even at the tip of a hair.

5. Manjusri is Manjusri; he is absolute as he is; he is neither to be asserted nor to be negated. All assertions and negations start from the truth of this absolute identity, and this is no other than the originally illuminating Mind-essence. Based on this Essence, all the conditions that make up this world of the senses are fulfilled: we see, we hear, we feel, we learn, and we think.

6. Causation belongs to a world of opposites. It cannot be applied to the originally bright and illumining Essence. Nor can one ascribe to it "spontaneous activity", for this also presupposes the existence of an individual concrete substance of which it is an attribute. If the Essence is anything of which we can make any statements either affirmative or negative, it is no more the Essence. It is independent of all forms and ideas, and yet we cannot speak of it as not dependent on them. It is absolute Emptiness, *sunyata*, and for this very reason all things are possible in it.

7. The world including the mind is divisible into five Skandha (aggregates), six Pravesha (entrances), twelve Ayatana (seats), and eighteen Dhatu (kingdoms). They all come into existence when conditions are matured, and disappear when they cease. All these existences and conditions take place illusively in the Tathagata-garbha which is another name for the Mind-essence. It is the latter alone that eternally abides as Suchness bright, illumining, all-pervading, and immovable. In this Essence of eternal truth there is indeed neither going nor coming, neither becoming confused nor being enlightened, neither dying nor being born; it is absolutely unattainable and unexplainable by the intellect, for it lies beyond all the categories of thought.

8. The Tathagata-garbha is in itself thoroughly pure and all-pervading, and in it this formula holds: form is emptiness and emptiness is form. *Rupam sunyata, sunyateva rupam*. This being so, the Essence which is the Tathagata-garbha reveals itself in accordance with thoughts and dispositions of all beings, in response to their infinitely-varied degrees of knowledge, and also to their karma. In spite of its being involved in the evolution of a world of multiplicities, the Essence in itself never loses its original purity, brilliance .or emptiness, all of which terms are synonymous.

9. The knowledge of an objective world does not come from objects, nor from the senses; nor is it mere accident; nor is it an illusion. A combination of the several conditions or factors is necessary to produce the knowledge. But mere combination is not enough. This combination must take place in the originally pure, bright, illuminating Essence, which is the source of knowledge.

When this is realized, all the worlds in the ten quarters including one's own existence are perceived as so many particles of dust, floating, rising, and disappearing like foam, in the vast emptiness of space which the one illuminative Mind-essence eternally pervades.

10. The question: When the Tathagata-garbha is in itself so pure and undefiled, how is it possible that we have this world of mountains, rivers, and all other composite forms which are subject to constant changes and transformations?

This doubt comes from not understanding the absolute nature of the purity of the Essence. For by purity is not meant relative purity, which is only possible by establishing a dualistic conception of reality. The

Essence is neither in the world nor of the world, nor is it outside the world. Therefore the question, which is based on a dualistic interpretation of reality, is altogether irrelevant when applied to the nature of the Essence and its relation to the world.

Hence this remarkable statement: The Tathagata-garbha, which is mysteriously bright and illuminating as the Mind-Essence, is neither to be identified nor not to be identified [with the world]; it is at once this and not-this.

11. Yajnadatta, a citizen of Sravasti, one morning looked into the mirror and found there a face with the most charming features. He thought his own head disappeared and thereby went crazy. This story is used to illustrate the stupidity of clinging to relative knowledge which rises from the opposition of subject and object. As we cling to it as having absolute value, a world of topsyturviness comes to extend before us. The original bright and charming face is possessed by every one of us only when we realize the fact by reflecting within ourselves, instead of running after unrealities.

12. Now Ananda wants to know how to get into the palatial mansion, which he is told to be his own. He is not in possession of the key wherewith he can open the entrance door. The Buddha teaches him in this way. There are two methods to effect the entrance, both of which being complementary must be practised conjointly. The one is Samatha and the other Vipasyana. Samatha means "tranquillization" and vipasyana "contemplation".

By Samatha the world of forms is shut out of one's consciousness so that an approach is prepared for the realization of the final stage of enlightenment. When one's mind is full of confusion and distraction, it is no fit organ for contemplation. By Vipasyana is meant that the Yogin is first to awaken the desire for enlightenment, to be firmly determined in living the life of Bodhisattvahood, and to have an illuminating idea as regards the source of the evil passions which are always ready to assert themselves in the Tathagata-garbha.

13. When this source is penetrated by means of Prajna, the entrance is effected to the inner sanctuary, where all the six senses are merged in one. Let the Prajna penetration enter through the auditory sense as was the case with Kwannon Bosatsu, and the distinctions of the six senses will thereby be effaced; that is to say, there will then take place an

experience called "perfect interfusion". The car not only hears but sees, smells, and feels. All the barriers between the Sensory functions are removed, and there is a perfect interfusion running between them; each Vijnana then functions for the others.

The Buddha tells Rahula to strike the bell and asks the assembly what they hear. They all say that they hear the bell. The bell is struck again, and they again say that there is a sound which they hear; and that when the bell ceases to ring there is no sound. This questioning and answering is repeated for a few times, and finally the Buddha declares that they are all wrong, for they are just pursuing what does not properly belong to them, forgetting altogether their inner Essence which functions through those objective mediums or conditions. The Essence is to be grasped and not the hearing, nor the sound. To take the latter for reality is the result of confused mentality. By the practice of Vipasyana this is to be wiped off so that the Mind-essence is always recognized in all the functions of an empirical mind as well as in all the phenomena of the so-called objective world. By thus taking hold of the Mind-essence, there is a "perfect interfusion" of all the six Vijnanas, which constitutes enlightenment.

14. The root of birth and death is in the six Vijnanas and what makes one come to the realization of perfect interfusion is also in the six Vijnanas. To seek enlightenment or emancipation or Nirvana is not to make it something separate from or independent of those particularizing agents called senses. If it is sought outside them, it nowhere exists, or rather it becomes one of particular objects and ceases to be what in itself it is. This is why the unattainability of Sunyata is so much talked about in all the Mahayana sutras.

In the true Essence there is neither *samskrita* (created) nor *asamskrita* (uncreated); they are like Maya or flowers born of hallucination. When you attempt to manifest what is true by means of what is erroneous, you make both untrue. When you endeavour to explain object by subject and subject by object, you create a world of an endless series of opposites, and nothing real is grasped. To experience perfect interfusion, let all the opposites, or knots as they are called, be dissolved and a release takes place. But when there is anywhere any clinging of any sort, and an ego-mind is asserted, the Essence is no more there, the mysterious Lotus fades.

15. The Buddha then makes some of the principal persons in the assembly relate their experience of perfect interfusion. That of Kwannon among them is regarded as most remarkable. His comes from the auditory sense as his name implies. It leads him up to the enlightened state of consciousness attained by all the Buddhas, and he is now Love incarnate. But at the same time he identifies himself with all beings in the six paths of existence whereby he knows all their inner feelings and aspirations reaching up towards the love of the Buddha. Kwannon is thus able to reveal himself anywhere his help is needed, or to any being who hears him. The whole content of the Kwannon sutra is here fully confirmed.

16. Learning is not of much avail in the study of Buddhism as is proved by the case of Amanda, who being enticed by the magical charm of a courtesan was about to commit one of the gravest offences. In the practice of Samadhi the control of mind is most needed., which is Sila (moral precept). Sila consists in doing away with the sexual impulse, the impulse to kill living beings, the impulse to take things not belonging to oneself, and the desire to eat meat. When these impulses are kept successfully under restraint, one can really practise meditation from which Prajna grows; and it is Prajna that leads one to the Essence when the perfect interfusion of all the six Vijnanas is experienced.

17. We here come to the esoteric part of the *Surangama Sutra* where the establishment of the mandala is described, together with the mantram. In this mandala the Samadhi is practised for three weeks or for one hundred days, at the end of which those richly endowed may be able to realize Srotapannahood.

18. Next follows the description of more than fifty stages of attainment leading to final enlightenment and Nirvana; then effects of various karma by which beings undergo several forms of torture in hell are explained; then the causes are given by which beings are transformed into varieties of evil spirits and of beast forms. They, however, come back to the human world when all their sins are expiated. There are beings who turn into ascetics or heavenly beings.

19. While disciplining himself in meditation the Yogin is liable to be visited by all kinds of evil beings whereby he is constantly assailed by hallucinations of various natures. These are all due to highly-accentuated nervous derangements, and the Yogin is advised to guard himself against them.

When the Yogin has all these mental disturbances well under control, his mind acquires a state of tranquillity in which his consciousness retains its identity through his waking and sleeping hours. The modern psychologist would say that he is no more troubled with ideas which are buried, deeply repressed, in his unconsciousness; in other words, he has no dreams. His mental life is thoroughly clear and calm like the blue sky where there are no threatening clouds. The world with its expansion of earth, its towering mountains, its surging waves, its meandering rivers, and with its infinitely variegated colours and forms is serenely reflected in the mind-mirror of the Yogin. The mirror accepts them all and yet there are no traces or stains left in it—just one Essence bright and illuminating. The source of birth and death is plainly revealed here. The Yogin knows where he is; he is emancipated.

20. But this is not yet all. The Yogin must be philosophically trained with all his experiences and intuitions to have a clear, logical, penetrating understanding of the Essence. When this is properly directed, he will have no more confused ideas introduced by misguided philosophers. Along with the training in Samatha, the cultivation of Vipasyana is to be greatly encouraged.

IV. FROM THE CHINESE ZEN MASTERS

There is a large mass of literature to be called especially Zen because of its style and terminology. Until the time of Hui-neng (Yeno in Japanese) and his immediate disciples, there was not much, as far as literary expressions were concerned, to distinguish treatises specifically on Zen from the rest of Buddhist literature. But as time went on there grew up what is now known as the Yu-lu (*goroku* in Japanese), containing the sayings and sermons, "gatha" poems, and other literary works of a Zen master. Strictly speaking, the Yu-lu or Goroku is not limited to Zen. One of the chief characteristics of the Zen Goroku is the free use of colloquial expressions which are not found in the classical literature of China. As long as Zen appeals to one's direct experience, abstraction is too inane for the mind of a master.

FROM THE CHINESE ZEN MASTERS

I

BODHIDHARMA ON THE TWOFOLD ENTRANCE TO THE TAO[1]

There are many ways to enter the Path, but briefly Speaking they are of two sorts only. The one is "Entrance by Reason" and the other "Entrance by Conduct".[2] By "Entrance by Reason" we mean the realization of the spirit of Buddhism by the aid of the scriptural teaching. We then come to have a deep faith in the True Nature which is the same in all sentient beings. The reason why it does not manifest itself is due to the overwrapping of external objects and false thoughts. When a man, abandoning the false and embracing the true, in singleness of thought practises the

[1. From *The Transmission of the Lamp*, XXX.

2. "Entrance by Reason" may also be rendered "Entrance by Higher Intuition", and "Entrance by Conduct", "Entrance by Practical Living".]

Pi-kuan[1] he finds that there is neither self nor other, that the masses and the worthies are of one essence, and he firmly holds on to this belief and never moves away therefrom. He will not then be a slave to words, for he is in silent communion with the Reason itself, free from conceptual discrimination; he is serene and not-acting. This is called "Entrance by Reason".

By "Entrance by Conduct" is meant the four acts in which all other acts are included. What are the four? 1. To know how to requite hatred; 2. To be obedient to karma; 3. Not to crave anything; and 4. To be in accord with the Dharma.

1. What is meant by "How to requite hatred"? He who disciplines himself in the Path should think thus when he has to struggle with adverse conditions: "During the innumerable past ages I have wandered through a multiplicity of existences, all the while giving myself to unimportant details of life at the expense of essentials, and thus creating infinite occasions for hate, ill-will, and wrongdoing. While no violations have been committed in this life, the fruits of evil deeds in the past are to be gathered now. Neither gods nor men can foretell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. The Sutra teaches me not to worry over ills that may happen to me. Why? Because when things are surveyed by a higher intelligence, the foundation of causation is reached." When this thought is awakened in a man, he will be in accord with the Reason because he makes the best use of hatred and

turns it into the service in his advance towards the Path. This is called the "way to requite hatred".

2. By "being obedient to karma" is meant this: There is no self (*atman*) in whatever beings are produced by the interplay of karmic conditions; the pleasure and pain I suffer are also the results of my previous action. If I am rewarded with fortune, honour, etc., this is the outcome of my past deeds which by reason of causation affect my present

[1. "Wall-gazing".]

life. When the force of karma is exhausted, the result I am enjoying now will disappear; what is then the use of being joyful over it? Gain or loss, let me accept the karma as it brings to me the one or the other; the Mind itself knows neither increase nor decrease. The wind of pleasure [and pain] will not stir me, for I am silently in harmony with the Path. Therefore this is called "being obedient to karma".

3. By "not craving (*ch'iu*) anything" is meant this: Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called craving. The wise however understand the truth and are not like the ignorant. Their minds abide serenely in the uncreated while the body moves about in accordance with the laws of causation. All things are empty and there is nothing desirable to seek after. Where there is the merit of brightness there surely lurks the demerit of darkness. This triple world where we stay altogether too long is like a house on fire; all that has a body suffers, and nobody really knows what peace is. Because the wise are thoroughly acquainted with this truth, they are never attached to things that change; their thoughts are quieted, they never crave anything. Says the Sutra: "Wherever there is a craving, there is pain; cease from craving and you are blessed." Thus we know that not to crave anything is indeed the way to the Truth. Therefore, it is taught not "to crave anything".

14. By "being in accord with the Dharma" is meant that the Reason which we call the Dharma in its essence is pure, and that this Reason is the principle of emptiness (*sunyata*) in all that is manifested; it is above defilements and attachments, and there is no "self", no "other" in it. Says the Sutra: "In the Dharma there are no sentient beings, because it is free from the stain of being; in the Dharma there is no 'self' because it is free from the stain of selfhood." When the wise understand this truth and believe in it, their lives will be "in accordance with the Dharma".

As there is in the essence of the Dharma no desire to possess, the wise are ever ready to practise charity with their body, life, and property, and they never begrudge, they never know what an ill grace means. As they have a perfect understanding of the threefold nature of emptiness, they are above partiality and attachment. Only because of their will to cleanse all beings of their stains, they come among them as of them, but they are not attached to form. This is the self-benefiting phase of their lives. They, however, know also how to benefit others, and again how to glorify the truth of enlightenment. As with the virtue of charity, so with the other five virtues [of the Prajnaparamita]. The wise practise the six virtues of perfection to get rid of confused thoughts, and yet there is no specific consciousness on their part that they are engaged in any meritorious deeds. This is called "being in accord with the Dharma".[1]

II

ON BELIEVING IN MIND (SHINJIN-NO-MEI)[2]

1. The Perfect Way knows no difficulties
 Except that it refuses to make preferences;
 Only when freed from hate and love,
 It reveals itself fully and without disguise;

[1. Since this translation from the *Transmission of the Lamp*, two Tun-huang MSS. containing the text have come to light. The one is in the *Masters and Disciples of the Lanka* (Leng-chia Shihtzu Chi), already published, and the other still in MS., which however the present author intends to have reproduced in facsimile before long. They differ in minor points with the translation here given.

2 By Seng-t'san (Sosan in Japanese). Died 606 C.E. Mind = *hsin*. *Hsin* is one of those Chinese words which defy translation. When the Indian scholars were trying to translate the Buddhist Sanskrit works into Chinese, they discovered that there were five classes of Sanskrit terms which could not be satisfactorily rendered into Chinese. We thus find in the Chinese Tripitaka such words as *prajna*, *bodhi*, *buddha*, *nirvana*, *dhyana*, *bodhisattva*, etc., almost always untranslated; and they now appear in their original Sanskrit form among the technical Buddhist terminology. If we could leave *hsin* with all its nuance of meaning in this translation, it would save us from the many difficulties that face us in its English rendering. For *hsin* means "mind", "heart", "soul", "spirit"--each singly as well as all inclusively. In the present composition by the

third patriarch of Zen, it has sometimes an intellectual connotation but at other times it can properly be given as "heart". But as the predominant note of Zen Buddhism is more intellectual than anything else, though not in the sense of being logical or philosophical, I decided here to translate *hsin* by "mind" rather than by "heart", and by this mind I do not mean our psychological mind, but what may be called absolute mind, or Mind.]

A tenth of an inch's difference,
And heaven and earth are set apart;
If you wish to see it before your own eyes,
Have no fixed thoughts either for or against it.

2. To set up what you like against what you dislike--
This is the disease of the mind:
When the deep meaning [of the Way] is not understood
Peace of mind is disturbed to no purpose.

3. [The Way is] perfect like unto vast space,
With nothing wanting, nothing superfluous:
It is indeed due to making choice
That its suchness is lost sight of.

4. Pursue not the outer entanglements,
Dwell not in the inner void;
Be serene in the oneness of things,
And [dualism] vanishes by itself.

5. When you strive to gain quiescence by stopping motion,
The quiescence thus gained is ever in motion;
As long as you tarry in the dualism,
How can you realize oneness?

6. And when oneness is not thoroughly understood,
In two ways loss is sustained:
The denying of reality is the asserting of it,
And the asserting of emptiness is the denying of it.[1]

[1. This means: When the absolute oneness of things is not properly understood, negation as well as affirmation tends to be a one-sided view of reality. When Buddhists deny the reality of an objective world, they do not mean that they believe in the unconditioned emptiness of

things; they know that there is something real which cannot be done away with. When they uphold the doctrine of emptiness this does not mean that all is nothing but an empty hollow, which leads to a self-contradiction. The philosophy of Zen avoids the error of one-sidedness involved in realism as well as in nihilism.]

7. Wordiness and intellection--

The more with them the further astray we go;
Away therefore with wordiness and intellection,
And there is no place where we cannot pass freely.

8. When we return to the root, we gain the meaning;
When we pursue external objects, we lose the reason.
The moment we are enlightened within,
We go beyond the voidness of a world confronting us.

9. Transformations going on in an empty world which confronts us
Appear real all because of Ignorance:
Try not to seek after the true,
Only cease to cherish opinions.

10. Abide not with dualism,
Carefully avoid pursuing it;
As soon as you have right and wrong,
Confusion ensues, and Mind' is lost.

11. The two exist because of the One,
But hold not even to this One;
When a mind is not disturbed,
The ten thousand things offer no offence.

12. No offence offered, and no ten thousand things;
No disturbance going, and no mind set up to work:
The subject is quieted when the object ceases,
The object ceases when the subject is quieted.

13. The object is an object for the subject,
The subject is a subject for the object:
Know that the relativity of the two
Rests ultimately on one Emptiness.

[1. The Mind = the Way = the One = Emptiness.]

14. In one Emptiness the two are not distinguished,
And each contains in itself all the ten thousand things;
When no discrimination is made between this and that.
How can a one-sided and prejudiced view arise?

15. The Great Way is calm and large-hearted,
For it nothing is easy, nothing is hard;
Small views are irresolute,
The more in haste the tardier they go.

16. Clinging is never kept within bounds,
It is sure to go the wrong way;
Quit it, and things follow their own courses,
While the Essence neither departs nor abides.

17. Obey the nature of things, and you are in concord with the Way,
Calm and easy and free from annoyance;
But when your thoughts are tied, you turn away from the truth,
They grow heavier and duller and are not at all sound.

18. When they are not sound, the spirit is troubled;
What is the use of being partial and one-sided then?
If you want to walk the course of the One Vehicle,
Be not prejudiced against the six sense-objects.

19. When you are not prejudiced against the six sense-objects,
You are then one with the Enlightenment;
The wise are non-active,
While the ignorant bind themselves up;
While in the Dharma itself there is no individuation,
They ignorantly attach themselves to particular objects.
It is their own mind that creates illusions--
Is this not the greatest of all self-contradictions?

20. The ignorant cherish the idea of rest and unrest,
The enlightened have no likes and dislikes:
All forms of dualism
Are contrived by the ignorant themselves.
They are like unto visions and flowers in the air;
Why should we trouble ourselves to take hold of them?

Gain and loss, right and wrong--
 Away with them once for all!

21. If an eye never falls asleep,
 All dreams will by themselves cease:
 If the Mind retains its absoluteness,
 The ten thousand things are of one Suchness.[1]

22. When the deep mystery of one Suchness is fathomed,
 All of a sudden we forget the external entanglements;
 When the ten thousand things are viewed in their oneness,
 We return to the origin and remain where we ever have been.

23. Forget the wherefore of things,
 And we attain to a state beyond analogy;
 Movement stopped and there is no movement,
 Rest set in motion and there is no rest;
 When dualism does no more obtain,
 Oneness itself abides not.

[1. *The Masters and Disciples of the Lanka* also quotes a poetical composition of So-san on "The Mysterious" in which we find the following echoing the idea given expression here:

"One Reality only--
 How deep and far-reaching!
 The ten thousand things--
 How confusingly multifarious!
 The true and the conventional are indeed intermingling,
 But essentially of the same substance they are.
 The wise and the unenlightened are indeed distinguishable,
 But in the Way they are united as one.
 Desirest thou to find its limits?
 How broadly expanding! It is limitless!
 How vaguely it vanishes away! Its ends are never reached!
 It originates in beginningless time, it terminates in endless time."]

24. The ultimate end of things where they cannot go any further
 Is not bound by rules and measures:
 In the Mind harmonious [with the Way] we have the principle of
 identity,
 In which we find all strivings quieted;

Doubts and irresolutions are completely done away with,
 And the right faith is straightened;
 There is nothing left behind, There is nothing retained,
 All is void, lucid, and self-illuminating;
 There is no exertion, no waste of energy--
 This is where thinking never attains,
 This is where the imagination fails to measure.

25. In the higher realm of true Suchness
 There is neither "self" nor "other":
 When direct identification is sought,
 We can only say, "Not two".[1]

26. In being "not two" all is the same,
 All that is is comprehended in it;
 The wise in the ten quarters,
 They all enter into this Absolute Reason.

27. This Absolute Reason is beyond quickening [time] and extending
 [space],
 For it one instant is ten thousand years;
 Whether we see it or not,
 It is manifest everywhere in all the ten quarters.

28. Infinitely small things are as large as large things can be,
 For here no external conditions obtain;
 Infinitely large things are as small as small things can be,
 For objective limits are here of no consideration.

[1. I.e. Tat tvam asi.]

29. What is is the same as what is not,
 What is not is the same as what is:
 Where this state of things fails to obtain,
 Indeed, no tarrying there.

30. One in All,
 All in One--
 If only this is realized,
 No more worry about your not being perfect!

31. Where Mind and each believing mind are not divided,
 And undivided are each believing mind and Mind,
 This is where words fail;
 For it is not of the past, present, and future.

III

FROM HUI-NENG'S TAN-CHING[1]

24. *Mahaprajnaparamita* is a Sanskrit term of the Western country; in T'ang it means "great-wisdom (*chih-hui*), other-shore reached". This Truth (*dharmā=fa*) is to be lived, it is not to be [merely] pronounced with the mouth. When it is not lived, it is like a phantom, like an apparition. The Dharmakaya of the Yogin is the same as the Buddha.

What is *maha*? *Maha* means "great". The capacity of Mind is wide and great, it is like emptiness of space. To sit with a mind emptied makes one fall into emptiness of indifference. Space contains the sun, the moon, stars, constellations, great earth, mountains, and rivers. All grasses and plants, good men and bad men, bad things and good things, Heaven and hell—they are all in empty space. The emptiness of [Self-] nature as it is in all people is just like this.

25. [Self-] nature contains in it all objects; hence it is great. All objects without exception are of Self-nature. Seeing all human beings and non-human beings as they are,

[1. The Tun-huang copy, edited by D. T. Suzuki, 1934. Hui-neng = Yeno, 637-712.]

evil and good, evil things and good things, it abandons them not, nor is it contaminated with them; it is like the emptiness of space. So it is called great, that is, *maha*. The confused pronounce it with their mouths, the wise live it with their minds. Again, there are people confused [in mind]; they conceive this to be great when they have their minds emptied of thoughts—which is not right. The capacity of Mind is great; when there is no life accompanying it it is small. Do not merely pronounce it with the mouth. Those who fail to discipline themselves to live this life, are not my disciples.

26. What is *prajna*? *Prajna* is *chih-hui* (wisdom). When every thought of yours is not benighted at all times, when you always live *chih-hui* (=prajna, wisdom), this is called the life of Prajna. When a single thought of yours is benighted, then Prajna ceases to work. When a single thought of yours is of chih, i.e. enlightened, then Prajna is born. Being always benighted in their minds, people yet declare themselves to be living Prajna. Prajna has no shape, no form, it is no other than the essence (*hsing*) of *chih-hui* (wisdom).

What is *Paramita*? This is a Sanskrit term of the Western country. In Yang it means "the other shore reached". When the meaning (*artha* in Sanskrit) is understood, one is detached from birth and death. When the objective world (*visaya*) is clung to, there is the rise of birth and death; it is like the waves rising from the water; this is called "this shore". When you are detached from the objective world, there is no birth and death for you; it is like the water constantly running its course: this is "reaching the other shore". Hence *Paramita*.

The confused pronounce [Prajna] with their mouths; the wise live it in their minds. When it is merely pronounced, there is at that very moment a falsehood; when there is a .falsehood, it is not a reality. When Prajna is lived in every thought of yours, this is known as reality. Those who understand this truth, understand the truth of Prajna and practise the life of Prajna. Those who do not practise it are ordinary people. When you practise and live it in one thought of yours, You are equal to the Buddha.

Good friends, the passions are no other than enlightenment (*bodhi*). When your antecedent thought is confused yours is an ordinary mind; as soon as your succeeding thought is enlightened, you are a Buddha.

Good friends, Prajnāparamita is the most honoured, the highest, the foremost; it is nowhere abiding, nowhere departing, nowhere coming; all the Buddhas of the past, present, and future issue out of it. By means of Great Wisdom (*ta-chih-hui*=mahaprajna) that leads to . the other shore (*paramita*), the five skandhas, the passions, and the innumerable follies are destroyed. When thus disciplined, one is a Buddha, and the three passions [i.e. greed, anger, and folly] will turn into Morality (*sila*), Meditation (*dhyana*), and Wisdom (*prajna*).

27. Good friends, according to my way of understanding this truth, 84,000 wisdoms (*chih-hui*) are produced from one Prajna. Why? Because

there are 84,000 follies. If there were no such innumerable follies, Prajna is eternally abiding, not severed from Self-nature. He who has an insight into this truth is free from thoughts, from recollections, from attachments; in him there is no deceit and falsehood. This is where the essence of Suchness is by itself. When all things are viewed in the light of wisdom (*chih-hui*=prajna), there is neither attachment nor detachment. This is seeing into one's Nature and attaining the truth of Buddhahood.

28. Good friends, if you wish to enter into the deepest realm of Truth (*dharmadhatu*), and attain the Prajnasamadhi, you should at once begin to exercise yourselves in the life of Prajnaparamita; you just devote yourselves to the one volume of the *Vajracchedika-prajnaparamita Sutra*, and you will, seeing into the nature of your being, enter upon the Prajnasamadhi. It should be known that the merit of such a person is immeasurable, as is distinctly praised in the sutras, of which I need not speak in detail.

This Truth of the highest order is taught to people of great intelligence and superior endowments. If people of small intelligence and inferior endowments happen to hear it, no faith would ever be awakened in their minds. Why? It is like a great dragon pouring rains down in torrents over the Jambudipa: cities, towns, villages are all deluged and carried away in the flood, as if they were grass-leaves. But when the rain, however much, falls on the great ocean, there is in it neither an increase nor a decrease.

When people of the Great Vehicle listen to a discourse on the *Vajracchedika* their minds are opened and there is an intuitive understanding. They know thereby that their own Nature is originally endowed with Prajna-wisdom and that all things are to be viewed in the light of this wisdom (*chih-hui*) of theirs, and they need not depend upon letters. It is like rain-waters not being reserved in the sky; but the water is drawn up by the dragon-king out of the rivers and oceans, whereby all beings and all plants, sentient and non-sentient, universally share the wet. All the waters flowing together once more are poured into the great ocean, and the ocean accepting all the waters fuses them into one single body of water. It is the same with Prajna-wisdom which is the original Nature of all beings.

29. When people of inferior endowments hear this "abrupt" doctrine here discoursed on, they are like those plants naturally growing small

on earth, which, being once soaked by a heavy rain, are all unable to raise themselves up and continue their growth. It is the same with people of inferior endowments. They are endowed with Prajna-wisdom as much as people of great intelligence; there is no distinction. Why is it then that they have no insight even when listening to the Truth? It is due to the heaviness of hindrance caused by false views and to the deep-rootedness of the passions. It is like an overcasting cloud screening the sun; unless it blows hard no rays of light are visible.

There is no greatness or smallness in Prajna-wisdom, but since all beings cherish in themselves confused thoughts, they seek the Buddha by means of external exercises, and are unable to see into their Self-nature. That is why they are known to be people of inferior endowments.

Those beings who, listening to the "Abrupt" doctrine, do not take themselves to external exercises, but reflecting within themselves raise this original Nature all the time to the proper viewing [of the Truth], remain [always Undeified by] the passions and the innumerable follies; and at that moment they all have an insight [into the Truth]. It is like the great ocean taking in all the rivers, large and small, and merging them into one body of water - 'this is seeing into one's own Nature. [He who thus sees into his own Nature] does not abide anywhere inside or outside; he freely comes and departs; he knows how to get rid of attaching thoughts; his passage has no obstructions. When one is able to practise this life, he realizes that there is from the first no difference between [his Self-Nature] and Prajnaparamita.[1]

30. All the sutras and writings, all the letters, the two vehicles Major and Minor, the twelve divisions [of Buddhist literature]-these are all set forth because of the people of the world. Because there is wisdom-nature (*chih-hui-hsing*), therefore there is the establishment of all these works. If there were no people of the world, no multitudinous objects would ever be in existence. Therefore, we know that all objects rise originally because of the people of the world. All the sutras and writings are said to have their existence because of the people of the world.

The distinction of stupidity and intelligence is only possible among the people of the world. Those who are stupid are inferior people and those who are intelligent are superior people. The confused ask the wise, and the wise discourse for them on the Truth in order to make the stupid

enlightened and have an intuitive understanding of it. When the confused are enlightened and have their minds opened, they are not to be distinguished from the people of great intelligence.

Therefore, we know that Buddhas when not enlightened are no other than ordinary beings; when there is one thought of enlightenment, ordinary beings at once turn into Buddhas. Therefore, we know that all multitudinous objects are every

[1. The text has "the Prajnaparamita Sutra" here. But I take it to mean Prajna itself instead of the sutra.]

one of them in one's own mind.[1] Why not, from within one's own mind, at once reveal the original essence of Suchness? Says the *Bodhisattvasila Sutra*: "My original Self-nature is primarily pure; when my Mind is known and my Nature is seen into I naturally attain the path of Buddhahood." Says the *Vimalakirti Sutra*: "When you have an instant opening of view you return to your original Mind."

48. The Great Master died on the third day of the eighth month of the second year of Hsien-t'ien (713 C.E.). On the eighth day of the seventh month of this year he had a farewell gathering of his followers as he felt that he was to leave them forever in the following month, and told them to have all the doubts they might have about his teaching once for all settled on this occasion. As he found them weeping in tears he said: "You are all weeping, but for whom are you so sorry? If you are sorry for my not knowing where I am departing to, you are mistaken; for I know where I am going. Indeed, if I did not, I would not part with you. The reason why you are in tears is probably that you do not yourselves know whither I am going. If you did, you would not be weeping so. The Essence of the Dharma knows no birth-and-death, no coming-and-going. Sit down, all of you, and let me give you a gatha with the title, "On the Absolute"[2]

There is nothing true anywhere,
The true is nowhere to be seen;
If you say you see the true,
This seeing is not the true one.[3]

[1. The text has the "body", while the Koshoji edition and the current one have "mind".

2. The title literally reads: "the true-false moving-quiet". "True" stands against "false" and "moving" against "quiet" and as long as there is an opposition of any kind, no true spiritual insight is possible. And this insight does not grow from a quietistic exercise of meditation.

3. That is, the Absolute refuses to divide itself into two: that which sees and that which is seen.]

Where the true is left to itself,
There is nothing false in it, which is Mind itself.
When Mind in itself is not liberated from the false,
There is nothing true, nowhere is the true to be found.

A conscious being alone understands what is meant by "moving";[1]
To those not endowed with consciousness, the moving is unintelligible;
If you exercise yourself in the practice of keeping your mind unmoved,
[i.e. in a quietistic meditation],
The immovable you gain is that of one who has no consciousness.

If you are desirous for the truly immovable,
The immovable is in the moving itself,
And this immovable is the [truly] immovable one;
There is no seed of Buddhahood where there is no consciousness.

Mark well how varied are aspects [of the immovable one],
And know that the first reality is immovable;
Only when this insight is attained,
The true working of Suchness is understood.

I advise you, O students of the Truth
To exert yourselves in the proper direction;
Do not in the teaching of the Mahayana
Commit the fault of clinging to the relative knowledge[2] of birth and death.

[1. "Moving" means "dividing" or "limiting". When the absolute moves, a dualistic interpretation of it takes place, which is consciousness.

2. *Chih*, *jnana* in Sanskrit, is used in contradistinction to *Prajna* which is the highest form of knowledge, directly seeing into the Immovable or the Absolute.]

Where there is an all-sided concordance of views
 You may talk together regarding the Buddha's teaching;
 Where there is really no such concordance,
 Keep your hands folded and your joy within yourself.

There is really nothing to argue about in this teaching;
 Any arguing is sure to go against the intent of it;
 Doctrines given up to confusion and argumentation
 Lead by themselves to birth and death.

IV

YOKA DAISHI'S "SONG OF ENLIGHTENMENT"[1]

1. Knowest thou that leisurely philosopher who has gone beyond
 learning and is not exerting himself in anything?
 He neither endeavours to avoid idle thoughts nor seeks after the Truth;
 [For he knows that] ignorance in reality is the Buddha-nature,
 [And that] this empty visionary body is no less than the Dharma-body.

2. When one knows what the Dharma-body is, there is not an object [to
 be known as such],
 The source of all things, as far as its self-nature goes, is the Buddha in
 his absolute aspect;
 The five aggregates (*skandha*) are like a cloud floating hither and thither
 with no fixed purpose,
 The three poisons (*klesa*) are like foams appearing and disappearing as it
 so happens to them.

[1. Yoka Daishi (died 713, Yung-chia Ta-shih, in Chinese), otherwise
 known as Gengaku (Hsuan-chiao), was one of the chief disciples of Hui-
 neng, the, sixth patriarch of Zen Buddhism. Before he was converted to
 Zen he was a student of the T'ien-tai. His interview with Hui-neng is
 recorded in the Tan-ching. He died in 713 leaving a number of short
 works on Zen philosophy, and of them the present composition in verse
 is the most popular one. The Original title reads: *Cheng-tao Ke*,
 "realization-way-song".]

3. When Reality is attained, it is seen to be without an ego-substance
 and devoid of all forms of objectivity,
 And thereby all the karma which leads us to the lowest hell is instantly
 wiped out;

Those, however, who cheat beings with their false knowledge,
Will surely see their tongues pulled out for innumerable ages to come.

4. In one whose mind is at once awakened to [the intent of] the
Tathagata-dhyana
The six paramitas and all the other merits are fully matured;
While in a world of dreams the six paths of existence arc vividly traced,
But after the awakening there is vast Emptiness only and not even a
great chiliocosm exists.

5. Here one sees neither sin nor bliss, neither loss nor gain;
In the midst of the Eternally Serene no idle questionings are invited;
The dust [of ignorance] has been since of old accumulating on the
mirror never polished,
Now is the time once for all to see the clearing positively done.

6. Who is said to have no-thought? and who not-born?
If really not-born, there is no no-birth either;
Ask a machine-man and find out if this is not so;
As long as you seek Buddhahood, specifically exercising yourself for it,
there is no attainment for you.

7. Let the four elements go off your hold,
And in the midst of the Eternally Serene allow yourself to quaff or to
peck, as you like;
Where all things of relativity are transient and ultimately empty,
There is seen the great perfect enlightenment of the Tathagata realized.

8. True monkhood consists in having a firm conviction;
If, however, you fail to have it, ask me according to your ideas, [and
you will be enlightened].
To have a direct understanding in regard to the root of all things, this is
what the Buddha affirms;
If you go on gathering leaves and branches, there is no help for you.

9. The whereabouts of the precious *mani*-jewel is not known to people
generally,
Which lies deeply buried in the recesses of the Tathagata-garbha;
The sixfold function miraculously performed by it is an illusion and yet
not an illusion,
The rays of light emanating from one perfect sun belong to the realm of
form and yet not to it.

10. The fivefold eye-sight[1] is purified and the fivefold power[2] is gained,
 When one has a realization, which is beyond [intellectual] measurement;
 There is no difficulty in recognizing images in the mirror,
 But who can take hold of the moon reflected in water?

11. [The enlightened one] walks always by himself, goes about always by himself;
 Every perfect one saunters along one and the same passage of Nirvana;
 His tone is classical, his spirit is transparent, his airs are naturally elevated,
 His features are rather gaunt, his bones are firm, he pays no attention to others.

[1. The fivefold eye-sight (*cakshus*) : (1) Physical, (2) Heavenly, (3) Prajna-, (4) Dharma-, and (5) Buddha-eye.

3 The fivefold power (*bala*): (1) Faith, (2) Energy, (3) Memory, (4) Meditation, and (5) Prajna.]

12. Sons of the Sakya are known to be poor;
 But their poverty is of the body, their spiritual life knows no poverty;
 The poverty-stricken body is wrapped in rags,
 But their spirit holds within itself a rare invaluable gem.

13. The rare invaluable gem is never impaired however much one uses it,
 And beings are thereby benefited ungrudgingly as required by occasions;
 The triple body[1] and the fourfold jnana[2] are perfected within it,
 The eightfold emancipation[3] and the sixfold miraculous power[4] are impressed on it.

14. The superior one has it settled once for all and forever
 The middling one learns much and holds much doubt;
 The point is to cast aside your soiled clothes you so dearly keep with you;
 What is the use of showing off your work before others?

15. Let others speak ill of me, let others spite me;
 Those who try to burn the sky with a torch end in tiring themselves out;

I listen to them and taste [their evil-speaking] as nectar;
All melts away and I find myself suddenly within the Unthinkable
itself.

[1. (1) The Dharma-body, (2) the Body of Enjoyment, and (3) the Body of Transformation.

2. (1) Mirror-intuition, (2) intuition of identity, (3) knowledge of doing Works, and (4) clear perception of relations.

3. The *Abhidharmakosa*, VIII, gives an explanation of the eight Vimoksha. See La Vallee Poussin's French translation, Chap. VIII, pp. 203-221.

4. For the six Riddhi, which are the supernatural products of the meditations, see op. cit., VII, 122 ff.]

16. Seeing others talk ill of me, I acquire the chance of gaining merit,
For they are really my good friends;
When I cherish, being vituperated, neither enmity nor favouritism,
There grows within me the power of love and humility which is born of
the Unborn.

17. Let us be thoroughgoing not only in inner experience but in its
interpretation,
And our discipline will be perfect in Dhyana as well as in Prajna, not
one-sidedly abiding in Sunyata (emptiness);
This is not where we alone have finally come to,
But all the Buddhas, as numerous as the Ganga sands, are of the same
essence.

18. The lion-roaring of the doctrine of fearlessness--
Hearing this, the timid animals' brains are torn in pieces,
Even the scented elephant runs wild forgetting its native dignity;
It is the heavenly dragon alone that feels elated with joy, calmly
listening [to the lion-roaring of the Buddha].

19. I crossed seas and rivers, climbed mountains, and forded freshets,
In order to interview the masters, to inquire after Truth, to delve into
the secrets of Zen;
And ever since I was enabled to recognize the path of Sokei,[1]
I know that birth-and-death is not the thing I have to be concerned with.

[1. T'sao-ch'i is the name of the locality where Hui-neng had his monastery, means the master himself.]

20. For walking is Zen, sitting is Zen,
Whether talking or remaining silent, whether moving or standing quiet,
the Essence itself is ever at ease;
Even when greeted with swords and spears it never loses its quiet way,
So with poisonous drugs, they fail to perturb its serenity.

21. Our Master, [Sakyamuni], anciently served Dipankara the Buddha,
And again for many kalpas disciplined himself as an ascetic called
Kshanti.

[I have also] gone through many a birth and many a death;
Births and deaths-how endlessly they recur!

22. But ever since my realization of No-birth, which quite abruptly came
on me,
Vicissitudes of fate, good and bad, have lost their power over me.
Far away in the mountains I live in an humble hut;
High are the mountains, thick the arboreous shades, and under an old
pine-tree
I sit quietly and contentedly in my monkish home;
Perfect tranquillity and rustic simplicity rules here.

23. When you are awakened [to the Dharma], all is understood, no
strivings are required;
Things of the *samskrita*[1] are not of this nature;
Charity practised with the idea of form (*rupa*) may result in a heavenly
birth,
But it is like shooting an arrow against the sky,
When the force is exhausted the arrow falls on the ground.
Similarly, [when the heavenly reward comes to an end], the life that
follows is sure to be one of fortune.
Is it not far better then to be with Reality which is *asamskrita* and above
all strivings,
And whereby one instantly enters the stage of Tathagatahood?

[1. According to Buddhist philosophy, existence is divided into two
groups, *samskrita* and *asamskrita*. The *samskrita* applies to anything that
does any kind of work in any possible manner, while the *asamskrita*
accomplishes nothing. Of this class are space regarded as a mode of

reality, Nirvana, and nonexistence owing to lack of necessary conditions.]

24. Only let us take hold of the root and not worry about the branches;
It is like a crystal basin reflecting the moon,
And I know now what this *mani*-gem is,
Whereby not only oneself is benefited but others, inexhaustibly;
The moon is serenely reflected on the stream, the breeze passes softly
through the pines,
Perfect silence reigning unruffled-what is it for?

25. The morality-jewel inherent in the Buddha-nature stamps itself on
the mind-ground [of the enlightened one];
Whose robe is cut out of mists, clouds, and dews,
Whose bowl anciently pacified the fiery dragons, and whose staff once
separated the fighting tigers;
Listen now to the golden rings of his staff giving out mellifluous tunes.
These are not, however, mere symbolic expressions, devoid of historical
contents;
Wherever the holy staff of Tathagatahood moves, the traces are
distinctly marked.

26. He neither seeks the true nor severs himself from the defiled,
He clearly perceives that dualities are empty and have no reality,
That to have no reality means not to be one-sided, neither empty nor
not-empty,
For this is the genuine form of Tathagatahood.

27. The Mind like a mirror is brightly illuminating and knows no
obstructions,
It penetrates the vast universe to its minutest crevices;
All its contents, multitudinous in form, are reflected in the Mind,
Which, shining like a perfect gem, has no surface, nor the inside.

28. Emptiness negatively defined denies a world of causality,
All is then in utter confusion, with no orderliness in it, which surely
invites evils all around;
The same holds true when beings are clung to at the expense of
Emptiness,
For it is like throwing oneself into a flame, in order to avoid being
drowned in the water.

29. When one attempts to take hold of the true by abandoning the false,
This is discrimination and there are artificialities and falsehoods;
When the Yogin, not understanding [what the Mind is], is given up to
mere discipline,
He is apt, indeed, to take an enemy for his own child.

30. That the Dharma-materials are destroyed and merit is lost,
Comes in every case from the relative discriminatory mind;
For this reason Zen teaches to have a thorough insight into the nature of
Mind,
When the Yogin abruptly by means of his intuitive power realizes the
truth of No-birth.

31. A man of great will carries with him a sword of Prajna,
Whose flaming Vajra-blade cuts all the entanglements of knowledge
and ignorance;
It not only smashes in pieces the intellect of the philosophers
But disheartens the spirit of the evil ones.

32. He causes the Dharma-thunder to roar, he beats the Dharma-drum,
He raises mercy-clouds, he pours nectar-showers,
He conducts himself like the lordly elephant or dragon and beings
innumerable are thereby blessed,
The three Vehicles and the five Families are all equally brought to
enlightenment.

Hini the herb grows on the Himalaya where no other grasses are found,
And the crows feeding on it give the purest of milk, and this I always
enjoy.

One Nature, perfect and pervading, circulates in all natures;
One Reality, all comprehensive, contains within itself all realities;
The one moon reflects itself wherever there is a sheet of water,
And all the moons in the waters are embraced within the one moon;
The Dharma-body of all the Buddhas enters into my own being,
And my own being is found in union with theirs.

33. In one stage are stored up all the stages;
[Reality] is neither form, nor mind, nor work;
Even before fingers are snapped, more than eighty thousand holy
teachings are fulfilled;
Even in the space of a second the evil karma of three asamkhyeya
kalpas is destroyed;

Whatever propositions are made by logic are no [true] propositions,
For they stand in no intrinsic relation to my inner Light.

34. [This inner Light] is beyond both praise and abuse,
Like unto space it knows no boundaries;
Yet it is right here with us ever retaining its serenity and fulness;
It is only when you seek it that you lose it.
You cannot take hold of it, nor can you get rid of it;
While you can do neither, it goes on its own way;
You remain silent and it speaks; you speak and it is silent;
The great gate of charity is wide open with no obstructions whatever
before it.

35. Should someone ask me what teaching I understand,
I tell him that mine is the power of Mahaprajna;
Affirm it or negate it as you like-it is beyond your human intelligence;
Walk against it or along with it, and Heaven knows not its whereabouts.

36. I have been disciplined in it for ever so many kalpas of my life;
This is no idle talk of mine, nor am I deceiving you;
I erect the Dharma-banner to maintain this teaching,
Which I have gained at Sokei and which is no other than the one
proclaimed by the Buddha.

37. Mahakashyapa was the first, leading the line of transmission;
Twenty-eight Fathers followed him in the West;
The Lamp was then brought over the sea to this country;
And Bodhidharma became the First Father here:
His mantle, as we all know, passed over six Fathers,
And by them many minds came to see the Light.

38. Even the true need not be [specifically] established, as to the false
none such have ever been in existence;
When both being and non-being are put aside, even non-emptiness
loses its sense;
The twenty forms of Emptiness are not from the first to be adhered to;
The eternal oneness of Tathagatahood remains absolutely the same.

39. The mind functions through the sense-organs, and thereby an
objective world is comprehended--
This dualism marks darkly on the mirror;
When the dirt is wiped off, the light shines out;

So when both the mind and the objective world are forgotten, the
Essence asserts its truth.

40. Alas! this age of degeneration is full of evils;
Beings are most poorly endowed and difficult to control;
Being further removed from the ancient Sage, they deeply cherish false
views;
The Evil One is gathering up his forces while the Dharma is weakened,
and hatred is growing rampant;
Even when they learn of the "abrupt" school of the Buddhist teaching,
What a pity that they fail to embrace it and thereby to crush evils like a
piece of brick!

41. The mind is the author of all works and the body the sufferer of all
ills;
Do not blame others plaintively for what properly belongs to you;
If you desire not to incur upon yourself the karma for a hell,
Cease from blaspheming the Tathagata-wheel of the good Dharma.

42. There are no inferior trees in the grove of sandalwoods,
Among its thickly-growing primeval forest lions alone find their abode;
Where no disturbances reach, where peace only reigns, there is the place
for lions to roam;
All the other beasts are kept away, and birds do not fly in the vicinity.

43. It is only their own cubs that follow their steps in the woods,
When the young ones are only three years old, they roar.
How can jackals pursue the king of the Dharma?
With all their magical arts the elves gape to no purpose.

44. The perfect "abrupt" teaching has nothing to do with human
imagination;
Where a shadow of doubt is still left, there lies the cause for
argumentation;
My saying this is not the outcome of my egotism,
My only fear is lest your discipline lead you astray either to nihilism or
positivism.

45. "No" is not necessarily "No", nor is "Yes" "Yes";
But when you miss even a tenth of an inch, the difference widens up to
one thousand miles;

When it is "Yes", a young Naga girl in an instant attains Buddhahood,
When it is "No", the most learned Zensho[1] while alive falls into hell.

[1. Shang-hsing, lit. "good star", was a great scholar of his age.]

46. Since early years I have been eagerly after scholarly attainment,
I have studied the sutras and sastras and commentaries,
I have been given up to the analysis of names and forms, and never
known what fatigue meant;
But diving into the ocean to count up its sands is surely an exhausting
task and a vain one;
The Buddha has never spared such, his scoldings are just to the point,
For what is the use of reckoning the treasures that are not mine?
All my past achievements have been efforts vainly and wrongly
applied-I realize it fully now,
I have been a vagrant monk for many years to no end whatever.

47. When the notion of the original family is not properly understood,
You never attain to the understanding of the Buddha's perfect "abrupt"
system;
The two Vehicles exert themselves enough, but lack the aspirations [of
the Bodhisattva];
The philosophers are intelligent enough but wanting in Prajna;
[As to the rest of us] they are either ignorant or puerile;
They take an empty fist as containing something real, and the pointing
finger for the object pointed;
When the finger is adhered to as the moon itself, all their efforts are lost;
They are indeed idle dreamers lost in a world of senses and objects.

48. The Tathagata is interviewed when one enters upon a realm of no-
forms,
Such is to be really called a Kwanjizai (Avalokitesvara)
When this is understood, the karma-hindrances are by nature empty;
When not understood, we all pay for the past debts contracted.

49. A royal table is set before the hungry, but they refuse to eat;
If the sick turn away from a good physician, how are they cured?
Practise Zen while in a world of desires, and the genuine power of
intuition is manifested;
When the lotus blooms in the midst of a fire, it is never destroyed.
Yuse (Yung-shih) the Bhikshu[1] was an offender in one of the gravest
crimes, but when he had an enlightened insight into No-birth

He instantly attained to Buddhahood and is still living in another world.

50. The doctrine of fearlessness is taught as loudly as a lion roars:
What a pity that confused minds inflexibly hardened like leather
Understand only that grave offences are obstructions to Enlightenment,
And are unable to see into the secrets of the Tathagata's teaching.

51. Anciently, there were two Bhikshus, the one committing murder and
the other a carnal offence:
Upali's insight was like that of the glowworm, and ended only in
tightening the knots of offence;
But when they were instantly enlightened by the wisdom of
Vimalakirti,
Their griefs and doubts melted away like the frost and snow before the
blazing sun.

52. The power of incomprehensible emancipation
Works wonders as innumerable as the sands of the Ganga and knows
no limits;
[To him] the four kinds of offerings are most willingly made,
By him thousands of pieces of gold are disbursed without involving
anybody in debts;
The bones may be crushed to powders, the body cut
up to pieces, and yet we cannot repay him enough for what he does for
us;
Even a phrase [issuing from him] holds true for hundreds of thousands
of kotis of kalpas.

[1. The story of this Bhikshu is told in the *Sutra on Cleansing the Karma-hindrances* (*Ching Yeh-chang Ching*).]

53. He is the Dharma-king deserving the highest respect;
The Tathagatas, as many in number as the Ganga-sands, all testify to the
truth of his attainment;
I now understand what this mani jewel is,
And know that all those who accept it in faith are in correspondence
[with it].

54. As to seeing it, the seeing is clear enough, but no objects are here to
be seen,
Not a person here, nor the Buddha;

Chiliocosms numberless are mere bubbles in the ocean,
All the sages and worthies are flashes of lightning.

55. However rapidly revolves the iron-wheel over my head,
The perfect brightness of Dhyana and Prajna in me is never effaced;
The sun may turn cold. and the moon hot;
With all the power of the evil ones the true doctrine remains forever
indestructible.
The elephant-carriage steadily climbs up the steepest hill,
Before whose wheels how can the beetle stand?

56. The great elephant does not walk on the hare's lane,
Supreme Enlightenment goes beyond the narrow range of intellection;
Cease from measuring heaven with a tiny piece of reed;
If you have no insight yet, I will have the matter settled for you.

V

BASO (MA-TSU) AND SEKITO (SHIH-T'OU), TWO GREAT MASTERS OF THE T'ANG DYNASTY

Ma-tsu (Baso) whose posthumous title was the Zen Master of Great Quietude (*ta-chi*) was to be properly called Tao-i (Doichi). His family name was Ma, from the district of Han-chou. His teaching which was originally propagated in the province of Chiang-hsi proved of great influence in the Buddhist world of the time, and he came to be generally known as Ma the Father, that, Ma-tsu.

Historically, Zen Buddhism was introduced to China by an Indian monk called Bodhidharma during the South and North Dynasties, probably late in the fifth century. But it was not until the time of Hui-neng and Shen-hsiu that Bodhidharma was recognized as the first patriarch of Zen Buddhism in China; for this was the time when Zen to be properly so called came to establish itself as one of the strong Buddhist movements created by Chinese religious genius. The movement firmly took root with Ma-tsu (-788) and Shih-t'ou (700-790). The latter had his monastery in the province of Hu-nan, and thus Hu-nan and Chiang-hsi became the hot-bed of the Zen movement. All the followers of Zen in China as well as in Japan at present trace back their lineage to these two masters of the T'ang.

Shih-t'ou (Sekito) whose family name was Chen came from the district of Tuan-chou. His other name was Hsi-ch'ien. While still young, his religious feeling was strongly stirred against a barbarous custom which was practised among the Liao race. The custom consisted in sacrificing bulls in order to appease the wrath of the evil spirits which were worshipped by the people. Shih-t'ou destroyed many such shrines dedicated to the spirits and saved the victims. He probably acted quite decisively and convincingly so that even the elders of his village failed to prevent him from so rashly working against popular superstitions. He later embraced Buddhism, becoming a disciple of Hui-neng. The latter however died before this young man had been formally ordained as a Buddhist monk. He then went to Hsing-ssu (-740), of Chi-chou and studied Zen Buddhism. Hsing-ssu like Nan-yueh Huai-jang who was the teacher of Ma-tsu, was also a disciple of Hui-neng.

Before quoting Ma-tsu, let me acquaint you with some of Shih-t'ou's questions-and-answers (*mondo* = *wen-to*) as recorded in the *Transmission of the Lamp*.

Hsing-ssu one day asked: "Some say that an intelligence comes from the south of the Ling."

T'ou: "There is no such intelligence from anybody."

Ssu: "If not, whence are all those sutras of the Tripitaka?"

T'ou: "They all come out of here, and there is nothing wanting."

Shih-t'ou, "Stone-head", gains his name because of his having a hut over the flat surface of a rock in his monastery grounds in Heng-chou. He once gave the following sermon: "My teaching which has come down from the ancient Buddhas is not dependent on meditation (*dhyaana*) or on diligent application of any kind. When you attain the insight as attained by the Buddha, you realize that Mind is Buddha and Buddha is Mind, that Mind, Buddha, sentient beings, Bodhi (enlightenment), and Klesa (passions) are of one and the same substance while they vary in names. You should know that your own mind-essence is neither subject to annihilation nor eternally subsisting, is neither pure nor defiled, that it remains perfectly undisturbed and self-sufficient and the same with the wise and the ignorant, that it is not limited in its working, and that it is

not included in the category of mind (*citta*), consciousness (*manas*), or thought (*vijnana*). The three worlds of desire, form, and no-form, and the six paths of existence are no more than manifestations of your mind itself. They are all like the moon reflected in water or images in the mirror. How can we speak of them as being born or as passing away? When you come to this understanding, you will be furnished with all the things you are in need of."

Tao-wu, one of Shih-t'ou's disciples, then asked: "Who has attained to the understanding of Hui-neng's teaching?"

T'ou: "The one who understands Buddhism."

Wu: "Have you then attained it?"

T'ou: "No, I do not understand Buddhism."

A monk asked: "How does one get emancipated?"

The master said: "Who has ever put you in bondage?"

Monk: "What is the Pure Land?"

Master: "Who has ever defiled you?"

Monk: "What is Nirvana?"

Master: "Who has ever subjected you to birth-and-death?"

Shih-t'ou asked a monk newly arrived: "Where do you come from?"

"From Chiang-hsi."

"Did you see Ma the great teacher?"

"Yes, master."

Shih-t'ou then pointed at a bundle of kindlings and said: "How does Ma the teacher resemble this?"

The monk made no answer. Returning to Ma the teacher, he reported the interview with Shih-t'ou. Ma asked: "Did you notice how large the bundle was?"

"An immensely large one it was."

"You are a very strong man indeed."

"How?" asked the monk.

"Because you have carried that huge bundle from Nan-yueh even up to this monastery. Only a strong man can accomplish such a feat."

A monk asked: "What is the meaning of the First Patriarch's coming from the West?"

Master: "Ask the post over there."

Monk: "I do not understand you."

Master: "I do not either, any more than you."

Ta-tien asked: "According to an ancient sage it is a dualism to take the Tao either as existing or as not-existing. Please tell me how to remove this obstruction."

"Not a thing here, and what do you wish to remove?"

Shih-t'ou turned about and demanded: "Do away with your throat and lips, and let me see what you can say."

Said Ta-tien, "No such things have I."

"If so, you may enter the gate."

Tao-wu asked: "What is the ultimate teaching of Buddhism?"

"You won't understand it until you have it."

"Is there anything over and above it whereby one may have a new turn?"

"Boundlessly expands the sky and nothing obstructs the white clouds from freely flying about."

"What is Zen?" asked a monk.

"Brick and stone."

"What is the Tao?"

"A block of wood."

[1]Someone asked Ma-tsu: "How does a man discipline himself in the Tao?"

The master replied: "In the Tao there is nothing to discipline oneself in. If there is any discipline in it, the completion of such discipline means the destruction of the Tao. One then will be like the Sravaka. But if there is no discipline whatever in the Tao, one remains an ignoramus."

"By what kind of understanding does a man attain the Tao?"

On this, the master gave the following sermon:

"The Tao in its nature is from the first perfect and

[1. The following mondo are all taken from a book known as Sayings of the Ancient Worthies, fas. I (*Ku tsun-hsiu yu-lu*).]

self-sufficient. When a man finds himself unhalting in his management of the affairs of life good or bad, he is known as one who is disciplined in the Tao. To shun evils and to become attached to things good, to meditate on Emptiness and to enter into a state of samadhi--this is doing something. If those who run after an outward object, they are the farthest away [from the Tao].

Only let a man exhaust all his thinking and imagining he can possibly have in the triple world. When even an iota of imagination is left with him, this is his triple world and the source of birth and death in it. When there is not a trace of imagination, he has removed all the source of birth and death, he then holds the unparalleled treasure belonging to the Dharmaraja. All the imagination harboured since the beginningless past by an ignorant being, together with his falsehood, flattery, self-conceit, arrogance, and other evil passions, are united in the body of One Essence, and all melt away.

"It is said in the sutra that many elements combine themselves to make this body of ours, and that the rising of the body merely means the rising together of all these elements and the disappearance of the body means also merely that of the elements. When the latter rise, they do not declare that they are now to rise; when they disappear they do not declare that they are now to disappear.

So with thoughts, one thought follows another without interruption, the preceding one does not wait for the succeeding, each one is self-contained and quiescent. This is called the Sagaramudra-samadhi, "Meditation of the Ocean-stamp", in which are included all things, like the ocean where all the rivers however different in size, etc., empty themselves. In this great ocean of one salt-water, all the waters in it partake of one and the same taste. A man living in it diffuses himself in all the streams pouring into it. A man bathing in the great ocean uses all the waters emptied into it.

"The Sravaka is enlightened and yet going astray; the ordinary man is out of the right path and yet in a way enlightened. The Sravaka fails to perceive that Mind as it is in itself knows no stages, no causation, no

imaginations. Disciplining himself in the cause he has attained the result and abides in the Samadhi of Emptiness itself for ever so many kalpas. However enlightened in his way, the Sravaka is not at all on the right track. From the point of view of the Bodhisattva, this is like suffering the torture of hell. The Sravaka has buried himself in emptiness and does not know how to get out of his quiet contemplation, for he has no insight into the Buddha-nature itself.

If a man is of superior character and intelligence he will, under the instruction of a wise director, at once see into the essence of the thing and understand that this is not a matter of stages and processes. He has an instant insight into his own Original Nature. So we read in the sutra that ordinary beings change in their thoughts but the Sravaka knows no such changes [which means that he never comes out of his meditation of absolute quietude].

"Going astray' stands against 'being enlightened'; but when there is primarily no going astray there is no being enlightened either. All beings since the beginningless past have never been outside the Dharma-essence itself; abiding for ever in the midst of the Dharma-essence, they eat, they are clothed, they talk, they respond; all the functioning of the six senses, all their doings are of the Dharma-essence itself. When they fail to understand to go back to the Source they follow names, pursue forms, allow confusing imaginations to rise, and cultivate all kinds of karma. Let them once in one thought return to the Source and their entire being will be of Buddha-mind.

"O monks, let each of you see into his own Mind. Do not memorize what I tell you. However eloquently I may talk about all kinds of things as innumerable as the sands of the Ganges, the Mind shows no increase; even when no talk is possible, the Mind shows no decrease. You may talk ever so much about it, and it is still your own Mind; you may not at all talk about it, and it is just the same your own Mind. You may divide your body into so many forms, and emitting rays of supernatural light perform the eighteen miracles, and yet what you have gained is after all no more than your own dead ashes.

"The dead ashes thoroughly wet have no vitality and are likened to the Sravaka's disciplining himself in the cause in order to attain its result. The dead ashes not yet wet are full of vitality and are likened to the Bodhisattva, whose life in the Tao is pure and not at all dyed in evils. If I begin to talk about the various teachings given out by the Tathagata,

there will be no end however long through ages I may go on. They are like an endless series of chains. But once you have an insight into the Buddha-mind, nothing in Lore is left to you to attain.

"I have kept you standing long enough, fare you well!"

P'ang the lay-disciple' asked one day when Ma-tsu appeared in the pulpit: "Here is the Original Body altogether unbedimmed! Raise your eyes to it!" Ma-tsu looked straight downward. Said Fang, "How beautifully the master plays on the first-class stringless lute!" The master looked straight up. P'ang made a bow, and the master returned to his own room. Fang followed him and said, "A while ago you made a fool of yourself, did you not?"

Someone asked: "What is the Buddha?"

"Mind is the Buddha, and there's no other."

A monk asked: "Without resorting to the four statements and an endless series of negations, can you tell me straightway what is the idea of our Patriarch's coming from the West?"

The master said: "I don't feel like answering it today. You go to the Western Hall and ask Shih-tsang about it."

The monk went to the Western Hall and saw the priest, who pointing at his head with a finger said, "My head aches today and I am unable to explain it to you today. I advise you to go to Brother Hai."

[1. Ho-koji in Japanese. He was one of the greatest disciples of Ma, and for further quotations see my *Essays on Zen*, I, II, and III.]

The monk now called on Hai, and Hai said: "As to that I do not understand."

The monk finally returned to the master and told him about his adventure. Said the master: "Tsang's head is black while Hai's is white."

A monk asked: "Why do you teach that Mind is no other than Buddha?"

"In order to make a child stop its crying."

"When the crying is stopped, what would you say?"

"Neither Mind nor Buddha."

"What teaching would you give to him who is not in these two groups?"

"I will say, 'It is not a something.'"

"If you unexpectedly interview a person who is in it what would you do?" finally, asked the monk.

"I will let him realize the great Tao."

The master asked Pai-chang, one of his chief disciples: How would you teach others?"

Pai-chang raised his *hossu*.

The master remarked, "Is that all? No other way?"

Pai-chang threw the *hossu* down.

A monk asked: "How does a man set himself in harmony with the Tao?"

"I am already out of harmony."

Tan-yuan, one of Ma-tsu's personal disciples, came back from his pilgrimage. When he saw the master, he drew a circle on the floor and after making bows stood on it facing the master. Said Ma-tsu: "So you wish to become a Buddha?"

The monk said: "I do not know the art of putting my own eyes out of focus."

"I am not your equal."

The monk had no answer.

One day in the first month of the fourth year of Chen-yuan (788), while walking in the woods at Shih-men Shan, Ma-tsu noticed a cave with a flat floor. He said to his attendant monk, "My body subject to decomposition will return to earth here in the month to come." On the fourth of the second month, he was indisposed as he predicted, and after a bath he sat cross-legged and passed away.

VI

HUANG-PO'S SERMON, FROM "TREATISE ON THE ESSENTIALS OF THE TRANSMISSION OF MIND" (DENSIN HOYO)

The master[1] said to Pai-hsiu:

Buddhas and sentient beings[2] both grow out of One Mind, and there is no other reality than this Mind. It has been in existence since the beginningless past; it knows neither birth nor death; it is neither blue nor yellow; it has neither shape nor form; it is beyond the category of being and non-being; it is not to be measured by age, old or new; it is neither long nor short; it is neither large nor small; for it transcends all limits, words, traces, and opposites. It must be taken just as it is in itself; when an attempt is made on our part to grasp it in our thoughts, it eludes. It is like space whose boundaries are altogether beyond measurement; no concepts are applicable here.

[1. Wobaku Ki-un in Japanese, died 850.

2 One of the first lessons in the understanding of Buddhism is to know what is meant by the Buddha and by sentient beings. This distinction goes on throughout all branches of the Buddhist teaching. The Buddha is an enlightened one who has seen into the reason of existence, while sentient beings are ignorant multitudes confused in mind and full of defilements. The object of Buddhism is to have all sentient beings attain enlightenment like the Buddha. The question is whether they are of the same nature as the latter; for if not they can never be enlightened as he is. The spiritual cleavage between the two being seemingly too wide for passage, it is often doubted whether there is anything in sentient beings that will transform them into Buddhahood. The position of Zen Buddhism is that One Mind pervades all and therefore there is no distinction to be made between the Buddha and sentient beings and that as far as Mind is concerned the two are of one nature. What then is this Mind? Huang-po attempts to solve this question for his disciple Pai-hsiu in these sermons.]

This One Mind only is the Buddha, who is not to be segregated from sentient beings. But because we seek it outwardly in a world of form, the more we seek the further it moves away from us. To make Buddha seek after himself, or to make Mind take hold of itself--this is an impossibility to the end of eternity. We do not realize that as soon as our thoughts cease and all attempts at forming ideas are forgotten the Buddha reveals himself before us.

This Mind is no other than the Buddha, and Buddha is no other than sentient being. When Mind assumes the form of a sentient being, it has suffered no decrease; when it becomes a Buddha, it has not added anything to itself. Even when we speak of the six virtues of perfection (paramitas) and other ten thousand meritorious deeds equal in number to the sands of the Ganges, they are all in the being of Mind itself; they are not something that can be added to it by means of discipline. When conditions are at work, it is set up; when conditions cease to operate, it remains quiet. Those who have no definite faith in this, that Mind is Buddha and attempt an achievement by means of a discipline attached to form, are giving themselves up to wrong imagination; they deviate from the right path.

This Mind is no other than Buddha; there is no Buddha outside Mind, nor is there any Mind outside Buddha. This Mind is pure and like space

has no specific forms [whereby it can be distinguished from other objects]. As soon as you raise a thought and begin to form an idea of it, you ruin the reality itself, because you then attach yourself to form. Since the beginningless past, there is no Buddha who has ever had an attachment to form. If you seek Buddhahood by practising the six virtues of perfection and other ten thousand deeds of merit, this is grading [the attainment of Buddhahood]; but since the beginningless past there is no Buddha whose attainment was so graded. When you get an insight into the One Mind you find there that is no particular reality

[1. *Yuan* in Chinese and *pratyaya* in Sanskrit. One of the most significant technical terms in the philosophy of Buddhism.]

[which you can call Mind]. This unattainability is no other than the true Buddha himself.

Buddhas and sentient beings grow out of the One Mind and there are no differences between them. It is like space where there are no complexities, nor is it subject to destruction. It is like the great sun which illumines the four worlds: when it rises, its light pervades all over the world, but space itself gains thereby no illumination. When the sun sets, darkness reigns everywhere, but space itself does not share this darkness. Light and darkness drive each other out and alternately prevail, but space itself is vast emptiness and suffers no vicissitudes.

The same may be said of the Mind that constitutes the essence of Buddha as well as that of sentient being. When you take Buddha for a form of purity, light, and emancipation and sentient beings for a form of defilement, darkness, and transmigration, you will never have the occasion however long [your striving may go on] for attaining enlightenment; for so long as you adhere to this way of understanding, you are attached to form. And in this One Mind there is not a form of particularity to lay your hand on.

That Mind is no other than Buddha is not understood by Buddhists of the present day; and because of their inability of seeing into the Mind as it is, they imagine a mind beside Mind itself and seek Buddha outwardly after a form. This way of disciplining is an error, is not the way of enlightenment.

It is better to make offerings to a spiritual man who is free from mind-attachment' than to make offerings to all

[1. *Wu-hsin*, or *mu-shin* in Japanese. The term literally means "no-mind" or "no-thought". It is very difficult to find an English word corresponding to it. "Unconsciousness" approaches it, but the connotation is too psychological. *Mu-shin* is decidedly an Oriental idea. "To be free from mind-attachment" is somewhat circumlocutionary, but the idea is briefly to denote that state of consciousness in which there is no hankering, conscious or unconscious ' after an ego-substance, or a soul-entity, or a mind as forming the structural unit of our mental life. Buddhism considers this hankering the source of all evils moral and intellectual. It is the disturbing agency not only of an individual life but of social life at large. A special article in one of my *Zen Essays* will be devoted to the subject.]

the Buddhas in the ten quarters. Why? Because to be free from mind-attachment means to be free from all forms of imagination.

Suchness as it expresses itself inwardly may be likened o wood or rock, it remains there unmoved, unshaken; while outwardly it is like space, nothing is obstructed or checked. Suchness, as it is free both from activity and passivity, knows no orientation, it has no form, there is in it neither gain nor loss. Those who are running [wildly] do not dare enter this path, for they are afraid of falling into an emptiness where there is no foothold to keep them supported. They beat a retreat as they face it. They are as a rule seekers of learning and intellectual understanding. Many are indeed such seekers, like hair, while those who see into the truth are as few as horns.

Manjusri corresponds to *li* (reason or principle) and Samantabhadra to *hsing* (life or action). *Li* is the principle of true emptiness and non-obstruction, *hsing* is a life of detachment from form, and inexhaustible. Avalokitesvara 'corresponds to perfect love and Sthamaprapta to perfect wisdom. Vimala-kirti means "undefiled name"; undefiled is Essence and name is form. Essence and form are not two different things, hence the name Vimala-kirti ("pure-name"). All that is represented by each one of the great Bodhisattvas is present in each of us, for it is the contents of One Mind. All will be well when we are awakened to the truth.

Buddhists of the present day look outward, instead of inwardly into their own minds. They get themselves attached to forms and to the world--which is the violation of the truth.

To the sands of the Ganges the Buddha refers in this way: these sands are trodden and passed over by all the Buddhas, Bodhisattvas, Sakrendra, and other devas, but the sands are not thereby gladdened; they are again trodden y cattle, sheep, insects, and ants, but they are not thereby incensed; they may hide within themselves all kinds of treasures and scented substances, but they are not covetous; they may be soiled with all kinds of filth and ill-smelling material, but they do not loathe them. A mental attitude Of this nature is that of one who has realized the state of *mushin* ("being free from mind-attachment").

When a mind is free from all form, it sees into [the fact] that there is no distinction between Buddhas and sentient beings; when once this state of *mushin* is attained it completes the Buddhist life. If Buddhists are unable to see into the truth of *mushin* without anything mediating, all their discipline of aeons would not enable them to attain enlightenment. They would ever be in bondage with the notion of discipline and merit as cherished by followers of the Triple Vehicle, they would never achieve emancipation.

In the attainment of this state of mind (*mushin*), some are quicker than others. There are some who attain to a state of *mushin* all at once by just listening to a discourse on the Dharma, while there are others who attain to it only after going through all the grades of Bodhisattvaship such as the ten stages of faith, the ten stages of abiding, the ten stages of discipline, and the ten stages of turning-over. More or less time may be required in the attainment of *mushin*, but once attained it puts an end to all discipline, to all realization and yet there is really nothing attained. It is truth and not falsehood. Whether this *mushin* is attained in one thought or attained after going through the ten stages its practical working is the same and there is no question of the one being deeper or shallower than the other. Only the one has passed through long ages of hard discipline.

Committing evils or practising goodness-both are the outcome of attachment to form. When evils are committed on account of attachment to form, one has to suffer transmigration; when goodness is practised on account of attachment to form, one has to go through a life of hardships. It is better therefore to see all at once into the essence of the Dharma as you listen to it discoursed.

By the Dharma is meant Mind, for there is no Dharma apart from Mind. Mind is no other than the Dharma, for there is no Mind apart from the

Dharma. This Mind in itself is no-mind (*mushin*), and there is no no-mind either. When no-mind is sought after by a mind, this is making it a particular object of thought. There is only testimony of silence, it goes beyond thinking. Therefore it is said that [the Dharma] cuts off the passage to words and puts an end to all form of mentation.

This Mind is the Source, the Buddha absolutely pure in its nature, and is present in every one of us. All sentient beings however mean and degraded are not in this particular respect different from Buddhas and Bodhisattvas—they are all of one substance. Only because of their imaginations and false discriminations, sentient beings work out their karma and reap its result, while, in their Buddha-essence itself, there is nothing corresponding to it; the Essence is empty and allows everything to pass through, it is quiet and at rest, it is illuminating, it is peaceful and productive of bliss.

When you have within yourself a deep insight into this you immediately realize that all that you need is there in perfection, and in abundance, and nothing is at all wanting in you. You may have most earnestly and diligently disciplined yourself for the past three asamkhyeya kalpas and passed through all the stages of Bodhisattvahood; but when you come to have a realization in one thought, it is no other than this that you are from the first the Buddha himself and no other. The realization has not added anything to you over this truth. When you look back and survey all the disciplinary measures you have gone through, you only find that they have been no more than so many idle doings in a dream. Therefore, it is told by the Tathagata that he had nothing attained when he had enlightenment, and that if he had really something attained, Buddha Dipankara would never have testified to it.

It is told again by the Tathagata that this Dharma is perfectly even and free from irregularities. By Dharma is meant Bodhi. That is, this pure Mind forming the source of all things is perfectly even in all sentient beings, in all the Buddha-lands, and also in all the other worlds together with mountains, oceans, etc., things with form and things without form. They are all even, and there are no marks of distinction between this object and that. This pure Mind, the Source of all things, is always perfect and illuminating and all-pervading. People are ignorant of this and take what they see or hear or think of or know for Mind itself; and their insight is then veiled and unable to penetrate into the substance itself which is clear and illuminating. When you realize *mushin* without anything intervening [that is, intuitively], the substance itself is revealed

to you. It is like the sun revealing itself in the sky, its illumination penetrates the ten quarters and there is nothing that will interfere with its passage.

For this reason, when followers of Zen fail to go beyond a world of their senses and thoughts, all their doings and movements are of no significance. But when the senses and thoughts are annihilated, all the passages to the Mind are blocked and no entrance then becomes possible. The original Mind is to be recognized along with the working of the senses and thoughts, only it does not belong to them, nor is it independent of them. Do not build up your views on your senses and thoughts, do not carry on your understanding based on the senses and thoughts; but at the same time do not seek the Mind away from your senses and thoughts, do not grasp the Dharma by rejecting your senses and thoughts. When you are neither attached to nor detached from them, when you are neither abiding with nor clinging to them, then you enjoy your perfect unobstructed freedom, then you have your seat of enlightenment.

When people learn that what is transmitted from one Buddha to another is Mind itself, they imagine that there is a particular object known as a mind which they attempt to grasp or to realize; but this is seeking something outside Mind itself, or creating something which does not exist. In reality, Mind alone is. You cannot pursue it by setting up another mind; however long, through hundreds of thousands of kalpas, you are after it, no time will ever come to you when you can say that you have it. Only when you have an immediate awakening to the state of *mushin* you have your own Mind. It is like the strong man's seeking for his own gem hidden within his forehead: as long as he seeks it outside himself in the ten quarters, he will not come across it; but let the wise once point at it where it lies hidden, and the man instantly perceives his own gem as having been there from the very first.

That followers of Zen fail to recognize the Buddha is due to their not rightly recognizing Where their own Mind is. They seek it outwardly, set up all kinds of exercises which they hope to master by degrees, and themselves work out diligently throughout ages. Yet they fail to reach enlightenment. No works compare with an immediate awakening to a state of *mushin* itself.

When you come to a most decided understanding to the effect that all things in their nature are without possessions, without attainments,

without dependence, without an abiding place, without mutual conditioning, you will become free from cherishing imagination, which is to realize Bodhi. When Bodhi is realized, your own Mind which is Buddha is realized. All the doings of long ages are then found to have been anything but real disciplining. When the strong man recovered his own gem in his own forehead the recovery had nothing to do with all his efforts wasted in his outside research. So says the Buddha, "I have not had anything attained in my attainment of Enlightenment." Being anxious about our not believing this, he refers to the five eyes[1] and the five statements.[2] But it is truth, not falsehood, for it is the first true statement.

[1. The five eyes are: (1) the physical eye, (2) the heavenly eye, (3) the eye of wisdom, (4) the eye of the Dharma, and (5) the eye of the Buddha.

2. In the *Diamond Sutra (Vajracchedika)*, the Buddha makes five statements as regards the truth of his teaching.]

VII

GENSHA ON THE: THREE INVALIDS[1]

Preliminary Remark

When gates and courts are established, then there are twos, there are threes, there is a realm of multiplicities; when a deep discourse is carried on on the highest subjects of intuition a world of sevens and eights is thoroughly broken through. In whatever ways views and opinions may be presented, they are crushed to pieces so that the barricades even when they are of golden chains are successfully brushed aside. When orders are given from the highest quarters, all traces are wiped off, leaving nothing whereby trailing is made possible. When do we come across such a *koan*? Let one who has an eye on the forehead see to it.[2]

Illustrative Case

Gensha gave the following sermon:

"It is asserted by all the worthy masters of the present time that they are working for the benefit of all beings. [--Each keeps a shop according to his means.--Some are rich and others are poor.]

"This being the case, what will you do if there suddenly appear before you three kinds of invalids? [--By beating up the weeds, we mean to frighten snakes out.--As for me, it makes my eyes open wide and my mouth close.--We all have to beat a retreat even for three thousand *li*.]

"Those who are blind fail to see you even when you

[1. Hsuan-sha, 835-908. The following is a literal translation of Case LXXXVIII of the *Pi-yen Chi*, which is one of the most important and at the same time the most popular of Zen texts. The words in brackets in the "Illustrative Case" and in Seccho's verse are those of Yengo. As to the nature and composition of the *Pi-yen Chi*, see my Zen Essays, Series II, p. 237 et seq.

2. The Remark purposes to make the reader abandon his usual relative point of view so that he can reach the absolute ground of all things.]

hold up a mallet or a *hossu*. [--Blind to the very core.--This is no other than 'benefiting all beings'.--Not necessarily failing to see.]

"Those who are deaf fail to hear you even when you talk volubly enough. [--Deaf to the very core!--This is no other than 'benefiting all beings'.--Not necessarily altogether deaf.--That something is still unheard.]

"Those who are dumb fail to speak out, whatever under. standing they may have inwardly. [--Dumb to the very core!--This is no other than 'benefiting all beings'.--Not necessarily altogether dumb.--That something is still left untold of.]

"What treatment are you going to accord to such people? If you do not know how to go on with them, Buddhism must be said to be lacking in miraculous works." [--Quite true, this world-I am ready to give myself up with my hands folded.--"Benefiting" already accomplished!--"He then struck."]]

A monk asked Ummon (Yun-men) to be enlightened. [--It is also important to go about and inquire.--Hit!]

Said Ummon, "You make bows." [--As the wind blows, the grass bends.--Ch'ua!]

When the monk rose from making bows, [--This monk's staff is broken!]

Ummon poked him with a staff, and the monk drew back. Said Ummon, "You are not blind then?" [--Blind to the very core!--Do not say that this monk has a failing eye-sight.]

Ummon now told him to approach, and the monk approached. [--Washed with a second dipperful of dirty water.--Kwan-non is come! To give a "*Kwatz!*" was better.] Said Ummon, "You are not deaf then?" [--Deaf to the very core!--Do not say that this monk is deaf in his ears.]

Ummon further continued, "Do you understand?" [--Why does he not feed him with the right forage?--Pity that he then uttered a word at all.]

"No, master, I do not," was the reply. [--A double koan!--What a pity!]

Ummon said, "You are not dumb then?" [--Dumb is to the very core!--What eloquence!--Do not say that this monk is dumb.]

The monk now grasped the point. [--Stretching the bow when the burglar is off.--What old bowl is he after?]

Commentary Notes

Gensha gives this sermon from his standpoint where he is now able to sit, after years of his study of Zen, in absolute nakedness with no trumpery trimmings about him, altogether shorn of imaginations and free from conceptualism. In those days there were many Zen monasteries each of which rivalled the others. Gensha used to give this sermon to his monks:

"It is asserted by all the worthy masters of the present time that they are working for the benefit of all beings. This being the case, what will you do if three kinds of invalids suddenly appear before you here? Those who are blind fail to see you even when you hold up a mallet or a

hossu. Those who are deaf fail to hear you even when you may talk volubly enough. Those who are dumb fail to speak out whatever understanding they may have inwardly. What treatment are you going to accord to such people? If you do not know how to go on with them, Buddhism must be said to be lacking in miraculous works."

If people understand him here as merely making reference to the blind, to the deaf, to the dumb, they are vainly groping in the dark. Therefore, it is said that you are not to search for the meaning in the words which kill; you are requested to enter directly into the spirit itself of Gensha, when you will grasp the meaning.

As Gensha ordinarily tested his monks with this statement, a monk who was staying for some time with him one day accosted him when he came up to the Dharma-hall, and asked: "Will you allow me to present my way of reasoning about your sermon on the three invalids?" Gensha said, "Yes, you may go on." Whereupon the monk remarked, "Fare thee well, O master!" and left the room. Gensha said, "Not that, not that." We can see that this monk has fully grasped Gensha.

Later on, Hogen (Fa-yen, died 958) made this statement: "When I listened to Master Jizo (Ti-tsang) making reference is to this monk's remark, I was enabled to understand Gensha's sermon on the three invalids."

I ask you now. "[Here is a puzzle for you, O monks!] If that monk did not understand Gensha, how was it that Hogen made this statement of his? If that monk understood Gensha, why did the latter declare, 'Not that, not that'?"

One day Jizo said to Gensha, "I am told that you have given a sermon on the three invalids, is that so?" Gensha answered, "Yes." Jizo then said, "I have my eyes, ears, nose, and tongue; what treatment would you give me?" Gensha was quite satisfied with this request on the part of Jizo.

When Gensha is understood, you will realize that his spirit is not to be sought in words. You will also see that those who understand make themselves naturally distinguishable from the rest.

Later when a monk came to Ummon (Yun-men, died 949) and asked him about Gensha's sermon, Ummon was ready to demonstrate it in the following way, for he thoroughly understood Gensha. Said Ummon to

the monk, "You make bows." When the monk rose from making bows, Ummon poked him with a staff, and the monk drew back. Said Ummon, "You are not blind then?" Ummon now told him to approach, and the monk approached. Said Ummon, "You are not deaf then?" Finally, he said, "Do you understand?" "No, master", being the reply, Ummon remarked, "You are not dumb then?" This made the monk grasp the point.

If this monk of Ummon's had any sort of understanding about Gensha, he would have kicked up the master's chair when he was told to make bows, and no more fussing would have been necessary. In the meantime let me ask you whether Ummon and Gensha both understood the problem in the same way, or not. I tell you that their understanding is directed to one point. That the ancient masters come out among us and make all kinds of contrivance is because they wish to see somebody bite their hook and be caught up. They thus make bitter remarks in order to have us see into the great event of this life.

My own master Goso (Wu-tsu, died 1104) had this to say: "Here is one who can talk well but has no understanding; here is another who understands but is unable to talk about it. When these two present themselves before you, how will you distinguish the one from the other? If you cannot make this discrimination, you cannot expect to free people from their bondage and attachment. But when you can, I will see to it that, as soon as you enter my gate, I put on a pair of sandals and run through the inside of your body several times even before you realize. In case, however, you fail to have an insight in this matter, what is the use of hunting around for an old bowl? Better be gone!"

Do you wish to know what is the ultimate meaning of these complications in regard to the blind, deaf, and dumb? Let us see what Seccho says about it.

Seccho's Remarks in Verse

Blind, deaf, dumb! [--Even before any word is uttered.--The three sense-organs are perfectly sound.--Already finished is one paragraph!]

Infinitely beyond the reach of imaginative contrivances! [--Where do you wish to hunt for it?--Is there anything here which permits your calculations?--What relationship have they after all?]

Above the heavens and below the heavens! [--Perfectly free is the working of Truth.--Thou hast said!]

How ludicrous! How disheartening! [--What is it that is so ludicrous, so disheartening?--Partly bright and partly dark.]

Li-lou does not know how to discriminate the right colour. [--Blind fellow!--A good craftsman leaves no trace.--Blind to the very core!]

How can Shih-k'uang recognize the mysterious tune? [--Deaf in his ears!--There is no way to appreciate the greatest merit.--Deaf to the very core!]

What life can compare with this?--Sitting alone quietly by the window, [--This is the way to go on.--Do not try to get your livelihood in a cave of ghosts.--Break up all at once this cask of coal tar!]

I observe the leaves fall and the flowers bloom as the seasons come and go. [--What season do you think it is now?--Do not regard this as doing-nothingness.--Today, morning is followed by evening; tomorrow, morning is followed by evening.]

Seccho now remarked: "Do you understand, or not?" [--"Repeated in the gatha."I

An iron bar without a hole! [--Coming up with your own confession!--Too bad that he was released too easily,--"Then he struck."]

Yengo's Comment on Seccho

"Blind, deaf, dumb!

Infinitely beyond the reach of imaginative contrivances!"

In this, Seccho has swept everything away for you what you see together with what you do not see, what you hear together with what you do not hear, and what you talk about together with what you cannot talk about. All these are completely brushed off, and you attain the life of the blind, deaf, and dumb. Here all your imaginations, contrivances' and calculations are once for all put an end to, they are no more made use of this is where lies the highest point of Zen, this is

where we have true blindness, true deafness, and true dumbness, each in its artless and effectless aspect.

"Above the heavens and below the heavens!
How ludicrous! how disheartening!"

Here Seccho lifts up with one hand and with the other puts down. Tell me what he finds to be ludicrous, what he finds to be disheartening. It is ludicrous that this dumb person is not after all dumb, that this deaf one is not after all deaf; it is disheartening that the one who is not at all blind is blind for all that, and that the one who is not at all deaf is deaf for all that.

"Li-lou does not know how to discriminate the right colour."

When he is unable to discriminate between blue and yellow, red and white, he is certainly a blind man. He lived in the reign of the Emperor Huang. He is said to have been able to discern the point of a soft hair at a distance of one hundred steps. His eye-sight was extraordinary. When the Emperor Huang had a pleasure-trip to the River Chih, he dropped his precious jewel in the water and made Li fetch it up. But he failed. The Emperor made Ch'ih-kou search for it, but he also failed to locate it. Later Hsiang-wang was ordered to get it, and he got it. Hence:

"When Hsiang-wang goes down, the precious gem shines most
brilliantly;
But where Li-lou walks about, the waves rise even to the sky."

When we come up to these higher spheres, even the eyes of Li-lou are incapacitated to distinguish which is the right colour.

"How can Shih-kuang recognize the mysterious tune?"

Shih-kuang was son of Ching-kuang of Chin in the province of Chiang in the Chou dynasty. His other name was Tzu-yeh. He could thoroughly distinguish the five sounds and the six notes, he could even hear the ants fight on the other side of a hill. When Chin and Ch'u were at war, Shih-kuang could tell, by merely quietly playing on the strings of his lute, that the engagement would surely be unfavourable for Chu. In spite of his extraordinary sensitiveness, Seccho (Hsueh-t'ou) declares that he is unable to recognize the mysterious tune. After all, one who is

not at all deaf is really deaf in his ears. The most exquisite note in the higher spheres is indeed beyond the ear of Shih-kuang. Says Seccho: "I am not going to be a Li-lou, nor to be a Shih-kuang, but

"What life can compare with this?--Sitting alone quietly by the window, I observe the leaves fall, the flowers bloom as the seasons come and go."

When one attains this stage of realization, seeing is no-seeing, hearing is no-hearing, preaching is no-preaching. When hungry one eats, when tired one sleeps. Let the leaves fall, let the flowers bloom as they like. When the leaves fall, I know it is the autumn; when the flowers bloom, I know it is the spring. Each season has its own features.

Having swept everything clean before you, Seccho now opens a passageway, saying: "Do you understand, or not?" He has done all he could for you, he is exhausted, only able to turn about and present to you this iron-bar without a hole. It is a most significant expression. Look and see with your own eyes! If you hesitate, you miss the mark for ever.

Yengo (Yuan-wu, the author of this commentary note) now raised his *hossu* and said, "Do you see?" He then struck his chair and said, "Do you hear?" Coming down from the chair, he said, "Was anything talked about?"

V. FROM THE JAPANESE ZEN MASTERS

Dai-o (1235-1308), Daito (1282-1336), and Kwanzan (1277-1360) are the three outstanding luminaries in the history of the Japanese Rinzaï school of Zen. All the masters of this school now in Japan are their descendants. Dai-o went to China and studied under Kido (Hsu-t'ang) in southern China, whose high expectations of the foreign disciple were fully justified as we can testify in the Japanese history of Zen. Daito is the founder of Daitokuji monastery and Kwanzan that of the Myoshinji, both Kyoto. Muso (1273-1351) who followed another lineage of the Zen masters was versatile in artistic accomplishments. There are many noted gardens designed by him which are still well preserved. He was the founder of many Zen temples throughout Japan which the most notable one is Tenryuji at Saga, near Kyoto. Hakuin (1685-1768) is the father of modern Rinzaï Zen. Without him it would be hard to tell the fate of Zen in Japan. He was no founder of a temple of any ecclesiastical importance; he lived his unpretentious life in a small temple in Suruga

province, devoting himself to the bringing up of Zen monks and to the propagation of his teaching among laymen.

FROM THE JAPANESE ZEN MASTERS

I

DAI-O KOKUSHI "ON ZEN"

There is a reality even prior to heaven and earth;
 Indeed, it has no form, much less a name;
 Eyes fail to see it; It has no voice for ears to detect;
 To call it Mind or Buddha violates its nature,
 For it then becomes like a visionary flower in the air;
 It is not Mind, nor Buddha;
 Absolutely quiet, and yet illuminating in a mysterious way,
 It allows itself to be perceived only by the clear-eyed.
 It is Dharma truly beyond form and sound;
 It is Tao having nothing to do with words.
 Wishing to entice the blind,
 The Buddha has playfully let words escape his golden mouth;
 Heaven and earth are ever since filled with entangling briars.
 O my good worthy friends gathered here,
 If you desire to listen to the thunderous voice of the Dharma,
 Exhaust your words, empty your thoughts,
 For then you may come to recognize this One Essence.
 Says Hui the Brother, "The Buddha's Dharma
 Is not to be given up to mere human sentiments."

2

DAI-O KOKUSHI'S ADMONITION[1]

Those who enter the gate of Buddhism should first of all cherish a firm faith in the dignity and respectability of monkhood, for it is the path leading them away from poverty and humbleness. Its dignity is that of the sonship of the Dharmaraja of the triple world; no princely dignity which extends only over a limited area of the earth compares with it. Its respectability is that of the fatherhood of all sentient beings; no parental respectability belonging Only to the head of a little family group equals it. When the monk finds himself in this position of dignity and respectability, living in the rock-cave of the Dharma where he enjoys the

greatest happiness of a spiritual life, under the blissful protection of all the guardian gods of the Triple Treasure, is there any form of happiness that can surpass his?

The shaven head and the dyed garment are the noble symbols of Bodhisattvahood; the temple-buildings with all their ornamental fixtures are the honorific emblems of Buddhist virtue. They have nothing to do with mere decorative effects.

[1. Left to his disciples as his last words when he was about to pass away.]

That the monk, now taking on himself these forms of dignity and respectability, is the recipient of all kinds of offerings from his followers; that he is quietly allowed to pursue his study of the Truth, not troubling himself with worldly labours and occupations-this is indeed due to the loving thoughts of Buddhas and Fathers. If the monk fails in this life to cross the stream of birth-and-death, when does expect to requite all the kindly feelings bestowed upon him by his predecessors? We are ever liable as time goes on miss opportunities; let the monk, therefore, be always on e watch not to pass his days idly.

The one path leading up to the highest peak is the mysterious orthodox line of transmission established by Buddhas and Fathers, and to walk along this road is the essence of appreciating what they have done for us. When the monk fails to discipline himself along this road, he thereby departs from the dignity and respectability of monk-hood, laying himself down in the slums of poverty and misery. As I grow older I feel this to be my greatest regret, and, O monks, I have never been tired day and night of giving you strong admonitions on this point. Now, on the eve of my departure, my heart lingers with you, and my sincerest prayer is that you are never found lacking in the virtue of the monkish dignity and respectability, and that you ever be mindful of what properly belongs to monkhood. Pray, pray, 'be mindful of this, O monks!

This is the motherly advice of Nampo;[1] old monk-mendicant of Kencho Monastery.

O you, monks, who are in this mountain monastery, remember that you are gathered here for the sake of religion and not for the sake of clothes and food. As long as you have

[1. This is Dai-o Kokushi's own name, Dai-o being his posthumous honorary title.]

shoulders [that is, the body], you will have clothes to wear, and as long as you have a mouth, you will have food to eat. Be ever mindful, throughout the twelve hours of the day, to apply yourselves to the study of the Unthinkable. Time passes like an arrow, never let your minds be disturbed by worldly cares. Ever, ever be on the look-out. After my departure, some of you may preside over five temples in prosperous conditions, with towers and halls and holy books all decorated in gold and silver, and devotees may noisily crowd into the grounds; some may pass hours in reading the sutras and reciting the dharanis, and sitting long in contemplation may not give themselves up to sleep; they may, eating once a day and observing the fastdays, and, throughout the six periods of the day, practise all the religious deeds. Even when they are thus devoted to the cause, if their thoughts are not really dwelling on the mysterious and untransmissible Way of the Buddhas and Fathers, they may yet come to ignore the law of moral causation, ending in a complete downfall of the true religion. All such belong to the family of evil spirits; however long my departure from the world may be, they are not to be called my descendants. Let, however, there be just one individual, who may be living in the wilderness in a hut thatched with one bundle of straw and passing his days by eating the roots of wild herbs cooked in a pot with broken legs; but if he single-mindedly applies himself to the study of his own [spiritual] affairs, he is the very one who has a daily interview with me and knows how to be grateful for his life. Who should ever despise such a one? O monks, be diligent, be diligent.[1]

DAITO KOKUSHI'S LAST POEM

Buddhas and Fathers cut to pieces--
The sword is ever kept sharpened!
Where the wheel turns,
The void gnashes its teeth.

[1. In those monasteries which are connected in some way with the author of this admonition, it is read or rather chanted before a lecture or Teisho begins.]

IV

KWANZAN KOKUSHI'S ADMONITION[1]

It was in the Shogen period (1259) that our forefather venerable Dai-o crossed the stormy waves of the great ocean in order to study Zen in Sung. He interviewed Hsu-t'ang (Kido) the great Zen master at Ching-tz'u (Jinzu) and under him Dai-o whole-heartedly devoted himself to the realization of Zen experience. Finally at Ching-shan (Kinzan) he was able to master all the secrets longing to it. For this reason he was praised by his master as "having once more gone over the path", and the prophecy was also given him that his "descendants would ever be increasing." That the rightful lineage of the Yang-ch'i, (Yogi) school was transported to this country of ours is to be ascribed to the merit of our venerable forefather.

Daito, my old venerable teacher, followed the steps of Dai-o who stayed in the western part of the capital; personally attending on him, he was in close contact with the "Master during his residence at Manju in Kyoto and at Kencho in Kamakura. Throughout the many years of attendance Daito never laid himself on a bed for sleep. He reminds us in many respects of the ancient worthies. When finally he mastered Zen, the venerable Dai-o gave him his testimony but ordered him to mature his experience for twenty years in quiet retirement. Surely enough, he proved to be a great successor truly worthy of his illustrious master, Dai-o. He resuscitated Zen which had been in a state of decline; he left an admonition for his followers to be ever mindful of keeping vigorously alive the true spirit of Zen discipline; all this is his merit.

[1. Muso Daishi is the honorific title posthumously given by an Emperor to Kwanzan Kokushi, the founder of Myoshinji, Kyoto, which is one of the most important Zen headquarters in Japan. All the Zen masters of the present day in Japan are his descendants. Some doubt is cherished about the genuineness of this Admonition as penned by Kwanzan himself, on the ground that the Content is too "grandmotherly".]

That in obedience to the august order of his Holiness the Ex-Emperor Hanazono I have come to establish this monastery, is due to the

motherly love of my late master who chewed food for his helpless baby. O my followers, you may some day forget me, but if you should forget the loving thoughts of Dai-o and Daito, you are not my descendants. I pray you to strive to grasp the origin of things. Po-yun (Hakuun) was impressed with the great merit of Pai-chang (Hyakjo), and Hu-ch'iu (Kokyu) was touched with the words of warning given by Po-yun (Hakuun). Such are our precedents. You will do well not to commit the fault of picking leaves or of searching for branches, [instead of taking hold of the root itself].

V

MUSO KOKUSHI'S ADMONITION

I have three kinds of disciples: those who, vigorously shaking off all entangling circumstances, and with singleness of thought apply themselves to the study of their own [spiritual] affairs, are of the first class. Those who are not so single-minded in the study, but scattering their attention are fond of book-learning, are of the second. Those who, covering their own spiritual brightness, are only occupied with the dribblings of the Buddhas and Fathers are called the lowest. As to those minds that are intoxicated by secular literature and engaged in establishing themselves as men of letters and are simply laymen with shaven heads, they do not belong even to the lowest. As regards those who think only of indulging in food and sleep and give themselves up to indolence-could such be called members of the Black Robe? They are truly, as were designated by an old master, clothes-racks and rice-bags. Inasmuch as they are not monks, they ought not to be permitted to call themselves my disciples and enter the monastery and sub-temples as well; even a temporary sojourn is to be prohibited, not to speak of their application as student-monks. When an old man like myself speaks thus, you may think he is lacking in all-embracing love, but the main thing is to let them know of their own faults, and, reforming themselves, to become growing plants in the patriarchal gardens.

VI

HAKUIN'S "SONG OF MEDITATION"

Sentient beings are primarily all Buddhas:
It is like ice and water,
Apart from water no ice can exist;

Outside sentient beings, where do we find the Buddhas?
 Not knowing how near the Truth is,
 People seek it far away,--what a pity!
 They are like him who, in the midst of water,
 Cries in thirst so imploringly;
 They are like the son of a rich man
 Who wandered away among the poor.
 The reason why we transmigrate through the six worlds
 Is because we are lost in the darkness of ignorance;
 Going astray further and further in the darkness,
 When are we able to get away from birth-and-death?

As regards the Meditation practised in the Mahayana,
 We have no words to praise it fully:
 The virtues of perfection such as charity, morality, etc.,
 And the invocation of the Buddha's name, confession, and ascetic
 discipline,
 And many other good deeds of merit,--
 All these issue from the practice of Meditation;
 Even those who have practised it just for one sitting
 Will see all their evil karma wiped clean;
 Nowhere will they find the evil paths,
 But the Pure Land will be near at hand.
 With a reverential heart, let them to this Truth
 Listen even for once,
 And let them praise it, and gladly embrace it,
 And they will surely be blessed most infinitely.

For such as, reflecting within themselves,
 Testify to the truth of Self-nature,
 To the truth that Self-nature is no-nature,
 They have really gone beyond the ken of sophistry.
 For them opens the gate of the oneness of cause and effect,
 And straight runs the path of non-duality and non-trinity.
 Abiding with the not-particular which is in particulars,
 Whether going or returning, they remain for ever unmoved;
 Taking hold of the not-thought which lies in thoughts,
 In every act of theirs they hear the voice of the truth.
 How boundless the sky of Samadhi unfettered!
 How transparent the perfect moon-light of the fourfold Wisdom!
 At that moment what do they lack?
 As the Truth eternally calm reveals itself to them,

This very earth is the Lotus Land of Purity,
And this body is the body of the Buddha.

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